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THE MEASURES
OF
Christian Obedience.
OR, A
DISCOURSE
SHEWING

What Obedience is indispensably necessary to a
Regenerate State; and what Defects are
consistent with it.

FOR

The Promotion of Piety, and the Peace
of Troubled Consciences

By JOHN KETTLEWELL, Fellow of
Lincoln-College in Oxford.

L O N D O N,

Printed by J. Macock, for Robert Kettlewell, at the
Hand and Scepter over against S^t Dunstan's Church
in Fleetstreet, MDCLXXXI.

M E A S U R E S

Christian Obedience

C H A P T E R I

DISCOURSE

S H E W I N G

What Obedience is indispensably necessary to a
Regenerate State, and what Duties are
consistent with it.

F O R

The Promotion of Piety, and the Peace
of the Church and Conscience

By JOHN KETTLEWELL, Fellow of
Lincoln College in Oxford.

L O N D O N

Printed by J. Moxley, for Robert Kettlewell at the
Black and Silver, in St. Pauls Church
in London. MDCCLXXI.

TO THE
RIGHT HONOURABLE,
AND
RIGHT REVEREND
FATHER in GOD,
HENRY

LORD BISHOP of LONDON,
And One of His Majesties Most Honourable Privy-Council, &c.

MY LORD,

HAVING published this Treatise to promote, as much as in me lies, an intire Practise of our Blessed Saviours Precepts, and a comfortable expectation of his Rewards amongst us; I have presumed to address it to Your Lordship, hoping it will find Acceptance in Your Pious Judgment for

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the sake of those things which are contained in it, and because Your Lordship is a most eminent Example as a Christian, and a most discreetly zealous and diligent Promoter as a Bishop of the Subject of it.

*In this Work my Great Design has been to press men to a conscientious regard of their whole Duty, and to show them how much contentment, and cheerfulness of Spirit they have reason to enjoy in the careful observance of it. And these are ends so excellent, as may well excuse the imperfections of any honest Endeavours, which shall be put forth in order to them. For what greater service can be done to our Blessed Lord, than to exalt his Authority in the hearts and lives of all his Followers? What greater honour can be brought to Religion, than to promote a pious practice, and thereupon a constant joy and cheerfulness in the minds of all its Professors? And
what*

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what more faithful kindness can be shown to the Souls of Men, than cleerly to lay before them, and most earnestly to press upon them such things as will give them peace and comfortable expectations of God's love and favour in this World, and secure their eternal happiness in that which is to come? And since I have directed all the Parts, and every thing that I have said in the following Discourse, to these ends; I am willing to hope, that, notwithstanding all its defects, I have therein done no unacceptable service to my Saviour, and to all good men, who will be much readier to encourage any honest tendencies to this purpose, than to reprove, and throw them by, for the sake of those weaknesses, and that want of skill, which shall be found in them.

*In this hope, my Lord, I make bold to Present it to Your Lordship, whose great and most exemplary Virtue will not, I believe, be averse from Patronizing
that,*

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that, which tends even in a low degree to further and promote it. I pray God preserve Your Lordship, and continue You, what You now are, an Illustrious Pattern of all Private and Political Virtues to this Your Native Country. That Religion may still be adorned, and this distressed Church supported, by that exemplariness of an upright Conversation, that great Prudence, and unwearied Diligence, and undaunted Courage, and most wise and steady Zeal, which Your Lordship has always shown in Your High Station for the things of God committed to Your Care, and which have rendred You greatly serviceable to Your Saviour, and a most valuable Blessing to this poor Church and Nation. This, my Lord, is the most hearty Prayer of,

Your Lordships

in all humble, and

dutiful Observance,

JOHN KETTLEWELL.

T H E

P R E F A C E.

R E A D E R,

THE design of this ensuing Treatise is to increase the *piety*, and promote the *peace* of all sincerely honest Consciences, by stating plainly and fully what are the *terms indispensably required of all Christian men to their eternal pardon and salvation.*

In this I have endeavoured to be as clear, and particular as possibly I could. For I write upon a Subject wherein all men are infinitely concerned; and therefore I have studied to write so as all might understand me. I have carried on my Discourse all along with a particular eye to the benefit of the *plain and unlearned* Reader, and suited things, as far as their nature would bear, and my skill would reach, to *ordinary and vulgar* apprehensions. And that they might have nothing to hinder or offend them in their progress, I have been industriously careful through the Body of the whole

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Book to insert nothing of the *learned languages*; but wheresoever any thing of that seemed fit to be added for the sake of others, I have preserved the *Text* unmixt, and cast it into the *Margine*. In the whole Work my study has been to speak things *useful* and *necessary* to be known, that the weight and worth of the matter might purchase a favourable censure for all the defects of Art, which shall be found in the compofure.

By what I have here offered upon this Subject, I doubt not but it will appear, that although our Religion is most *strictly* pure, and *nobly* vertuous; yet is it by no means *melancholy*, or apt in its *own nature* to engender tormenting fears and *endless* scruples. For the *Terms* of pardon and falvation are no intricate or *uncertain*, but a *fixt* and *easie* thing: They are neither over-hard for our *active powers*, nor dark and inevident to our *understandings*: so that by the assistance of God's Grace we may perform them, and be very well assured of it when we do. God exacts an *honest*, but not an *unerring* obedience; he bears with our *weaknesses*, though not with our *wilful failings*: and this is ground enough where-upon to *secure peace*, and yet in no wise to *supplant piety*, since although our Religion is so exactly holy as utterly to dash all wicked mens presuming

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presuming hopes ; yet is it so indulgent still as to tempt no man, who is honestly obedient, to despair.

In pursuit of this Argument *what piety is indispensably required, and what failings shall be indulged*, that men may know when to *hope* and when to *fear*, and neither foster a peace without piety, nor phansie such a rigour in piety as leaves no room for peace, I have proceeded as *particularly and perspicuously* as possibly I could ; being unwilling in a matter of this importance to leave my Reader either in *doubt* by an account which is too *general* and *ambiguous*, or in *darkness* by such as is *obscure*. And to give a prospect of the whole business, I have laid things down in this order in *five Books*.

In the *first Book* I have shewn *what the condition of happiness is in general* ; viz. *our obedience to the Laws of the Gospel*, it being that whereby at the last Day we must all be judged to live eternally. And because some are tempted to think obedience needless when they read of pardon and happiness promised to other things, as *Faith, Repentance, &c.* I have shewn particularly of those Speeches that they are *metonymical*, and that life and mercy are not promised to them as they are separate from obedience, but only as they effect and imply it.

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But *obedience* being a *general* word, and mens great backwardness to it rendring them very slow to run it out into all thole *Particulars* which are contained in it: to bring this Discourse yet nearer, and set it home upon their *Consciencs*, I proceed in the *second Book* to show *what those Laws are in particular which we are bound to obey*, what is the nature of those *several virtues and vices which are enjoined or forbidden by them*; and from *what expectations, and under what forfeitures we are bound to obey them*. This indeed I found to be a toilsome work, and the most tedious part of this whole enquiry: but I thought it extreamly needful to a *thorow piety*, and a *well-grounded peace*, and that made me that I would not pass it over. For in the business of *Duty and Obedience*, men will ordinarily go no further than they needs must, but stand their ground, and dispute it out so long as they have any post in reserve to which they can still retreat. First, *They do not believe that this or that particular vertue, which is urged upon them, is a Law of God*; or, if they are forced to believe that, *they think it is not so necessary that Heaven and eternal life should depend upon it*; or if at last they are made to see that too, yet still *they are in ignorance or errour about the nature of it*, and so have no sense of guilt, or remorse of mind when they

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they *transgress* and *act against* it. And therefore to make every *particular* Law have a full force upon them, both its *nature* and *necessity* must be evidently laid before them. They must be shewed what that is which it requires, and under what penalties it requires it. And then their Consciences are awakened, and their fears are raised, and so the Law is set in its full force to oblige them to its performance. Thus necessary is such a particular Discourse upon the several Laws of God and Instances of Duty to a *pious performance* of them; and it is no less necessary to a *peaceable assurance* in them that do. For unless a man knows the several instances of Duty, and understands what is meant by them; he cannot discern when he keeps, or when he breaks them, and so can have no comfort, or promise himself any reward upon his performance of them.

In the *third Book* I proceed to shew *what sort of obedience is indispensably required of us to all the particular Laws* which are described in the *Second*. And the necessary qualifications of it I reduce to *two*; viz. *sincerity*, and *integrity*. In discoursing upon which I endeavour to set out all the *Parts*, and state the *just bounds* of this obedience; and to examine those *pretences*, and confute those *false grounds* whereby men, who
are

are unwilling to perform it, seek to evade or undermine it.

And having in the *three* first Books proceeded thus far in asserting the necessity, and setting out the true compass and just extent of *piety*; I go on to consult more directly the interests of *peace* in those *two* that follow.

In the *fourth* Book I shew *what defects are consistent with that indispensable pitch of piety before described, and what destroy it.* And this being a Point whereupon the peace of Consciences so nearly depends, I have been *particular* in the explication of it, and *large* in the proof. Those sins which are *inconsistent* with it, and *destroy* a *state of Grace*, are such as are *voluntary* and *wilful*: whereof some only *destroy* the *state of acceptance for the present*; but others either *greatly wound*, or *utterly extinguish* that *habitual Vertue* which should *restore us to it for the time to come*. But others there are which are *allowed* by it, and do not *overthrow* it; viz. all such defects as are *involuntary*, whether they be sins of *innocent unwilling ignorance*, or *inconsideration*. In discoursing whereupon, as I have been *studious* to explain them so *particularly* that no *honest heart* might fall into *fears and doubts* about them; so have I been careful withal to adde such *marks and limitations* to them, that no *wilfully ignorant or inconsiderate Sinners*

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These are the matters treated on in the ensuing Discourse, which was at first drawn up to serve the spiritual necessities of *a truly pious soul*, and which I have now sent abroad into the world, being made to believe it will not be altogether unserviceable to the Publick. If thereby I may promote the great end of my Lord and Saviour, in contributing to the *growth of piety and the peace of consciences*; I shall think my self most happy in having been a Furtherer, though in a low degree, of so noble and excellent

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cellent a Design. But whatever the success in that be, I am sure I shall have the reward of a *religious Design*, and an *honest endeavour*, from him who estimates our *pains*, not by their *events*, which are not in our *own power*, but by their *natural tendency*, and our *intentions*, which are. In which confidence I send it out into the world, depending upon his Grace to set it home upon the Conscience, and make it effectual to guide the practice, and secure the comfort both of thee and me. For which end I hope I shall have the hearty prayers of all good men, especially of those, if any such there be, who shall receive benefit by this Treatise.

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THE INTRODUCTION.

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There is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.

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AMong all those things which employ the minds of Religious and Considerate men, there is none that is so much a matter of their thoughtful care and solicitous enquiries, as their *Eternal happiness* or *Misery* in the next World.

For in Christs Religion there are *three* great Articles, which being believed, and seriously considered by a nature restlessly desirous of its own happiness (and such ours is) must needs render it very inquisitive after some

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security

security of its future good estate, and they are these; The *Immortality of the Soul*, the *Resurrection of the Body*, and the *great Day of Doom* or *last Judgment*. Whosoever is firmly perswaded of these three, as every man is, or at least pretends to be, who professes himself a *Christian*, he assuredly believes that when this Life is over, both his Body and Soul shall live again, and be endlessly Delighted or Tormented, Comforted or Distressed in the next world, according as their condition is when they leave this. For by the Doctrine of *Eternal Life* he is assured that his Soul shall live, and be adjudged to an Eternal bliss or misery. By the Article of the *Resurrection* he is perswaded that his Body, with all its powers, shall spring out of the dust, and be again enlivened with its ancient Soul, to be a sharer of its state, and joyntly to undergo an endless train of most exquisite woes or pleasures. And since it is the very frame and fundamental principle of our Natures studiously to pursue Pleasure, and to fly as fast from Pain, to seek good and to avoid evil: These states of future Happiness and Misery, are such as no man, who sees and believes them, can possibly be unaffected with, or unconcern'd in. But whosoever in his own thoughts views and beholds them, must needs find all his faculties awake, and through an innate care, and natural instinct, solicitously inquisitive after that lot which shall fall to their own share.

Now if this endless happiness and misery both of Soul and Body in the next world were only *casual* and *contingent*, the gift of *blind chance*, or *partial* and *arbitrary favour*; then would the belief of it perplex us indeed with fears and misgiving thoughts, but never encourage us on to any exact care or diligent enquiry. It would be in vain for us to seek what we could never find,

find, and downright folly to endeavour after satisfaction and certainty in things which are utterly casual and Arbitrary. For what comes by *chance* is neither foreseen by us, nor subject to us. And what is given *arbitrarily*, without all rule or reason, is as fickle and unconstant as Arbitrary will it self is. It cannot be prevented by any endeavours, because it doth not regard them; Neither can it be collected beforehand from any fixt rule or reason, seeing it observes none. And what neither our greatest wisdom can foretel, nor our exactest care prevent, it is wholly to no purpose to make a matter of our study and enquiry.

But as for the Everlasting happiness or misery of our Souls and Bodies in the other Life, and at the Resurrection, they are not left at *random*, nor fall out by *accident*; but are dispensed by a *wise hand*, and according to a *fixt* and *established rule*. For it is God who distributes them, and this distribution is in Judgment; and the procedure in that is by Laws, and those laws are unalterably fixt for us, and most plainly declared and published to us in the Gospel. So that now it is no impossible, no nor extream difficult thing for us to understand which shall be our own state in the next world. For the laws are well known, proclaimed daily to every ear, by a whole order of men set apart for that purpose; their sence and meaning is obvious to any common understanding; and the Judgment according to them at that day will be true and faithful. God will Absolve all those whom his Gospel acquits, but Condemn every man whom it accuses. There will be no perverting of Justice through fear or favour, no Sentence passed through partiality or ill will; but a Tryal every way unbyassed and uncorrupt, where *Every one shall receive according to the things done in the body*,

2 Cor. 5. 10. And Judgment shall pass upon all men according to their works, Rom. 2. 6.

And thus as the belief of the two former Articles, *the immortal state either of Bliss or Misery for our Souls*, and *the Resurrection of our Bodies*, will inflame us with restless desires: so if we seriously believe it, will this third Article of the great and general Judgment possess us with sure hopes of being satisfied in this great enquiry, which of the two States will fall to our own share.

And as this belief of the last Judgment will be the most effectual means to encourage, so will it be withal the surest to guide our Enquiries after it. It chalks us out a method for our search, and directs us to the readiest course for satisfaction. For if the happiness and misery of the next world is to be dispensed to every man for a reward or punishment, according to the direction of those Laws which promise or threaten them: then have we nothing more to do in this enquiry, but to examine well what those laws are, what obedience they require, what allowances and mitigations they will bear, and what lot and condition they assign us. For in that day we shall be look'd upon to be what they declare us; and be doom'd to that state which they pronounce for us. What they speak to us all now, that the Judge of all the world will pronounce upon us all then: their sentence shall be his, and what they denounce he will execute. He will judge us by no other measure but his own Laws; those very Laws which he has taken so much care to proclaim to us, and continually to press upon us; which he has put into every one of our hands, and made to be sounding daily in our ears; *the laws and sanctions of the Gospel*. Our blessed Saviour Christ the Judge himself has told us this long ago, *The word that I have spoken, the same shall judge men at*
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the last day, Joh. 12. 48. And his great Apostle Paul has again confirmed it, Rom. 2. God shall judge the world at that day according to my Gospel, vers. 16. If we perform what those Laws peremptorily require, they now already declare us blessed, and such at the last day will Christ pronounce us. But if by sinning against them we fall short of it, they denounce nothing but everlasting woes and miseries, and those he will execute : For he tells us plainly, that when he shall come to judgment in the Glory of his Father with his holy Angels, he will reward every man according to his works, Mat. 16. 27. To them who, by patient continuance in well-doing, seek for glory and immortality, he will give eternal life, Rom. 2. 7. But to them who obey not the Truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish, and that upon every man, whether he be Jew or Gentile, vers. 8, 9. For all this shall be acted in the greatest integrity, without preferring one before an other. It is only the difference in mens works, which shall difference their conditions ; but they who have been equal in their sins, shall be equal also in their sufferings. For at the appearance of Jesus Christ, God, as St Peter tells us, without any respect of persons judges according to every mans work, 1 Pet. 1. 7. 17.

The way then whereby to satisfy our selves in this great matter, is this, To look well into the Gospel, there to learn what we should be ; and into our own hearts and lives, there to see what indeed we are ; and thence to conclude what in the next world, whether in a state of Life or Death, we shall be.

And to shew this to every man, and to let him see now beforehand how he stands prepared for the next world, and whether, if he should be called away presently to the Bar of that Judgment, he would be everlastingly

lastingly acquitted or condemned in it, is my present business and design. It is to let us see our *Eternal Condition* before we enter on it, and to make it evident to every man, who is both capable and willing to be instructed, what shall be his endless doom of Life or Death before the Judge pronounce it.

And since the *Rule* of that Court whereby we must all be tryed, and which must measure out to us either Life or Death, is, as we have seen, none other than the *Gospel* of our Judge and Saviour Jesus Christ: that I may manage this enquiry with the greater light and clearness, I will proceed in this method.

First, I will enquire, *What is that condition of our happiness or misery, which the Gospel indispensably exacts.*

Secondly, *What are its mitigations and allowances, those defects which it pardons and bears with.*

And when at any time we fall short of this condition, and thereby forfeit all right and title to that happiness and pardon which is promised to us upon it: Then

Thirdly, *What are those remedies and means of recovery, which it points us out for restoring our selves again unto a state of Grace and Favour, and whereupon we shall be reconciled.*

And having by this means discovered what in the great and general judgment shall really and truly determine our last estate, what shall be connived at in it; and, when once 'tis lost, what shall restore to it: I shall in the

Fourth and last place *Remove those groundless doubts and scruples, which perplex the minds of good and safe, but yet erring and misguided people concerning it.*

And having in this manner cleared up all these things relating to our last doom, and shewed both what in
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the Judgment shall be indispensably required to our salvation; what Defects do not overthrow, but consist with it; what Remedies when 'tis wounded or lost, can heal and restore us to it; and what, and of how great consideration those things really are, which being wrong understood, do often create causeless fears and jealousies in good peoples minds about it: Having, I say, clearly accounted for all these, I suppose I may think I have said enough to shew men their Future State, and fairly take leave of this Argument.

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BOOK I.

Of the indispensable condition of happiness in the general.

CHAP. I.

Of Obedience, the general condition of happiness.

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Obedience the indispensable condition of happiness. The Laws of the Gospel are given as a Rule to it. The Promises are all upon condition of it, and intended to encourage it. All the threatnings are now denounced, and will be executed upon the disobedient. Of those other things whereto Pardon is promised, as well as to obedience. Of Metonymy's. Of the Principles of Humane Actions. Of Principles of Obedience. All those speeches metonymical, where obedience is not express'd, and yet pardon is promised.

That Condition which the Gospel indispensably requires of us, and which is to mete out to us our last doom of Bliss or Misery, is in the General our Obedience. When we are brought to that Bar, and stand to be judged according to those Laws which are proclaim'd to us in the Gospel, it is only our having kept them,
and

and Repented of all such transgressions of them as we have wilfully been guilty of, which can capacitate us to be rewarded by them. For 'tis just with them, as it is with all other Laws, they never promise any thing but to obedience, but threaten and punish all that disobey. Whosoever breaks and despises them is guilty, they do not comfort but accuse, not acquit but condemn him. For there is no Law that is wisely ordered, but is sufficiently guarded against affront, and back'd with such punishments as will make it every mans interest to fulfil and keep it. The evil threatned, must always by far exceed the pleasure that is reaped by disobedience; so that no man may have any temptation sufficient to bear him out in Sin, or ever hope to be a gainer by his transgression.

This is the tenour of all wise laws, whose enactors have both *wit* and *power* sufficient to defend them. They have dreadful Punishments annexed to them, which take place upon disobedience; they encourage and reward the obedient, but severely punish all that dare presume to disobey.

And this is most eminently seen in all the Laws of our Lord and Saviour Jesus Christ. He gave them for the *completest Rules* to mens Lives, and has annexed to them most *glorious Promises* to encourage our obedience, but has made them breath out nothing but woes, and *intolerable punishments* to all that disobey.

He has given them for *Rules of Life*, and *annexed Rewards as encouragements to obedience*. He never intended his Laws for an entertainment of our eyes, but for a Rule for our Actions; not for a matter of talk and discourse, but of practice; not to be complemented by words of honour, and lofty expressions, but to be own'd in our lives, and served by obedience. He is our King, and issues out his Laws as the instruments

of his Government : he is our Lord, and they are Rulers for his Service. They must be guides of our Lives and Actions ; it is not enough to know and talk of them, but as ever we hope to live by them we must do and keep them. For in the end they will be available to no mans happiness, but his who has conscientiously performed them. *In Christ Jesus*, or the Christian Religion, says St Paul, *nothing avails but keeping of the Commandments of God*, 1 Cor. 7. 19. *Blessed are they*, saith St John, *who do the Commandments, for they only have right to the Tree of Life*, Rev. 22. 14. It is not an idle wish, or ineffectual endeavour ; but a thorough practice and performance of Christs Laws which can continue us in his Love, and approve us Righteous in his Judgment. *If ye keep my Commandments*, says he, *ye shall abide in my Love*, Joh. 15. 10. *Let no man deceive you*, for it is he only that * doth Righteousness, who in Gods account is Righteous, 1 Joh. 3. 7. They only are pronounced Righteous and Sons of God in the Gospels estimation, who *walk after the spirit*, Rom. 8. 4. who *are led by the spirit*, vers. 14. who bring forth *the Fruits of the Spirit*, (all words expressing Action and Practice) Gal. 5. 16--22. No man therefore will be acquitted and rewarded at that Bar barely for knowing and || discoursing, for wishing or desiring : but only for working and obeying. Such only the Gospel reckons for true servants now ; *his servants ye are*, not whom you confess in words, but *whom* in actions *you obey*, Rom. 6. 16. And such only he will honour and reward then. For it is *not every one* who fawns upon me in his words whilest he reproaches me in his actions ; *who says unto me, Lord, Lord, that shall enter into the Kingdom of Heaven ; but he only who doth the will of my Father which is in Heaven* : Which will he had just then proclaim'd to them in that Volume of

* 1 Joh. 2.
17--29.

|| ἔργους ἀμαρ-
τανῶν, μὴ λό-
γους. Clem. Ro.
1. Epist. ad
Cor. c. 30.

of Christian Laws, which was published in the Sermon upon the Mount, whereof this is in part the conclusion, *Matt. 7. 21.* He tells us that when the Son of Man shall come to judgment, *he will reward every man according to his works, Matt. 16. 27.* and he repeats it again in his declaration to *S^t John, Behold I come quickly, and my reward is with me, to give every man according as his work shall be, Rev. 22. 12.* And so it was in that Prophetick sight of the Last Judgment, which this same Apostle had vouchsafed him, *Rev. 20.* For there, as we are told, when *the Sea gave up the Dead which were in it; and Death and Hell delivered up the Dead which were in them; and they all both small and great stood before the Throne, and him that sat thereon: they were judged every man according to his WORKS,* *verf. 11, 12, 13.*

His Laws then Christ has given us, not for talk and discourse, but for action and practice; and his Promises he has annexed to them; not as rewards of idleness, but only of active service and obedience: Wherein if men fail, Gods Rewards belong not to them: they can make no claim or colourable pretence to them because they cannot shew that which is to be rewarded by him.

Nay further, if men disobey, they are not only excluded from all glorious hopes; but are moreover put into a desperate state of *fears and dreadful expectations.* For God has back'd his Laws with *threatnings* as well as *promises*: and as they propose most noble rewards to all that are obedient; so likewise do they breath out most intolerable *punishments* to all that disobey. For every Man at the last day will be declared *a Child of wrath*, who is a *son of disobedience*; and he shall most certainly be Damned who dyes without amendment and Repentance, in works which are wilfully and de-

liberately sinful. Christs Gospel has already judged this long before-hand; and at that day he will confirm it. *When the Lord Jesus shall be revealed from Heaven with his mighty Angels: i. e. when he shall come with his Royal attendance to judge the world, He will take vengeance,* says St Paul, *on all them that OBEY not his Gospel, who shall be punished with everlasting destruction from the presence of the Lord,* 2 Theff. 1. 7, 8, 9. When he comes in state with the ten thousands of his Saints, it will be to execute Judgment upon all that are ungodly, for all the ungodly DEEDS which they have committed, Jude 14, 15. And when our Lord himself gives a relation of his proceedings at that day, he tells us that whosoever they be, or whatsoever they may pretend, if their works have been disobedient, they shall hear no sentence from him but what consigns them to Eternal Punishment. *I will profess thus unto them,* says he, *I never knew you: Depart from me, ye that WORK iniquity,* Matt. 7. 23.

This will be the method of Christs Judgment; and these the measures of his Sentence: he will pronounce Mercy and Life upon all that are obedient, but Death and Hell to all that disobey.

And indeed it were hight of folly and madness to expect he should do otherwise, and to fancy that when he comes to judge us, as St Paul says, *according to the Laws of his Gospel,* he should absolve and reward us, when in our works and actions we have transgressed them. For this were to thwart his own rule, and to go cross to his own measures; it were to encourage those, whom his laws threaten; to acquit such as they condemn: and, in one word, not to judge according to them, as he has expressly declared he will, but against them.

If we would know then what condition we shall be adjudged

adjudged to in the next world, we must examine what our obedience has been in this. We can have no assurance of a favourable Sentence in that Court, but only the doing of our duty. Our last doom shall turn, not upon our *knowing* or *not knowing*, our *willing* or *not willing*; but upon our *obeying* or *disobeying*. It is in vain to cast about for other marks, and to seek after other evidences: nothing less than this performance of our duty can avail us unto life; and by the *merits of Christ*, and the *grace of his Gospel*, it shall.

And thus we see in the *general* what those terms and that condition are, which, to mete out our last doom of Bliss or Misery, the Gospel indispensably exacts of us. It is nothing less than a *working service* and *obedience*, the enquiry to be made at that day being only this, whether we *have done what was commanded us*. If we have performed what was required of us, we shall be pronounced Righteous, and sentenced to Eternal Life: but if we have wilfully transgressed, and wrought wickedness; without amendment and repentance, we shall then be declared, incorrigible Sinners, and adjudged to Everlasting Death.

This indeed is a very great truth, but yet such as very few are willing to see and to consider of. For obedience is a very laborious service, and a painful task; and they are not many in number who will be content to undergo it. And if a man may have no just hopes upon any thing less than it, the case of most dying men is desperate. But as men will live and dye in sin, so will they live and dye in hopes too. And therefore they catch at softer terms, and build upon an easier condition. And because the Gospel promises Salvation, and a happy sentence to *faith*, *love*, *repentance*, our *being in Christ*, our *knowing Christ*, and other things besides obedience: they conclude that they shall be acquitted
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at that Bar upon the account of *any*, or *all* of these, though they do not obey with them. They make Faith, Love, Repentance and the rest, to be something separate from obedience; something which will save them, when that is wanting. So that if they *be in Christ*, if they *know* and *believe with the mind*, and *love* and *repent in their hearts*; their hope is to be absolved at the last day, be their lives and actions never so disobedient.

But this is a most dangerous and damning error. For it makes men secure from danger, till they are past all possibility of recovering out of it; and causes them to trust to a false support so long, till it lets them drop into Hell, and sink down in damnation.

And although it be sufficiently evident from what has been already said, that our obedience is that only thing which will be admitted as a just plea, and as a qualification able to save us in that Court: yet because I would fully subvert all these false grounds, whereupon men support their pernicious hopes and sinful lives together, I will go on to prove it still further.

And this will be most plainly effected by shewing that all *those other terms and conditions, whereto the Gospel sometimes promises pardon and happiness, center all in this, and save us no otherwise than by being springs and principles of our obedience*. They are not opposed to our doing of our duty, and keeping the Commandments; but imply it. For when pardon is promised to *Faith*, to *Love*, to *Repentance*, or any thing else; it is never promised to them as *separate* from obedience, but as *containing* it. Obedience is that still for which a man is saved and pardoned; it is not excluded from them, but expressed by them.

In order to a clearer apprehension of the truth of this, I think fit to observe that there is an ordinary figure

figure and form of speech very usual both with God and men, which the Rhetoricians call a *Metonymie* or *Transnominatio*, and that is a *transferring of a word, which is the particular Name of one thing, to express another*. The use of it is this, that in things which have a near relation and dependance upon each other, as particularly the *cause* and its *effect* have, the particular name of either may many times signifie both, so that when the name only of one is expressed, yet really both are meant and intended. And then by that word, which in its proper sence stands only for the effect, we are to understand, not it alone, but together with it the cause also that produced it: and by that which properly signifies the cause, we are to mean, not the bare cause alone, but, besides it, the effect which flows from it likewise.

As for the latter of these, the *bare naming of the cause when we intend, together with it, to express its natural consequent and effect too*; because it is that which chiefly concerns our present business, I will set down some instances of it which daily occur in common speech. If we advise a man to *trust his Physician* or his *Lawyer*, our meaning is not barely that he should *give credit* to them; but together with that, that he shew the effect of such credit, in *following* and *observing* them. If we are earnest with any man to *hearken to some advice* that is given him, we intend not by hearkning to express barely his *giving ear* to it, but besides that his suffering the effects of such attention in *practising* and *obeying* it. And thus we commonly say that we have got a Cold, when we mean a Disease upon cold; or a Surfeit, when we understand a sickness upon Surfeiting. In these, and many other instances which might be mentioned, we daily find that in the speech and usage of men, the cause alone is oft times named, when the effect is withal intended, and accordingly understood,

stood, to be expressed; and that both are meant, when barely one is spoken. The effect doth so hang upon its cause, and so naturally and evidently follow after it, that we look upon it as a needless thing to express its coming after, when once we have named its cause which goes before: but we ordinarily judge it to be sufficiently mentioned, when we have expressed that cause which as is evident to us all, produces and infers it.

And as it is thus in the speech of *men*, so is it in the language of *God* too. He talks to us in our own way, and uses such forms of speech and figurative expressions, as are in common use among our selves. And to seek no further for instances of this, than these that lye before us, he expresses our *works* and *obedience* by our *knowledge*, our *repentance*, our *love*, and such other *causes* and *principles* as effect and produce it.

For we must take notice of this also, that our outward works and actions depend upon a train of powers within us, which, as springs and causes of them, order and effect them. For our *passions* excite to them; our *understandings* consider of them and direct them; our *wills* command and choose them; and then afterwards, in pursuance of all these, our *bodily powers* execute and exert them. The actions of a man flow from all the ingredients of the humane nature, each principle contributes its share, and bears a part towards it. For, from the constitution of our natural frame, our actions are placed wholly in the power of our own wills; and our wills are set in a middle station, to be moved by our appetites and passions, and guided and directed by our minds or intellects. We do and perform nothing but what we will; neither do we will any thing but what we know and desire; what our reason and passion inclines and directs to. And because these

these three inward faculties, our *minds*, and *wills*, and *passions*, give being and beginning to our outward works and practice: therefore are they, by the Masters of *moral Philosophy* and *Divinity*, ordinarily called the *Causes* and *Principles of Humane Actions*.

But these three principles of humane actions in *general* lye not more open to produce good than evil. They are all under the unrestrain'd power of our own free will: it is that which determines them either for God or against him; but in themselves they are indifferently fitted, and serve equally to bring forth acts of Obedience, or of disobedience and sin. To make these principles therefore of *works* or *actions in general*, to become principles of *good works* and *obedience*, there are other nearer tempers and qualifications required, which may determine them, that in *themselves* are free to both, to effect one, and be Authours of such actions only whereby we serve and obey God. And this is done by the nearer and more immediate efficiency of *Faith*, *Repentance*, *Love*, and the like. For he who knows Gods Laws, and believes his Gospel with his understanding; who in his heart loves God, and hates Sin; whose will is utterly resolved for good, and against evil: he it is, whose faculties in *themselves* indifferent are thus determinately disposed, who is ready and prepared to perform his duty. His Faith directs him to those Laws which he is to obey, and to all the powerful motives to Obedience: it shews him how it is bound upon him by all the Joys of Heaven, and by all the Pains of Hell, and this quickens his passions, and confirms all good resolutions, and makes him in his will and heart to purpose and desire it. And when both his mind, his will, and passions, which were before indifferent, are thus gained over and determinately fixed for it; in the efficiency of inward principles there is no more to be

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done, but he is in the ready way to work and perform it in outward operation. So that as our minds, wills, and passions, are principles of humane actions in general, whether good or evil: these nearer dispositions, our Faith, Repentance, &c. are principles particularly of good works and obedience.

And since our obedient actions proceed in this manner from the power and efficiency of these principles: God, according to our own way of expressing things, is wont many times only to name them, when he intends withal to express our obedience it self which results from them. Although he barely mention one, yet he understands both; and in speaking of the cause, he would be taken to imply the effect likewise. Thus when he promises *Pardon and Salvation* to our *knowledge and belief of his Gospel*, to our *Repentance from our Sins*, to our *Love and Fear of God*, which, with several others, are those preparatory dispositions that fix and determine our minds, wills, and passions, indifferent in themselves, to effect Obedient actions; he doth not in any wise intend that these shall Save us, and procure Pardon for us without Obedience, but only by signifying and implying it. Wheresoever Mercy and Salvation at the last day are promised, and this condition of our working and obeying is not mentioned, it is always meant and understood. That which such mercy was promised to, is either the *cause* of our Obedience, or the *effect* and *sign* of it; the speech is *metonymical*, and more was meant by it than was expressed. Though the word was not named, yet the thing was intended; for obedience is ever requisite to pardon, and nothing has Mercy promised to it in the last Judgment, but what some way or other is a sign of it, or produces and effects it.

This I might well take for granted upon the strength
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of that proof which has been already urged for our Obedience being the sole condition of our being acquitted at that day. But because the interest of souls is so much concerned in it, I will be yet more particular, and proceed to show further that this sense and explication of all such places is the very same that God himself has expressly put upon them. For concerning all those things, whereto he has promised a favourable sentence at the last Judgment, he assures us that they are of no account with him, nor will be owned as a good plea at that Bar when they are separate from Obedience, but then only when they effect and work it. But when he says that Faith, Repentance, Love, or any other thing shall save us, he means not all, or any, but only a working Faith, an obedient Repentance, an active Love; a Faith, Love, and Repentance, which do not overlook Obedience, but accompany and produce it. So that first or last Obedience is still that wherein all the rest must concenter and agree, that alone condition which our judge will accept, and which we may safely trust to. And this will fully appear by running over the particulars.

CHAP. II.

Of Pardon promised to Faith, Knowledge and being in Christ.

The CONTENTS.

Of Pardon and happiness promised to Faith and Knowledge. Of the nature of Faith in general. Of natural, Jewish, and Christian Faith. Of this last as justifying and saving. Of the fitness of Christian Faith and Knowledge to produce Obedience. Pardon promised to them no further than they are productive of it. Of Pardon promised to being in Christ. Christ sometimes signifies the Christian Religion, sometimes the Christian Church. Being in Christ, is being of Christs Religion, or a member of Christs Church. The fitness of these to effect Obedience. Pardon promised to them no further than they do.

FIRST this condition of our acceptance which is to mete out to us our last doom of Bliss and Mercy, and whereto Life and Pardon are promised at the last day, is sometimes called *knowledge*, or, what is only a more particular way of knowing, a knowing upon witness or testimony, *Faith*. By, or upon the account of, *his knowledge*, or the knowledge of him, *shall my Righteous Servant*, when he sits to judge them, *justifie many*, says God of our Judge and Saviour Christ by the Prophet *Isaiah*, *Isa. 53. 11.* And *this is Life Eternal*, says our Lord himself, *to know thee the only true God, and Jesus Christ whom thou hast sent,*

sent, Joh. 17. 3. And then as for *Faith*, which is the particular way of knowledge among us Christians, who owe all that we know in order to Heaven and happiness to the witness and testimony of Jesus Christ, the places which promise Life and Pardon unto it are to be met with in abundance. *Whosoever believes on me, says our Saviour, shall not perish, but have Everlasting Life, Joh. 3. 15, 16. And again, This is the will of him that sent me, that whosoever believes on me may have Everlasting Life, Joh. 6. 40. And when he sends out his Apostles after his Resurrection to proclaim the terms of Mercy and Salvation to all the world, he bids them say, Whosoever believeth and is Baptized shall be saved, Mar. 16. 16.*

Faith or belief in the general, is a thinking something to be true upon the testimony of those persons who declare it. And herein it differs from other sorts of knowledge, because in them we believe upon the evidence and apparent reason of the things themselves; but in this upon the witness and authority of those persons who reveal them. For then we are said to know, when we assent upon the Authority of things; but then to believe, when we assent upon the Authority of persons; when not the evidence of the things revealed, but the word and testimony of the revealer make us give credit to his Revelation.

This is the nature of Faith in general, it is a giving credit to a thing, or taking it to be true upon the testimony or authority of such persons as declare it. And according to the difference of this testimony, our Faith upon it is differenced and distinguished also. For if we believe any thing upon the bare word of a man, it is an *Humane*; if upon the bare word and testimony of God, it is a *Divine* Faith.

Divine Faith then is nothing else, but a belief of *Divine Revelations*, a taking any thing to be true because
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God has told us it is so. And therefore we may be said to have Divine Faith of as many things as God has any way attested or revealed to us. And for Gods Revelations, they have been derived to us in several ways, and by several instruments.

For some things God has revealed to us by the *light of Nature*. That light came from him, and is his Revelation. For *the spirit of a Man is the Candle of the Lord*, which, as St John saith in another case of our Saviour, *enlightens every man that cometh into the world*, Joh. 1. 9. And in this general sence of Faith, for a *natural Faith* or a belief of all natural Revelations; all matters of knowledge are likewise matters of Faith, because at last all natural light and evidence of things rests upon Gods Revelation; that very evidence being no otherwise a proof to us that things are true, than we are assured that God is the Author of it, and that it is his Testimony and declaration to them that they are so. And by this way of Revelation, this natural light, God has declared to us two great foundations of all Religion, *his own existence*, and *his Providence*; that there is a God, and that he will love and reward all such as serve and worship him. The belief of which Articles so testified, St Paul affirms to be a part of *Faith*; yea a part so *fundamental* as is absolutely necessary to our pleasing of God and to all Religion: *without Faith*, saith he, *it is impossible to please God, for he who comes to God must believe that HE IS, and that he is A REWARDER of them that diligently seek him*, Heb. 11. 6.

Other things God has revealed, not by the *light of nature*, seeing they are such things as that alone could never have discovered to us, but either by his own *immediate voice or inspiration*, or by the *mediation and message of inspired men*.

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By the former he revealed to *Noah* the *Drowning of the old world*, *Gen. 6. 13.* the belief whereof is called *Noah's Faith*, *Heb. 11. 7.* To *Abraham* his having a *numerous Issue* by his *Wife Sarah*, when as yet they had no Child, and in all appearance were too *old* ever to expect one, *Gen. 15. 5, 6* and *Chap. 17. 17, 19.* the belief whereof is likewise call'd *Abraham's Faith*, *Heb. 11. 17, 18, 19.* To *Moses* his *passing over all the houses of the Israelites*, where he should see the *Blood of the Paschal Lamb* sprinkled for a *Token*, when he would slay all the *First-born* throughout all the *Land of Egypt*, *Exod. 12. 12, 13.* the belief of which Revelation is also call'd the *Faith of Moses*, *Heb. 11. 28.*

By the latter he reveal'd his will more largely to the whole people of *Israel* by the mouth and ^a *mediation of* Gal. 3. 19. his *Servant Moses*; and because both *God* and *Man* concurr'd in this Testimony, their belief of his message was their *Faith*, not in *God only*, but together with him in his *Servant Moses* too. For because the *Law* and *Religion* which they received, though it came originally from *God*, was yet derived down to them immediately by his *Ministry*, and they knew no otherwise what *God* had spoken to them than by his *Testimony* and upon his *Authority*: therefore are they said in believing and embracing that *Divine Law*, which was delivered to them by *Moses*, to believe, not the *Lord* alone, but also his *Servant Moses*, *Exod. 14. 31. Job. 5. 46.* to be *Baptized into Moses*, *1 Cor. 10. 2.* to be *Moses's Disciples*, *Joh. 9. 28.* to *trust* or place their hope in *Moses*, *Joh. 5. 45.* to *obey* or *hearken* unto *Moses*, *Luk. 16. 31.*

But the most clear and full Revelation that *God* ever made of his will to men, was by the message and mediation of his own Son, *Jesus Christ*. For *God* who at sundry times, and in divers manners spake in times past.

past to the Jews by *Moses* and to the *Fathers* by the *Prophets*; bath in these last days spoken unto us by his Son, Heb. 1. 1. And the belief of his Gospel, or taking for certain Truths upon his Authority all those things which he has declared to us in Gods Name, is call'd the *Christian*, as the other was the *Mosaick* Faith. For he being the great Author and deriver of this last and greatest Revelation of God down to us, and our belief of it being upon his immediate Authority, he being, as S^t Paul says, *the Authour and finisher of our Faith*, Heb. 12. 2. Our belief of it is called, not only *Faith towards God*, Heb. 6. 1. but also *Faith towards our Lord Jesus Christ*, Acts 20. 21. And because the knowledge of our whole Religion got into our minds this way, upon our submission to Christs Authority, and our Faith or belief of his Testimony; therefore is our Religion it self most commonly in the Scriptures called our *Faith*. The Preaching of it is called *Preaching the Faith*, Gal. 1. 23. the hearing of it, *hearing of Faith*, Gal. 3. 2. the profession of it, a *profession of Faith*, Heb. 10. 23. the contending for it, a *striving for the Faith*, Phil. 1. 27. the erring in it, an *erring from the Faith*, 1 Tim. 6. 10. the falling from it, a *making shipwrack of the Faith*, 1 Tim. 1. 19. obedience to it, the *obedience of Faith*, Rom. 1. 5. and the Righteousness required in it, and effected by it, *the Righteousness of Faith*, Rom. 4. 11. 13.

So that in like manner as the *Mosaick Faith* was a belief of the Divinity of the *Mosaick* Law and Religion, upon the *Authority of Moses*: the *Christian Faith* is a belief of the Divine institution of our Christian Religion upon the *Authority of Christ*. It is a taking upon his word all those things for truths of God, which he has declared to us in Gods Name. A belief begot in us by vertue of his Testimony, that all his Doctrines are

are Gods Truths; that all his Laws are Gods Precepts; that all his promises are Gods Promises; and that all his threats are Gods threatnings: in sum, that that whole Religion and Gospel which Christ has delivered to us in Gods Name, is the very Religion and Word of God.

The belief of all this upon the *Authority of Christ* makes our *Faith Christian*; and the good effects of it upon our *hearts and lives* make it *justifying and saving*. For when by vertue of this Faith we truly Repent and sincerely obey, which is the great condition, as we have seen, whereupon at the last day we must all be pardoned and justified Eternally; it is a *justifying*: as when by vertue of it we are saved and delivered from the dominion and service of our Sins, which as the Angel hath ^b assured us, are those principal evils that Christ came to *save us from*, it is a *saving Faith*. ^{b Matt. i. 21.}

This is the nature of our *Christian knowledge*, and our *Christian Faith*. And as for it now, it is the very *fundamental cause* and natural spring of all our Christian service and obedience. For it is because we believe Jesus to be the Lord, because we know those Laws which he has given us, and give credit to him when he tells us of the insupportable punishments which he will one day inflict for sin, and of the glorious rewards which he will confer upon obedience: It is by means of our knowledge and belief of all these in our minds, I say, that we serve and obey him in our outward actions. It is our knowledge and belief that lets us see the reasonableness of his Precepts, the power of his Assistances, the glory of his Rewards, and the terror of his Punishments; and in all respects convinces us of the beauty and profit of Obedience. And this sight and conviction in our minds cannot well miss of gaining our hearts and resolutions. For the belief of his endless judgments will

raise our fears; the belief of his infinite rewards will quicken our hopes; the belief of his inexpressible kindness will kindle our love; and by all these our souls will be led Captive into eager desires, and firm resolutions, and be fully purposed to keep Gods Laws, that so they may avoid that terrible Death which he threatens, and attain those matchless joys which he promises to our Obedience. And when once, by means of this faith and knowledge, Gods Laws have gain'd both our wills and passions, which are the inward springs and causes of them; they cannot fail of being obeyed in our works and actions which are produced by them. But we shall quickly go on to perform what we resolve, and to do what we desire; and so in very deed fulfill and obey them. Upon which account of our Christian Faith having so mighty an influence upon our Christian and obedient practice, our obedience it self, as being the effect of it and produced by it, is call'd *the obedience of Faith*, Rom. 16. 26. The Righteousness which it exacts of us, and ^c *cooperates* to work in us, *the Righteousness of Faith*, Gal 5. 5. Our Christian warfar or striving against Sin, is called *the good fight of Faith*, 1 Tim, 6. 12. And because in this contest our great succors which protect us, and keep us from fainting, and at last make us victorious, are some points or promises of our Religious belief: therefore it is stiled *a shield, and a breast-plate of Faith*, 1 Theff. 5. 8. and St John affirms plainly *that this is the victory over the world, even our Faith*, 1 Joh. 5. 4.

^c Jam. 2. 22.
συνεργει τοις
εργοις.

^d τίνος χάριν
ευλογηθή ο
πατήρ ημών
Αβραάμ; ἐχί
δικαιοσύνην καὶ
ἀληθείαν διὰ
πίστεως ποιή-
σαι; Clem.
Rom. Ep. 1.
ad Cor. c. 31.

And for this reason it is, because our Faith and knowledge are so powerful a cause and principle of our Obedience, that God speaks so great things of them, and has made such valuable promises to them. He never intends to reward the Faith and knowledge of our minds, further than they ^d effect the obedience of our

our actions. It is only when they are carryed on to this effect, when they become an *obedient knowledge*, and a *working Faith*, that they confer a right to the promised reward, and are available to our Salvation. For when in the places mentioned, or in any other, God promises that he who *knows Christ*, or *believes in Christ* shall live; he speaks *metonymically*, and means Faith and knowledge with this effect of a working service and obedience.

Quid est fideliter Christo credere? est fideliter Dei mandata servare.
Salvian de Gub. l. 3. p.

67. Ed. Oxon.

Ἀρετὰν δὲ οἷος περὶ αὐτοῦ

εὐδοκίαν πρὸς εὐρέειαν, ἐν τῇ αὐτῇ ὑπάρχει τῶν ῥημάτων τῶν Θεῶν. Clém. Rom. 1. Ép. ad Cor. c. 10.

As for *knowledge*, 'tis plain that God accepts it no otherwise than as it effects obedience, nor can we any otherwise confide in it. *Hereby alone*, says St *John*, *we know that we know him*, in that sense of knowledge whereto God has promised life and pardon, *if we keep his Commandments*. But *he that saith I know him, and for all that keepeth not his Commandments, he is a liar, and the truth is not in him*, 1 Joh. 2. 3, 4.

And then as for *Faith*, no man is interpreted to have that Faith which is made the condition of our pardon and acceptance, but he who is acted by it, and in his works is obedient to it. *The Faith*, says St *Paul*, *which in Christ Jesus or the Christian Religion availeth any thing to that Righteousness which all Christians hope for*, is that only *which worketh by Love*, Gal. 3. 5, 6. It begins the change within, by *purifying of our hearts* and desires, Acts 15. 9. and thence goes on to perfect it in our outward works and actions. And unless it proceed to this, it will never be able to bear us out, and to justify us at Gods Bar: for there, as St *James* tells us, *by our works we must all be justified, and not by a Faith only which works nothing*, Jam. 2. 24. Such alas! will be wholly useless, and of no consideration in that Court; it will not any way profit, and then

^f Matt. 25. 34, 35, 36, &c.

certainly it cannot save us. For *what doth it profit, my Brethren, though a man be able to say, either here or hereafter, he hath Faith, and hath not works?* will that be allow'd a sufficient plea in Gods Judgment? *shall that Faith save him?* no surely, it never will, *Jam. 2.*

14. This unworking Faith is not that effectual Faith which the Gospel encourages, but its worthless shell and lifeless carcass. *For wilt thou know, O vain man, that faith without works is dead? Even as the body without the spirit is dead, so faith without works is dead also,* *vers. 20, 26.* It is Faith only in an imperfect degree, and a weak unprofitable measure; for it is not arrived to a perfect pitch, to that compleat state whereto the Gospel doth at present promise Life, and Christ will at the last Day award it, till it shows it self in action, and our lives express the power of it. *Our Father Abraham,* says *St James,* *was justified by works,* produced by Faith, *when,* in an unstagger'd belief that God would make good his promise of a numerous issue by his Son *Isaac,* though it were by raising him up again from the ⁸ dead, he would obey his command which seemed quite to overthrow it, and offered up his Son upon the Altar. Seest thou how his Faith in Gods Power and Promise wrought prevalently over all opposition ^h, to the production of that *his* strange work; and by this justifying work upon it *was* his Faith made perfect? *vers. 21, 22.*

⁸ Heb. I. 17,
19.

^h συνήγει-
τοῖς ἐργοῖς,
wrought to his
works or to
make him
work.

So that when all is done, we see that there is no Life or Pardon promised to any Faith or knowledge which are separate from Obedience, but to such only as cooperate to them, and imply them. There is no belief wherewith our Judge at the last day will be satisfied, or wherein we are safe; which either he will accept, or we may trust to, if our dutiful works are wanting. So that *this is,* and ever will be, as *St Paul* says,

says, a faithful saying, and such as every good Christian man ought constantly to receive or affirm, that they who have Faith, or have believed in God, be careful to maintain obedience and good works, because it is they which at the last day must do all men good, are good and profitable unto men, Tit. 3. 8.

Secondly, This condition of our acceptance, where-to the Gospel promises a happy sentence of Life and Pardon in the last judgment, is sometimes called *Being in Christ*, *There is no condemnation*, says St Paul, to them who are in Christ Jesus, Rom. 8. 1.

The word *Christ* we must know, many times in Scripture signifies the Religion of Christ. Thus the Law is said to be a Schoolmaster to bring us to Christ, i. e. the imperfect rule of the Mosaick Religion was fitted for the minority of the world, and intended to train men up, as Children are by School Discipline, for the more perfect and manly institution of the Christian, Gal. 3. 24. And thus we read of *Preaching Christ*, that is the Christian Religion, Phil. 1. 15. And St Paul tells the Ephesians of their learning Christ and hearing him, i. e. his Gospel and Doctrine. *Ye have not so learned Christ, if so be ye have heard him, and been taught by him, or in him*, Eph. 4. 20, 21. *Heard him, and been taught* ^{ἡ ἀκούσις αὐτοῦ} ^{καὶ διδασκαλία} *by him: i. e. not by his person, for he never went beyond Judea, being sent, as he said, to none but the lost sheep of the house of Israel*, Mat. 15. 24. and therefore never travelled so far as Ephesus; but by, and in his Doctrine or Religion. And this is a most usual form of speech, to call any institution or profession by the name of its first Author. The Doctrine and Religion which was delivered to the Jews by Moses, is called by his Name. For St Paul speaks of *Moses being read*, i. e. the Law of Moses, 2 Cor. 3. 15. and of the Israelites being baptized into Moses, i. e. the Mosaick Religion, 1 Cor.

1 Cor. 10. 2. And our Lord himself tells the Jews in the Parable of the Rich Man, that they *have Moses and the Prophets*, and bids them *hear them*, Luk. 6. 29. where he cannot mean their *persons*, in regard they were dead long before, and got without the reach of their hearing; but their *Writings and Religion*.

And as *Christ* many times signifies the *Christian Religion*, so is *being in Christ* the very same with *being of his Religion*, or *being a Christian*. Thus St Paul tells us of *Andronicus and Junia*, who embraced the Christian Doctrine whilst he persecuted and opposed it, that *they were in Christ*, *i. e.* in Christs Religion, before him, Rom. 16. 7. They who dyed in the profession of the Christian Faith, are said to be *fallen asleep in Christ*, 1 Cor. 15. 18. *The veil of Moses is done away in Christ*, 2 Cor. 3. 14. *The veil of Moses*, *i. e.* the types and obscure shadows of the Mosaical Religion, are *done away in Christ*, *i. e.* by the plain clearness of the Christian. Thus I knew a *man in Christ*, is no more than I knew a *Christian man*, 2 Cor. 12. 2. and the *Churches of Judea in Christ*, are the very same as the *Christian Churches among the Jews*, Gal. 1. 22. So when we read that *in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision; but a new Creature*, Gal. 6. 15. the meaning is only this, that what price soever the Religion of Moses put upon this outward Rite of Circumcision, and those other Jewish observances whereof it was the federal undertaking: yet the Religion of Christ doth not regard them at all, but that all which can avail us *in it* is only a new Creature. And to the same sense St Peter speaks of a *good conversation in Christ*, *i. e.* in Christs Religion, 1 Pet. 3. 16. And to name no more instances in a case so evident, we read not only of men, but likewise of *bonds in Christ*; *i. e.* of mens being bound for the Religion and Faith of Christ.

Christ. *My bonds in Christ*, says St Paul, *are manifest in all the Palace, and in all other places*, Phil. 1. 13.

But besides this sense of the words, *our being in Christ*, for *our being of the Christian Religion*; there is another very near it, which it is pertinent to our present business to observe; and that is *our being in the Christian Church*. Thus St Paul says that *we being many members*, are yet *one body*, or Corporation *in Christ*, or in the Society and Church of Christians, wherein we are *every one members one of another*, Rom. 12. 5. And Gods gathering together all particular Christians scatter'd over the world into *one Catholick Church or Society*, is called his *gathering together in one all things in Christ*, Eph. 1. 10. Thus our admission into *Christs Church by baptism*, is called our *being engrafted or implanted into him*. *We have been planted together*, says the Apostle, *in the likeness of his death*; or in Baptismal immersion, which is a representation of burial after death, Rom. 6. 5.

As for our *Being in Christ* then, which sets us beyond the reach of danger and condemnation, it is the same as our *being of the Christian Religion*, and *members of the Christian Church*.

And this Communion and membership of Christs Church, and profession of his Religion, is a most ready and effectual means to make men practise and obey it. For to be in the Church of Christ, is to live under the preaching of his word, the solemn return of Holy Prayers, the Administration of Blessed Sacraments, the counsel and direction of wise Guides, the Authority of good examples, the correction and discipline of Church Governours, and all the other outward means of Grace and Obedience. And then the profession and owning of his Religion, if it be true and undissembled, implies our Faith and belief of it; which is
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the great and only expedient that Christ could think of for the reformation of a wicked world; and which, as we have already seen, is a most effectual means and sure principle of good life and practice.

And because our *being in Christ*, i. e. our profession of Christs Religion, and Communion and Society with Christs Church, is so powerful a principle of our obedient service; therefore has God promised to it that Life and Pardon which is the inseparable reward of Obedience it self. He doth not in any wise intend that every man who bears the Name of Christ, and is of his retinue, that will make a bare profession of his service in calling of him *Lord, Lord*, without any real works and performance, shall have right to these Rewards when he comes to Judgment. *Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he only who doth the will of my Father which is in Heaven*, Matt. 7. 21. Nay in the next verse he goes higher, *Many will say unto me in that day, Have we not done more than barely professed thy Name, have we not done thee high and honourable service, viz. prophesied in thy Name, and in thy Name cast out Devils, and in thy Name done many wondrous works? And then will I profess unto them, I never knew you, depart from me, you are no such* ^k *Christians as I own*, for whatsoever your names and professions be, *ye are of their number that in their lives work iniquity*, vers. 22, 23. When God assures us by St Paul therefore that there is *no Condemnation to them that are in Christ*, or in Christs Church and Religion; he means to them that are so in them, as thereby to become obedient. He speaks metonymically, and implies our works and actions, as well as that Communion and profession which signifies them, and ought to produce them.

And in this the Scriptures are express, *He that*
KEEPS

^k Nec Christianus esse videtur, qui Christiani nominis opus non agit. Sal-
 vian. de Gub.
 l. 4. p. Ed. Ox.
 56.

KEEPS his Commandments dwells in Christ, and Christ in him, says St John, 1 Ep. 3. 24. It is nothing less than our fulfilling of his Laws who is head of that body whereunto we joyn our selves as members; and our being indeed what we pretend, and obeying the rules of that Religion which we profess, that will at the last day be interpreted for our being in him in such sort as qualifies us to be saved by him. Whoso KEEPETH his word, says the same Apostle, in him is the love of God made perfect, and hereby, by this perfection of love in Obedience, we know that we are in him: So that whosoever he be that saith he abideth in him, he ought himself also so to walk even as he walked, 1 Joh. 2. 5, 6. The necessity of connexion between these two, viz. being a member of Christs Church, and a good Man; between professing of Christs Religion, and obeying it; was so evident, and so well known and allowed of in the first times of Christianity, that both were understood, when either was mentioned. To put on Christ in the Apostles days, was the same as to make no provision for the flesh, to fulfill the lusts thereof, Rom. 13. 14. And to learn Christ, was but another phrase for to put off concerning their former CONVERSATION the old man, which is corrupt according to the deceitful Lusts; and to put on the new man, which after the similitude of God is created in righteousness and true holiness, Eph. 4. 20, 22, 24. A Christian and a keeper of Gods Laws, were then only two words for the same thing. For they thought nothing could be a greater contradiction, than for a man to profess himself a servant of Christ, and yet to pay him no Obedience; to own the Name of a Christian, and yet to lead the life of a Heathen. The time past of our lives, says St Peter, or that time before we became Christians, must suffice us wherein to have wrought the will of the Gentiles, 1 Pet. 4. 3. But

when once we have listed our selves in Christs service, and are called upon by his Name, we must renounce all our former ways, and depart from all iniquity, 2 Tim. 2. 19.

So that in the language of those *first times*, and in the meaning of the *Scriptures*, *mens being in Christ* is by no means separate from *obedience*, but implies it. To talk of an *interest in him*, without *fulfilling of his Laws*, is but vain Cant and unprofitable speech. It is to talk without Book, and to use a Scripture phrase, but against the *Scriptures* meaning. For at the last day, when Christ comes to expound his own Gospel, we shall hear him pronounce, what *it* has already in plain words declared to us, that no man is savingly *in Christ* who is *out* with his Laws; but that he only is so *in him*, as to be secure from all Condemnation, who has *kept* his Commandments and faithfully obey'd him.

CH A P. III.

Of Pardon promised to Repentance.

The CONTENTS.

Of Pardon promised to Repentance, Regeneration, a New Nature, a New Creature. The Nature of Repentance, it includes amendment and Obedience. The Nature of Regeneration and a New Creature. Its fitness to produce Obedience. Some mens Repentance ineffectual. The folly of it. Pardon promised to Repentance and Regeneration no further than they effect Obedience. In the case of dying Penitents a change of mind accepted without

without a change of practice. That only where God sees a change of Practice would ensue upon it. This would seldom happen upon death-bed resolutions and Repentance. The general ineffectiveness of this shown by experience. Two reasons of it. 1. Because it proceeds ordinarily upon an inconstant temporary principle, viz. nearness of Death and present fears of it. Though it always begins there, yet sometimes it grows up upon a principle that is more lasting, viz. a conviction of the absolute necessity of Heaven and a Holy Life. 2. Because it is ordinarily in a weak and incompetent degree. All TRUE resolution is not able to reform Men. Sick-bed resolutions generally unable. Such ineffective resolutions unavailing to mens Pardon.

THirdly, That condition which the Gospel exacts of us as the terms whereupon we must hope to find Life and Pardon at the last day, is oft-times called Repentance, Regeneration, a New Creature, or a New Nature. Christs fore-runner, John the Baptist, came preaching Repentance for the remission of sins, Luk. 3. 3. And when Christ himself commissions his Apostles to publish his Gospel over all the world, their instructions are to preach Repentance and remission of Sins in his Name to all Nations, beginning at Jerusalem, Luk. 24. 47. And according to this order they practised. Repent, says St Peter in his first Sermon, and be baptized for the remission of sins, Acts 2. 38. And again, Repent that your sins may be blotted out, Acts 3. 19. And then as for Regeneration, a New Creature, and a New Nature; they are such qualifications as fit us for Eternal Life, and without which we shall never be admitted to it. It is, says our Saviour to Nicodemus, a mans being born again that must capacitate him to enter into the Kingdom of God, Joh. 3. 3. In Christ Jesus, or the Christi-

an Religion saith St Paul; *neither Circumcision availeth any thing, nor Uncircumcision, but a NEW CREATURE*, Gal. 6. 15: The condition required of all men to Life and Pardon, as *the truth is in Jesus, is this, that they put off the OLD MAN, and be RENEWED in the spirit of their mind; and that they put on the NEW MAN, which after the similitude of God is Created in righteousness and true holiness*, Eph. 4. 21, 22, 23, 24.

Repentance in the constant and plain notion of the Scriptures, is such a *vertuous* alteration of the mind and purpose, as begets a like *vertuous* change in the life and practice. It begins in our thoughts and resolutions, and is made perfect in our works and actions. It first casts all false principles and foolish judgments of the desirableness of sin, and the dreadfulnes of vertue; all opinions that hinder a good life, and encourage wickedness; all inveagling thoughts and bewitching imaginations; all firm purposes and studied contrivances of evil out of our minds: and thereby purges all wickedness and disobedience out of our lives and actions.

It implies a change of mind, as is well noted by the Greek ^a name for *Repentance*, which is very expresse of its nature. For it signifies an alteration of the mind, a transformation of our thoughts and counsels; and is the same that St Paul calls a being renewed in the spirit of our mind, Eph. 4. 23. And this God expressly calls for when he summons the wicked to repentance, Isa. 55. *Let the wicked man forsake his thoughts, and turn them from his sin unto the Lord, and then he will have mercy upon him*, vers. 7.

It includes also an alteration of the life and practice, a forbearing to repeat the sin which we repent of. And this is a natural effect of the former, in as much as our works and actions will still go along with our studies
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and contrivances, our purposes and resolutions. Now this part of *repentance* from sin, viz. a *leaving* or *for-saking* of it, is its prime ingredient, and the chief thing which the Scriptures express by it; it is the *main end*, whereto the former serves only as the *principle and instrument*. *Godly sorrow*, or the grief and trouble of our minds for having offended God, *working*, as St Paul says, that *Repentance* which will never fail us, nor ever need to be repented of, 2 Cor. 7. 10. And that Repentance includes this alteration of our lives, as well as that other of our minds, the Scriptures plainly express to us, when they stile it a *Repentance FROM dead works*, Heb. 6. 1. a *TURNING away from all transgressions, and doing that which is lawful and right*, Ezek. 18. 27, 30. A *CONVERSION FROM darkness unto light*, Acts 26. 18. a putting *AWAY* the evil of our *DOINGS*, by ceasing to *DO* evil, and learning to *DO* well, Isa. 1. 16, 17.

These two changes, a change of *mind* and a change of *practice*, make up the essence, and integrate the nature of a saving Repentance. It implies first a change in our *minds* and *tempers*, and upon that a correspondent change in our *lives* and *actions*.

Now as for the former of these, this change of our *minds* and *tempers* in *new thoughts*, *new counsels*, *new desires* and *resolutions*: this virtuous alteration both in our *wills* and *understandings*, which are those two powers that make up our *rational nature*, is that which the Scriptures call our *new nature*; the begetting of which in us is called our ^b *regeneration*, or our *being born again*. For the *tempers* and *inclinations* of our souls, are usually in our common discourse called our *nature*. A man of a *loving condescending disposition*, is called a man of a *good nature*; and one of a *sour revengeful temper*, is called a man of an *ill nature*. And

^bNoah's preaching Righteousness and Repentance before the flood, 2 Pet. 2. 5. and 1 Pet. 3. 20. is thus expressed by St. Clement, *παλιγενεῖαν* *καὶ ἠρεσῆν*. 1. Epist. ad Cor. c. 9.

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the *change* from one to the other is called a *change* of Nature, a making of him a *new Creature*, and a *new man*. And thus we are daily wont to say of any person, who from wicked and sinful inclinations is changed to a disposition which is *vertuous* and *holy*, that he is become a *new man*. And as this is our language, so is it the Scriptures too. For our putting on the *temper* and *habitual inclinations* of *righteousness* and *true holiness*, is called our putting on the *new man*, Eph. 4. 24. The alteration from an *unbelieving and uncharitable*, to a *believing loving temper*, to a *Faith that worketh by love*, St Paul calls a *New Creature*, Gal. 5. 6. compared with Chap. 6. vers. 15. And as for the *renovation* it self, it is called a *regeneration* or *new birth*; the *Author* of it, a *Father*; and the persons so renewed, his *Sons* or *Children*. All which are expressed to us by St John, when he tells us of all those which have received such vertuous and holy dispositions from God, as make them *resembling him* and *like unto him*, that they are *the Sons of God*, 1 Joh. 3. 2. and *born of him*, 1 Joh. 5. 1, 4. In like manner as the Disciples of the Prophets among the Jews, because they received those qualifications from their institution whereby they were made like unto them, are usually in the Old Testament called *Sons of the Prophets*.

^c *Prophetarum Filii*. And in the like sense among the Gentiles, *Poetarum Filii*.

Now this first part of Repentance, or this *inward change of mind and purpose*, which is called a *New Creature* and a *New nature*; is a most direct cause and natural Author of a *like change in our outward works*, and of an *obedient service*. For it cuts off the very root of all Transgression, and plants that of Obedience instead of it. It makes us now in obeying, to follow our own temper and inclination; and our doing of Gods will to become our desire, as well as it is our duty. So that now when we perform Gods commands, we do nothing

nothing more than follow the natural tendencies of our own souls; our duty is become our choice and delight, and it is not without pains and difficulty that we can either omit, or transgress it. For it is an equal force and violence to a *renewed and obedient nature* to act sin, as it is for a *wicked and debauched one* to work obedience. He whose nature carries him on to *love and pity*, can as hardly be *rigorous and cruel*; as he on the contrary can abstain from *cruelty*, whose nature is *harsh and revengeful*. To act *against* nature any way is not without difficulty, and to *follow* it is always easy. And if it be changed from sin and disobedience, to obedience and holiness; it is then as truly a *self-denial* to sin and transgress, as it was before to perform and obey. Nay if this alteration gets up to a full growth, and obedience become *perfectly* our nature: it is then not only *uneasie*, but even almost *impossible* to sin against it. For then we shall be arrived to that pitch which St *Johns* words express, when he says that *he who is born of God*, or formed into this new nature which makes him like unto, and comes from God, *CANNOT sin*, 1 Joh. 3. 9.

So that if Obedience has got this hank of us, if by this *first part of Repentance*, or *this new nature*, it be engrafted in our tempers and inclinations; and become the employment of our thoughts, the desire of our hearts, and the matter of our firm purposes and resolutions: it cannot miss of our works and actions: It has won the principles that command them; so that nothing more is needful to be done towards their procurement, but they will be sure to follow after them.

Now because *Repentance* in its whole nature implies Obedience as its chief ingredient; and because the first part of it, *viz. a change of mind*, which is called a *new nature*, or a *new creature*, is so natural a principle, and
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so powerful a cause to work and effect it: therefore, and upon no other reason, doth God in the Scriptures so far encourage them. He means not in any wise at the last day to acquit and reward men upon such *repentance* and *new birth* as is void of *obedient works and actions*; but upon such only as *include* or *effect* them.

'Tis true, indeed, the *wicked and disobedient*, who will not *reform* and *obey*, but would notwithstanding have *right* to Life and Pardon, call something else *repentance*, which is void of all *amendment* and *obedience*. If they *confess* their *sin*, and are *sad* upon it, if they *wring* their *hands*, and *beat* their *breasts*, and then, *giving* it *hard names* and *reproachful titles*, *beg* God to *forgive* them; they think they have done an acceptable service, and *sufficiently repented* of it. They take no care to *keep off* from it, provided they continue to *bewail* and *confess* it. For although they bring in before God *large Catalogues* of sins, yet they never *strive* to *lessen* them. But when they profess to him how they have *deserved* his wrath and Eternal judgment; they want nothing but opportunity still further to *provoke* it. When they acknowledge how *vilely* they have *affronted* him in the breach of his Laws, they are still ready to *repeat* it. All the hard names which they give their sins, are false and forced expressions, they mean no hurt to them all the while. For although they *revile* them in their words, yet they *honour* and *applaud* them in their practice. They are still in love with them at their next meeting, and for all the ill language which they gave them when they spake of them before God, they will embrace them upon the first occasion, and repeat them upon every return of temptation.

But can any considerate man think that such a Repentance as this shall avail him before God, and save him
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him from perishing when Christ comes to judgment? Surely he must know nothing, either of *Gods nature*, or of his *word*, who can be imposed upon so grossly. For God by the necessity of his very *nature* perfectly hates all sin, and so can never be reconciled to any man barely for *telling* him that he is a sinner. To inform him only that we have rebell'd against him, is to acquaint him that we are his enemies, whom, to vindicate himself, and the Authority of his Government, he should destroy and ruine, not cherish and protect. The *Gospel* declares that he will take severe and endless vengeance on all that dye unreformed, and finally disobedient: and then to *own* our disobedience to his *face*, without a true turn and a firm purpose of reformation, is to *bid* him maintain his Law, and execute his Sentence; to *provoke* justice, and not to *appease* it; to *hasten* and *assure* our misery, but by no means to *prevent* or *retard* it.

But that *Repentance* whereupon God will Pardon us, and that *Regeneration* which he will eternally Reward, is such only as either *includes*, or *ends* in Obedience and reformation. When he graciously proclaims, that *whosoever repenteth him of his former sins, and is born again, shall be saved*; he means whosoever doth the one, and is the other, and *obeys* with them. His speech is *metonymical*, he intends obedience, and the thing implies it, although his words do not express it. For all the while it is only a *repentance* which is *obedient*, and a *new Nature* that is *operative* which in the last judgment he will eternally reward, and pronounce for ever Blessed.

For of *repentance* he tells us plainly, how that which he means when he promises Life and Pardon to it, is such only as implies a *forsaking in our works and actions* those Sins which we repent of. It is a *Repentance*

FROM dead works, Heb. 6. 1. A forbearing to act what we confess is evil. *They repented not*, says he, *of the works of their hands*, in making and worshipping Idols, that they should not **ANY LONGER** worship them, Rev. 9. 20. And because it includes a *turn* and a change of our works and actions, from Sin and Transgression, to Vertue and Obedience; therefore is it expressed by forsaking and ^d returning. Repent and **TURN** to God, and do works meet for Repentance, Acts 26. 20. Repent and turn from all your transgressions, and so iniquity shall not be your ruine, Ezek. 18. 30. For it is only when the wicked man **TURNETH** away from his wickedness that he hath committed, and in his works **DOTH** that which is lawful and right, that he shall save his soul alive, vers. 27.

^d Jer. 8. 6.

So St. Clement uses the words ἐπιστροφή and μετάνοια promiscuously.

μετάνοια τὸ πονεῖν ἐδοκεν ὁ θεὸς τοῖς βυλομένοις ἐπιστρέφειν αὐτόν.

And what in the Septuagint, whom he follows in Citations, is expressed by ἀποστρέφαι, Ezek. 33. 11. ἡ βέλεια δάνασον ἀσεβῆς ὡς ἀποστρέφαι, &c. he, giving the fence, though not the words, according to the Apostolical usage, expresses thus,— ἡ βέλεια δάνασον ἀμαρτάνην ὡς μετάνοιαν, Clem. Rom. 1. Ep. ad Cor. c. 7. 8. And agreeably to this, the compilers of our Liturgy in the Sentences before Morning Service in our Old Common Prayer Books, translate Matt. 3. 2. Repent ye, for the Kingdom of God is at hand; thus— *Amend your lives, for the Kingdom*, &c. As on the other side, they expound Ezek. 18. 21. If the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, &c. thus— *At what time soever a sinner repenteth*, &c.

Let no man therefore think that he ever *savingly* repents of any *damning* sin, so long as he perseveres to practise and repeat it. his Repentance must deliver him from sin, before it rescue him from suffering; for 'tis then only when the wicked man forsakes his way, and returns unto the Lord, that God will have mercy upon him and abundantly pardon, Isa. 55. 7.

And as for that part of Repentance, viz. Regeneration, a New Nature, or a New Creature; God tells us plainly that he accepts of them no further than they are principles of a new service, and we obey with them. The new Creature in Christs Religion, is a being Created, as St. Paul speaks, unto good **WORKS**, which God hath before

before ordained for us that we should walk in them, Eph. 2. 10. It is our actions which must evidence our nature; the tree, says our Saviour, is known by its fruits; so that we must either make the fruit good as well as the tree is good, or, if the fruit be evil, the tree will be known to be so too, Matt. 12. 33. For do men gather Grapes of Thorns, or Figs of Thistles? Even so a good tree CANNOT bring forth evil fruit, neither CAN a corrupt tree bring forth good fruit: by their fruits therefore you shall know them, Matt. 7. 16, 17, 18. Nothing less than a good life will be allowed, either by God or Men, for a sufficient proof of a good heart; nor any thing below a new Conversation and Obedience, will pass for a good evidence of a new Nature. Doth a Fountain send forth at the same place sweet water and bitter, saith St James; can the Fig-tree bear Olive-berries or a Vine Figs? Who is a wise man, and endued with knowledge among you? Let HIM show out of a good CONVERSATION his works with meekness of wisdom, Jam. 3. 11, 12, 13. Let no man therefore dare to think himself regenerate and born of God, so long as he is disobedient, and his works are sinful. For whosoever is born of God doth not COMMIT sin, because his seed, his new nature, remaineth in him; and through the determining power and strength of that, he is almost come to this that he cannot sin; it is become the bent of his nature to do otherwise, he is born of God, Joh. 3. 9. If any man therefore would pass a true judgment upon his nature, whether it be the new or old Man; from God, or from the Devil; let him consult his works and actions, those undisssembling effects of it, and from thence he may have a sure evidence which will not deceive him. For in this, as St John goes on in the next words, is manifested who are Children of God, and who are Children of the Devil;

whoſoever *DOTH* not Righteouſneſs is not of God, verſ. 10.

So that when Chriſt comes to judge us according to his Goſpel, we ſee plainly that no *repentance* will bear us out, nor any pretended *regeneration* or *new Nature* avail us unto life, but that only which either implies, or ends in our Obedience. For no man can with any ſhow of reaſon hope to be acquitted and rewarded at that Bar, but he that *repents unto amendment*, that is *Created unto good works*, and is *born again, to a new practice and obedience*.

One caſe indeed there is, wherein a *new birth* will ſurely ſave a man without a *new practice*; and that is *when a man is forthwith called away upon the change, before any opportunities of action come*. Some men are liſted into Gods ſervice late, at the *eleventh hour of the day*, Matt. 20. 6. They have juſt time to become obedient in *will* and *purpoſe*, but not in *life* and *practice*; they have no leiſure left them to work in, but the night comes ſuddenly upon them, when all the time of labour is at an end. And this is the caſe of all dying Penitents.

And here indeed the *will* ſhall be accepted for the *deed*. For in heart and mind ſuch Penitents are become Gods honeſt ſervants; their deſires are in great ſtrength, and their inward purpoſes are come up to effectual degrees, that want nothing but time wherein to ſhow themſelves, and are ſufficient, whenſoever an opportunity ſhould occur, to beget a change of life, and to make their actions answer them. So that if they are deſtitute of an entire obedience, and have not as yet evidenced their change of nature in their change of practice; that is not for want of *inward readineſs*, but of *outward opportunities*; and therefore it is not ſo much their fault as their *unhappineſs*. And when God ſees

sees it is thus, he takes the inward will and choice, for the outward service and performance. He judges us by our wills, which are in our own power; and not by chance and fortune, which are utterly without it. This he doth in evil actions, as shall be shown afterwards; the will in them is taken for the deed, and if once our hearts are effectually resolved, and fully set upon them, in his account we are guilty of them, though by some intervening accidents we are hindered from committing them. And since, as *S^t Bernard* argues undeniably in this matter, he is much more prone to pity than he is to punish, and had far rather interpret things to our profit than to our prejudice: we may be sure that our obedient purposes shall have as much force to the full as our disobedient have, and that an effectual will in them, when nothing but time is wanting to perform in, shall pass for the deed likewise. God is by no means forward to seek our hurt, and to take advantages of our necessities; but in this, and all other cases, where there is first an *effectually willing mind*, and nothing but opportunity is wanting to an answerable practice, he takes, as *S^t Paul* says, the will for the deed, and *accepts men according to that sufficient and effectual desire which they have; and not according to that outward performance, which through some unhappy and preventing accidents, they have not*, 2 Cor. 8. 12.

*Quid planius
quam quod vo-
luntas pro facto
reputetur, ubi
factum excludit
necessitas? nisi
forte putetur in
malo, quam in
bono efficacior
inveniri volun-
tas apud Deum,
qui charitas est;
& promptior esset
ad ulciscendum,
quam ad remu-
nerandum mise-
ricors & mise-
rator Dominus.
Bernard. Ep. ad
Hugonem de
Sancto Victore
quæ est Ep. 77.
p. op. 1458.*

And of this we have a clear instance in one *dying Penitent*, the *Thief upon the Cross*. His return was late indeed, he begun not to besit himself for the next world, till he was in his departure out of this. His conversion was in his very last hour, under the pangs of Death, and at the instant of Execution. But when Christ saw that his change of heart was *true, full, and sufficient*; and needed nothing but opportunity to show it self *effectual*; he tells him that it should serve his turn, and

and secure his happiness. Because he would have been obedient in his practice if he had lived to it, he shall be rewarded at the last day as if he had. For *this very day*, says he, *shalt thou be with me in Paradise*, Luk. 23.42.

Thus available, I say, a *new nature* and an *inward change* is, although it want an outward practice, when it is *sufficient* and *effectual* to produce it, and would certainly *effect* it, if there were but *time* and *opportunity* allow'd for it.

But then here is the *dangerous* state and *deplorable* case of all such dying Penitents, that 'tis twenty to one, if they defer repentance to their death-bed, that all the change which then appears in them is not so *sufficient*, nor would, were there a due time allow'd for it, prove so *effectual*. And of this we have a clear argument, in that among all the *holy vows* and *pious purposes*, which are begun by men upon a *sick-bed*, when they are in sight of death and expect a dissolution; there are so few that continue with them, and prove *effectual* to make their lives and actions answer them when they *recover*. There is not, I believe, one unconverted Christian in five hundred, but will show some signs of sorrow, and put up devout Prayers, and make holy vows and purposes when he apprehends himself about to dye: and yet of all them who are raised up again, 'tis a very small and inconsiderable number that make good those vows, and effect what they had resolved upon. And now if these men had dyed when they thus repented, in what a miserable state had they been! For this change in their will and *purpose* is no further *available* to their *Salvation*, than it would be *effectual* to a like change in their *lives* and *practice*. God accepts the *holiness* of the *mind* only as it is a *holy principle*, and imputes the reward of obedience to it no farther

farther than he foresees, that if he allow'd time, *obedience* would *ensue* upon it. The *will* is never taken for the *deed*, but when it is able to *effect* it, when the deed would be sure to follow so soon as an opportunity were offer'd for it. And this God sees before hand, although we do not: he is able to judge of the sincerity of mens desires, and of the sufficiency of their purposes before their following works declare them. And according to what he foresees they would afterwards effect; he either accepts, or rejects them. But when mens after-works come as a clear evidence of the unsincerity, or insufficiency of their sick-bed resolutions; they may see plainly themselves, what God saw long before, that all the change of mind, which was *then* wrought, was utterly insignificant and unavailing. When they trusted to it, they relyed upon a broken reed; their confidence upon it was ill grounded, and if they had dyed with it, it would most certainly have deceived them.

Thus utterly uncertain and uncomfortable a thing is a mere unworking change, and a late death-bed Repentance. It may *sometimes* prove sufficient to beget an after-change of practice, and when God sees it would, he will undoubtedly accept it. But it very *seldom* doth, and no man who dyes in it can possibly tell whether it would or no. It is very great odds that it would prove too weak; so that although there be *some*, yet is there very small hope that any dying man can place in it.

And that which renders it ordinarily so insufficient, and thereupon so uncertain and uncomfortable, is either,

First, Because it generally proceeds from an *unconstant, temporary principle*:. Or,

Secondly, Because, when the *principle* is *genuine and lasting*, it is still too weak and in an *incompetent measure* and degree.

I. That

1. That penitential grief and change of mind which is wrought upon a Death-bed, is *ordinarily* ineffective, and insufficient to produce a *constant* change of life and practice, because it *generally* proceeds from an *inconstant and temporary principle*. It is commonly founded upon a reason that doth not hold in all times, a reason that is good in sickness, but not in health; that concludes for a Pious change, whilst we are under our sick-bed sorrows; but not when, being freed from them, we come under the pleasure of temptations. For the great and general motive which makes all those, who never thought of reforming in all their lives before, to resolve upon it when they are on their Death-bed; is plainly the *nearness* of the next world, and their apprehension of their *sudden death* and departure. Could they hope to live longer, they would sin still. But they look upon themselves as going to Judgment, and they have so much Conscience left in them, as to believe that there is a Hell for the impenitent; and their own self-love is extremely startled at that, and makes them run to any shelter: So that they make many fearful confessions, and fervent Prayers, and Holy purposes, and say and do any thing whereby they may quiet their present fears, and catch at any comfortable hopes of avoiding it. The ordinary cause then of all this work, is not any *love* of God, or *hatred* of Sin; but only a *fear* of Punishment. And that too not a *fear* of it at a *distance*, and as at some removes from them; but only as *near* at hand, and just hanging over them. But now as for this apparant *nearness* of Death, and this *confounding* fear upon it; it is plainly a *short and transient*, an *unconstant, temporary* Principle. It is a reason to them no longer than they are *sick*; for when they *recover* and are well again, Death is as *far off*, and they are become again as fearless as ever.

ever. They are got out of its neighbourhood, and it gives them no further trouble: So that all their former fears abate, and their vertuous resolutions fall, as beginning now to want that which first gave life to them, and should support them. And now when opportunities of Sin are offered, and the pleasurable baits of Temptations invite; they have nothing left that is able to resist them. Whilst they were *sick*, they were not *capable* to be tempted; and then Death being *near*, it enabled them to purpose well, and to make a pious resolution. But now, since they are *well*, Temptations are become as strong as ever; and the thoughts of Death being *far* removed, they have no resolutions that can withstand them, but are quickly changed again into the same men, as *sensual* and *sinful* as they were before.

Indeed it sometimes happens, that those souls which were at first awakened by such a *transient*, *temporary* motive; go on to others afterwards, that are more *fixt* and *lasting*: and then they are furnished with Armour in all times, and have a motive that may bear them out when Death is *far* off, as well as when 'tis near at hand; in time of health, as well as in time of sickness. For they who were at first affrighted into a change of mind and holy purposes, by the near approach of Death and Judgment, go on sometimes to confirm their resolutions upon more lasting principles. They think themselves into a deep sense of *that ingratitude towards God which is in Sin, and of its mischievousness to their own selves; how it robs them of all that Eternal Good which their hearts desire, and brings them under all those insupportable and endless evils which they fear: all which it doth for the purchase of some light, empty, and transient Pleasures, which are vastly below the joys of Heaven; and for the avoidance of some short pain and uneasiness, which are*

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infinitely

infinitely nothing in comparison of the Pains of Hell. And these thoughts give them a firm and lasting conviction of the utter necessity of renouncing all evil courses, which are so destructive; and of leading a holy and obedient life, which are so infinitely becoming them, and beneficial to them. And this conviction now can *beget* and *preserve* a resolution that is sufficient and effectual, victorious and prevailing. It will be a reason to them to resolve and practise at all times, in sickness and in health; when they are not tempted, and also when they are. For Heaven and the Love of God is always a necessary end, and Obedience is always a necessary means or instrument. So that if Men resolve upon a conviction of this necessity, they resolve upon a reason that may well hold always. They will constantly have the highest reason to be so convinced; and still to repeat and fortifie their resolution upon such conviction; and to act and practise that which they have so wisely resolved. And when a Sick-mans change is built upon this ground, and proceeds upon this motive; it may be permanent and fixt, effectual and prevailing. As it is in all those who are Converted by Sickness and Afflictions, that *great*, and usually *last* means which God makes use of for the reclaiming of sinful Men.

But generally Mens sick-bed purposes go no further than the *first* ground. They *always* begin upon the fears of present Death, and the near approach of Judgment; and though *sometimes* they go higher still, yet *ordinarily* they rest there; so that they have no change longer than their sickness lasts. And this *Repentance* is certainly *insufficient*; this *will* can never be accepted for the deed; because if they were allow'd to recover again, and to live on till an opportunity of Doing came, the good will and purpose would be quite lost, and able to effect nothing.

But

But although a Death-bed change should proceed upon both these grounds, and the dying men should resolve to amend, both *upon the sense of sudden Death*, which will maintain their resolution so long as it is near, and also *upon a conviction of the absolute necessity of Heaven and a Holy Life*, which may make them resolve still when the present danger is over: yet may their Repentance after all be insufficient and avail nothing. For a Death-bed Repentance when it doth proceed upon a *genuine, and lasting* motive, is still oft times ineffectual, because the change is,

2. In too *weak and incompetent a measure and degree*. It is not every degree even of *true and undissembled* resolution that will overcome a mans Lusts, and strengthen him to such a pitch as to make him prevail over all Temptations. A thousand good resolutions go to Hell, because although they are *sincere and true*, yet they are *weak and ineffectual*. For how many men are there who resolve against their sins, who do not yet get quit of them? They purpose to leave them; but for all that they live still in them: their mind and will is against them; but yet they continue to work and practise them. When once men have got *violent lusts*, and *vicious habits*, and Sin by a *long use* is become almost a *second nature* to them: it is not every *measure*, no nor every *moderate degree* of resolution that can mortify and overcome them. For a *weak* resolution is quickly overthrown, mens Lusts are too hard for it, and quite overbear it: it may make some resistance, create some trouble, and cause some delay; but that is all that it can do: it can only contend and struggle, but it is not able to overcome. This is plain from every Religious Mans experience; and this St Paul sets down expressly in his character of the *unregenerate sinner* in the *seventh Chapter of the Epistle to the Romans*. For there was

a real change in his *mind*, without a change in his *practice*; a *resolution* without *effect*; and a *will* without *performance*: the *violence of his Lusts* was too hard for the *convictions of his Conscience*, and led him Captive, even against his *will*, into a course of Sin and disobedience. *With the MIND*, says he, *I serve the Law of God*, but *with the FLESH the Law of Sin*, v. 25. *What I DO*, *I ALLOW* not; for *what I WOULD* that *I DO* not; but *what I HATE*, that *I DO*, v. 15, 19. *To WILL* is present with me, but *how to PERFORM* that which is good I find not, v. 18. *For the Law of my MEMBERS* wars against the *Law of my MIND*, and brings me into *CAPTIVITY* to the *Law of Sin*, v. 23.

Thus weak and unable, ineffective and idle, are many true and real resolutions. They have not strength enough to do their work; the opposition is greater than they can overcome; so that they are able to make no alteration, but for all this *change of mind*, men will continue *wicked* and disobedient in their *practice* still.

And of this sort *generally*, even when they proceed upon a *genuine* and *lasting* motive, are the Penitential purposes of Dying-men. For, alas! when Men have lived all their Lives in a course of Sin, and their minds have been always taken up with it, and their hearts wholly inflaved to it: it is no easie matter to bring them off, and to fill them with such firmness of purpose, and strength of pious resolution as would be able effectually to mortifie and subdue it. This is a most laborious work, and a difficult undertaking. It requires much *time*, and the *freedom* of all our faculties. For how hard a thing is it, even for men in *health*, when their *thoughts* are free, *distracted* by no *business*, interrupted by no *pain*, and *disturbed* by no *disease* or other *hindrance*, to work themselves up to an effectual and prevailing

prevailing resolution against *any one* Sin which they have been habitually inured, and for a long time enslaved to? And even of them who do at last *effectually* resolve against it, how few are there who came to such a pitch of resolution at the *first tryal*? No, their proceeding is *gradual*, they go on from step to step; every following resolution is more firm, and stronger than that which went before; till after several repetitions and advances, they arrive at last to a degree and pitch of holy purpose so *complete* as can *effect* that vertuous change of *life* and action which they aim at. So that their *spiritual* Life is not brought on to perfection in a moment, more than their *natural*; but requires much *time*, and much *exercise*: for as their sinful habits were not at first *acquired*, so neither are they to be *conquered* by *one* action, but by *many*. And since the process in Repentance, even from *one single* Sin, is so long and tedious ere it has arrived to a *saving* pitch, and so difficult to a *healthy* man, who has nothing to trouble and *distract* him: what must an *universal reformation* be to a *dying* person, whose time is *short*, and much *disturbed*; who cannot repeat *many* resolutions, nor make a tryal of the force and power of *any one*, and who is most likely to be *weak* and *languid* in all those good purposes which he makes, by reason that his *thoughts* are *heavy*, and his *attention* broken, and all his *faculties* are *oppressed with pain*, and become *weary* and *inactive* through a *wasting Disease*? Surely if the *first resolutions* of *healthy Men* are generally so ineffective and insufficient; these purposes of *dying Penitents*, which in all *advantages* for a *strong* and *prevailing* resolution fall much *below* them, must needs be generally of this ineffective sort too.

And when they are so, they stand us in no stead in Gods account, but are *utterly unavailable* to any mans.

Salva-

Salvation. A man who only *purposeth*, but doth not *practise*; who barely *wills*, but is not able to perform; is in the *way to life* indeed, but he is far from having yet *attained* to it. He is still in a sad case, and under a *damning Sentence*. For he is, as St Paul says in that *seventh Chapter* to the *Romans* where he describes him, *slain by Sin*, *vers. 11.* It *works death in him*, *vers. 13.* he is yet under, as the *Law of Sin*, so the *body of Death* too, *vers. 24.* But the change of *mind* which God requires of us, is such as works a change of *practice*. If he sees it *sufficient* to effect that, he accepts it indeed before the effect follows: he takes the *will* for the *deed*, when he sees the will is so strong as that upon any fit occasion it would produce it; and upon this account he accepted the *dying Thief*, *Luk. 23. 42.* But if it be only an *impotent* and *ineffective* will, and he discerns plainly that no obedient works would *follow* it: it is no such *will* as he rewards, and for such Penitents, he will by *no means* absolve, but utterly condemn them.

And since the change of mind and penitential purposes of *dying* persons, even when they are upon *genuine* and *lasting* grounds, so as in the following parts of a mans life, if God should please to spare him, they would do *something*; would yet be *weak* and *insufficient*, and so unable to do *enough*: here is still a further reason of the *ordinary* insufficiency of such Repentance, and why those *dying* men will not *ordinarily* be saved by it, but perish notwithstanding it.

To conclude this point then, we see that 'tis *possible* for such *New-birth* to save a Man, as has not yet produced a *New practice*; and for dying Penitents to be accepted upon a *change of mind*, without a like *change of life and actions*. This I say is *possible*, it *sometimes* is, and sometimes has been done: but this indeed is very *rare* and very *seldom*, so that no Man in his sober
wits,

wits, who has time before him, will dare to trust to it. And the sum of all is this, That to men who are so unhappy as to be brought into it, it has, as is expressed in ^f *Salvians* determination, just *so much hope* as may excite a good endeavour: but to men who are yet out of it, it is *altogether so desperate*, as utterly to discourage all delay.

^f *Quid dicam nescio, quid promittam penitus ignovo; revocare ab inquisitione ulti-*

mi remedii periclitantes, durum & impium; spondere autem aliquid in tam fera cautione, temerarium. Salv. de Avaritia, l. 1. p. 363. Ed. Oxon.

CHAP. IV.

Of Pardon promised to Confession of Sins, and to Conversion.

The CONTENTS.

Of Pardon promised to Confession of Sins. The nature and qualifications of a Saving Confession. Its fitness to make us forsake Sin. The ineffectiveness of most mens Confessions. The folly and impiety of it. Pardon promised to Confession no further than it produces Obedience. Of Pardon promised to Conversion. The nature of Conversion. It includes Obedience, and is but another name for it.

Fourthly, That condition of Life and Pardon which the Gospel indispensably exacts of us, and whereupon at the last day Christ will accept and reward us, is sometimes called *Confession* of our Sins to God. When we acknowledge them, God will be sure to pardon them; he has engaged his word and faithfulness for

^a Levit. 26.
40. 42.

for it, and so cannot recede from it: *If we ^a confess our Sins*, says St John, *God is just and FAITHFUL to forgive us our Sins*, 1 Joh. 1. 9.

Now as for this *Confession* of our Sins, whereupon God promises mercifully to forgive them, it is not a bare *naming* of them, or giving in an *Historical Catalogue* of them to Almighty God, that he may *know* them and be informed of them. No, he sees all our thoughts afar off, and our actions long before. We cannot inform him when we lay open our transgressions before him; for we could never find any place wherein to act them so retired, but it was under his eye; nor any time and circumstances so secret, as to escape his knowledge. So that our *Confession* cannot be to *instruct* him, but only to *shame*, and to *humble*, and to work other effects in our *own selves*. And therefore it must not be a bare *recital* of such offences as we have committed; but an acknowledgment *duly qualified*, and accompanied with such *tempers* of mind, as will lead us on to *forsake* and *amend* them.

It is a *Confessing* of them with *shame*, with an humble debasement, and sense of our unworthiness, who could ever be so vile as to be guilty of them. And such was Ezra's *Confession*, Ezra 9. *O my God*, saith he, *I am ASHAMED and blush to lift up my face to thee my God, for our iniquities are increased over our head, and our trespasses are grown up unto the Heavens*, vers. 6.

It is an acknowledgment of them with *hatred* and *detestation*, as things that are utterly *odious* and *loathsome* to us, which therefore we are prone to *fly from*, as from what is most *offensive*. And such is that *Confession* whereunto God directs the *Jews* by his Prophet *Ezekiel*, *Ye shall remember your ways*, saith he, *and all your doings wherein ye have been defiled; and ye shall LOATH your selves in your own sight for all*
your

your evils that you have committed, Ezekiel 20. 43.

It is a recital of them with *sorrow* of mind, and a *troubled heart*; with such *pain* as we use to feel in those things which most *afflict* us: which therefore we are forward to *avoid*, as what creates the greatest *torment*. And such was that of *S^t Peter*, who when he *remembered*, and made mention of his Sin to God, *wept*, saith the Text, *bitterly*, Matt. 26. 75. And of *David*, who tells us in the 38. *Psalms*, that when he declares to God his *iniquity*, he will be *SORRY* for his Sin, *vers.* 18.

It is a Confession of them, with a *resolution*, upon all this shame and sorrow which we have undergone for them, never more to be reconciled to them, or to act them over again and *repeat* them. A Confession of the *mouth*, that is accompanied with a *turn* and change of the *heart*, which is now set as much against them, as formerly it was inclined to them. And such was that Confession which Wise *Solomon* durst recommend to Gods mercy, and beg him to accept of for mens Pardon and Forgiveness. *If they Repent*, saith he, *and say we have done perversely, we have committed wickedness: and so RETURN unto thee with all their hearts, and all their soul: then hear their prayer, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed,* 1 Kings 8. 47, 48, 49, 50.

It is such an acknowledgment of our Sins, lastly, as *undoes*, so far as is possible, all that which we had *done wickedly*; and makes all just and sufficient recompence and *satisfaction* for them. And this is that acknowledgment of all Sins of injustice, which God himself prescribes. *When a Man or Woman*, saith he, *shall commit any sin of injury and wrong, that men commit one against another, to do a trespass thereby against the Lord, and that person be guilty: then shall they con-*

feels their Sin that they have done, and shall RECOMPENCE their Trespas with the principle thereof, or the thing it self which they took away wrongfully, and shall add moreover unto it a fifth part more thereof, and give it unto him against whom they trespassed, Numb. 5. 6, 7.

Now a Confession of our Sins thus qualified, viz. a Confession of them with blushing and being ashamed of them; with an implacable hatred and loathing indignation of them, with bitter sorrow for them; with firm purpose and resolution against them, and with all possible endeavours to undo them by making just recompence and satisfaction: A Confession, I say, thus attended is a most natural cause, and powerful principle of our leaving and forsaking them. The four first concomitant tempers, are all most effectual causes of better obedience and reformation; and the last, viz. making of satisfaction, is an instance and effect of it. Shame, and sorrow, and hatred are the great rules and measures of what we shall forsake, the prime springs and directors of all aversion and avoidance. Nothing is more natural for us, than to be slow to do that we are ashamed of; to avoid what we hate; to turn away from that which grieves and torments us. So that if once disobedience fall under these passions, it has lost all its interest, and will surely be excluded from the service of our works and actions. Our passions oppose it, and our wills are set against it: and when both these are not only got loose from it, but also most resolutely contend with it; it is wholly bereft of all its power, and can do nothing in us. We have no temptation to pursue it further; we are weary of it, and offended at it, and so are sure to leave and forsake it.

And because this Confession, thus qualified and attended as we have seen, is so genuine a cause of better

ter obedience and reformation: therefore alone it is that so great things are spoken of it. When God says *he that confesses his sin shall find mercy*, he means *he that confesses and forsakes it*, that acknowledges his offences in such sort, as to renounce them and become obedient. His speech is *metonymical*, he implies Obedience, although he doth not mention it. For no Confession of sin will serve any mans turn at the last day, except he leave it, and in his life and actions bid adieu to it.

The world indeed, abounds with another sort of Confession, which costs less, and effects nothing. They confess their sins without *shame*, and relate them without *sorrow*, and name them without *hatred*; they recite them to God without *resolving* against them, and acknowledge them daily without any *amends*, or making any recompence and *satisfaction* for them. For they cannot but be hardned against *shame*, who day by day, if not several times every day, have the face to tell God that they have rebell'd against him; and yet never endeavour to come with another story by disavowing and forsaking their Rebellion. They must needs be void of *sorrow* for sin, who will never keep back from it: it cannot but *please* them, so long as they continue to pursue it. For they would not continually repeat their pain, and at every turn act over again their own torment and vexation. It is beyond all doubt that they do not *hate* but entirely *love* disobedience, so long as they slip no opportunities of acting it. They are plainly *resolved* upon it, whilst they are most firmly fixt, and forward to embrace it. And since notwithstanding all their hideous Confessions, they stand ready still to close with their Sin upon the first meeting, and to repeat what they confessed upon the next occasion; it is plain that their *heart's* were never against it, whatever their words were. They

only shewed their wit, but not their passions or persuasion; they declaimed against it, but all the while they meant no hurt to it. For even whilst they inveighed against the *baseness*, the *loathsomness*, the *destructiveness* of their Sin; their own heart did not believe it. They did no more but spare God their *tongues*, and *speak* what *he* pleased: but for their *souls* and *actions*, they reserved them for their Lusts, and would *like* and *do* what they pleased *themselves*.

But can any man be so blind as to think, that such a *Confession* of Sins as this can in *any wise* please God, and procure his Pardon? Has he any kindness for our Sins, that he should take delight to hear them *spoken of*? Are they so acceptable a service, that we may hope to gain his favour barely by reciting them in his presence? No, he hates them as things that are most loathsome to him, and will not endure to have them mentioned without real detestation. Is any man so weak as to think that he *honours* God, merely by *reckoning* up his own offences? That he gives *glory* unto him by declaring to his face how vilely he has affronted and despised him? To Confess *thus*, is to ^b reproach him to his face, and boldly to defie him. It is a telling of him that we have disobeyed, and are resolved to go on in it: an open profession and avowing of our Rebellion; without any real signs or approach to amendment and due subjection. It is a transgressing bare-faced, an addition of *impudence* to *sin*; a continuing daily to Rebel against him, and yet coming as daily into his very presence to declare and own our continued Rebellions. And this now is not to supplicate, but to defie; not to beg peace, but to declare enmity; it is by no means the way to soften and appease, but a most effectual course to exasperate, and implacably to provoke him.

^a Novum mon-
stri genus, eadem
pene omnes juri-
ter faciunt, que
fecisse se plan-
gunt; & qui in-
trant Ecclesiasti-
cam Domum ut
mala antiqua
desinant, exeunt
ut moliantur—
Et sic oratio e-
orum RIXA est
magis Crimi-
num, quam ex-
oratrix. Salvian
de Gub. l. 3. p.
89. Ed. Oxon.

But

But then to go on still further, and to pretend to him that we are *sorry* at our heart, and *loath* our selves for having sinned against him, and are *resolved* to do so no more; when *really*, as our after-actions (which are the truest interpreters of our hearts and minds) declare, there is no such thing: this is to add *mockery* to *sin*, and a *fresh affront* to our former disobedience. It is most grossly to play the *hypocrite*, and in the most fulsome fashion to *dissemble* with him. It is an endeavouring to put *tricks* upon the Almighty; a tryal of his *skill*; a seeking to delude and impose upon an *infinitely wise* and *all-seeing* God, by such *thin pretences* as cannot but be seen through and discovered by any *ordinary Man*. But let no Man vainly deceive himself, for God is not mocked; nor can all the arts of Earth and Hell out-wit and go beyond him. No, he sees clearly through all this hypocrisie, and he will most severely punish it. And when he comes to judge of mens Confessions at the last day, he will then, in the face of all the world, distinguish *reality* from *complement*; an *acknowledgment of Repentance*, from one of *form and custom*; and will for ever reward the *first*, whilst he punishes Eternally the latter. He will Pardon no Confession of our Sins at that day, but only such as is *sorrowful*, *penitent*, and *obedient*; we must amend those faults that we confess, before we can with reason hope that he will accept us.

And for this the Scripture is clear. It is only our *returning* upon Confession that shall be rewarded and forgiven. If they Repent, says Solomon, and SAY, we have done perversely, we have committed wickedness; and so RETURN unto the Lord with all their heart and all their soul: Then HEAR their Prayer, and forgive thy people that have sinned against thee, 1 King 8. 47, 48, 49, 50. And to name but one place more, these words

words of Solomon are full and home to the purpose, *He who Confesses, and FORSAKES his Sin shall find mercy*, Prov. 28. 13.

That Confession of our Sins then whereupon Christ our Judge will at the last day accept and Pardon us, is such only as ends in Reformation and Obedience. The service of our lives must go along with that of our lips; we must do as we say, and avoid what we condemn, before we can safely trust, that God will Sentence us to that Mercy and Life, which are not the rewards of idle acknowledgments, but only of a confessing obedience.

Fifthly, This Gospel condition of Life and Pardon is sometimes call'd *Conversion*. Without this we can have no hopes of happiness; *For except ye be CONVERTED*, says our Saviour, *and become as little Children*, as void as they are of all former impressions and courses, and free to enter upon new ones, *ye shall not enter into the Kingdom of Heaven*, Matt. 18. 3. But if our Conversion goes before, Gods Pardon is sure to follow after; that being the duty, and this the reward. *Repent, and be CONVERTED*, says the Apostle Peter, *that your Sins may be blotted out*, Act. 3. 19. Conversion sets us without the reach of Death, and beyond the precincts of Damnation; for *he who Converts a Sinner from the error of his way, doth save a Soul from DEATH*, Jam. 5. 20.

Now our *Conversion from Sin to God*, is nothing else but our *Obedience* in another word. For it denotes a turn and a change, not only of our wills and desires; but withal, and that principally, of our works and actions. For our course of actions is in the familiar, and customary use of the Scriptures call'd our way; our Conversation, walking; and our particular actions, so many several steps: and our turning out of a course of Sin

Sin and Transgression, *into a course* of Righteousness and Obedience, being like the turning out of a wrong way into a right, is call'd our *turning from Sin*, and our *turning to God*, *i. e.* in one word our *Conversion*. So that to be *Converted*, is nothing else in the Scripture language but to have the *course* of our works or actions turned, and from *workers* of sin, to become *workers* of obedience.

When Mercy and Life then are promised to our Conversion; they are not made over to any thing which is separate from Obedience, but to that only which denotes it, and is but another name for it. We are not *Converted* until we *obey*; so that Obedience still is that which must procure our peace, and capacitate us for Pardon and happiness when Christ comes to judge us.

C H A P. V.

Of Pardon promised to Prayer.

The CONTENTS.

Of Pardon promised to Prayer. Of the influence which our Prayers have upon our Obedience. Of the presumption or idleness of most mens Prayers. Of the impudence, hypocrisie, and uselesness of such Petitions. Then our Prayers are heard, when they are according to Gods will: when we pray for Pardon in Repentance, and for strength and assistance in the use of our own endeavours. Pardon promised to Prayer no further than it effects this Obedience, and penitential endeavour.

S*ixthly, That condition whereto the Gospel promises a gracious sentence of Mercy and Life, is sometimes call'd Prayer, or calling upon God. The Lord is nigh unto all them that call upon him, says David, to all that call upon him in truth, Psal. 145. 18. Thou Lord art good and ready to forgive, and plenteous in mercy to all that call upon thee, Psal. 86. 5. For so surpassing is his goodness and the riches of his grace, that any thing may be had of him for asking; to them who desire it, he can deny nothing. Ask, and it shall be given you, says our Saviour, for EVERY one that asketh receiveth, Matt. 7. 7, 8. And that in all things equally, one as well as another, if they do not distrust him and disbelieve his Love. For ALL things, WHATSOEVER you shall ask in Prayer BELIEVING, you shall receive,*

ceive, Matt. 21. 22. So that if men want any thing which they desire that God would bestow upon them, it is because they do not beg it of him. *Ye have not,* says St James, *because ye ask not,* Jam. 4. 2. For not only the overflowing goodness of Gods own nature, but, besides that, the interest of his Son Jesus Christ our MEDIATOR at his right hand, gives us a full security in all our requests, that we shall obtain any thing which we ask in his name. *Ask any thing,* says he, *in my name, and I will do it,* Joh. 14. 14. Nay so dear is he to Almighty God, that although he himself should not move in it, yet through the strength of Gods inexpressible love to him, they who beg in his name can miss of nothing. *In that day,* says he, *after I am taken from you, you shall ask ME nothing: Verily, verily, I say unto you, whatsoever you shall ask the FATHER in MY NAME, he will give it you. And I say not that I will PRAY the Father for you, for the Father himself loveth you, BECAUSE ye have loved me,* Joh. 16. 23, 26, 27. And seeing, as the Apostle says, *that we have so great and powerful a High Priest at Gods right hand, whether our suit be for pardon, or strength, or for whatsoever else; Let us come boldly to the throne of grace, that we may obtain Mercy for pardon of past sins, and find grace to prevent future, and to help in time of need, or in the most ^a fitting season,* Heb. 4. 14, 16. ^a *ἐν τῷ καταλληλῷ καιρῷ.*

Now our Prayers and calling upon God, are a mighty means and instrument of our serving and obeying him. And as all the forementioned means had a natural fitness and tendency, to make us do the will of God: so have our Prayers a supernatural, and help us to fulfill the Divine Laws, not so much through any efficacy of their own nature, as through the aids of divine grace. For we have great difficulties to conflict with, and great hindrances to overcome in the doing of our duty. There

is much hardship in a holy course to make us *unwilling*; and if we have a will to it, we yet find much weakness in our selves that renders us *unable* to continue in good living, and to perform constantly all those good things which God has commanded us. For we have much ignorance of what we should *do*, and much other business besides it: and as for that moreover which we do know, we are apt many times to forget it; or through the throng of other things, through suddenness, and surprize, not to consider of it when we should use it; or when in our minds we do clearly see it, yet full often we cannot bring over our wills to choose and embrace it. For our lusts and passions prove many times of more force with our wills, than our reason and Religion; and we are either born down by the weight and strength, or wearied with the tediousness and length of a temptation.

And now to supply all these defects, and to support us in the doing of our duty notwithstanding all these infirmities, we have an absolute necessity of the help and assistance of Gods grace. We want the *good timing* of his *providence*, to have temptations assault us when we are best able to overcome them, and our duties stay for us when we may most easily perform them. We stand in need of the *suggestions* of his *spirit* to cure our forgetfulness; of the *aids* of his *grace* to enlighten our minds, and clear up our notions, and bend our wills, and establish our resolutions; and so to make us *unmoveable* in a good course. So that we have an utter necessity of his help, both in the disposals of his *providence*, and in the concurrence of his *spirit*, to enable us to obey his Laws, and make us, as St Paul says, *both to will, and to do what he requires of us*, Phil. 2. 13.

But now it is our Prayers which bring all these *divine*

vine aids down unto us. They obtain for us a *good providence*, and a *powerful spirit*, which in spite of all our natural weaknesses shall work out our Obedience. God will not deny us these when we ask them. For, as our Saviour argues unanswerably, *If ye being EVIL will yet give GOOD gifts to your Children: how much more shall your heavenly Father, whose GOODNESS infinitely exceeds yours, and who cannot be tainted with any of your ILLNESS, give the HOLY SPIRIT, that best of gifts, to them that ask him*, Luk. 11. 13. And since our Prayers procure such a never failing aid, and so Almighty an assistance for us; they must needs be a certain cause and instrument of our active service and obedience. They imply in us an hearty desire of having, and fetch down to us a sufficient power of doing our duty, and keeping Gods Commandments. And when there is both a preparedness in us to use, and a readiness in God to give us grace sufficient with it to do his will, there is nothing further wanting to our performance of it.

And forasmuch as our Prayers imply the one, and procure the other; because they fetch down Divine aids, and express our forwardness to obey with them: therefore have they so much favour shown them, and Life and Pardon promised to them. For God never intends to reward an *idle and unobeying* Prayer, but such only as is *industrious and obedient*. Our Prayers must first make us do what he *commands*, before they obtain those mercies for us which he *promises*. For when he tells us that they who *call upon him shall find favour and mercy*, he speaks *metonymically*, he includes obedience, although he doth not express it. He means them only who *pray* for ^b *mercy and pardon*, and obey in order to it; and

^b Such were the old Jewish forms of Prayer for PARDON, whether with Sacrifice, or without it: with Sacrifice—*Obsecro, Domine, peccavi, deliqui, rebellavi, hoc aut illud feci; nunc autem* POENITENTIA Mago, *sit que hostia hęc expiatio mea.* Without Sacrifice—*Obsecro,*

Domine, peccavi, deliqui, rebellavi, hoc aut illud feci; nunc mei me facti POENITET, *REVERTAR*, as they are cited out of Maimonides by the famous Dr. Ostram in his Book de Sacrificiis l. 1. c. 15.

who *ask for grace and strength*, and *work* with it after it is granted. No prayers are of any account with him but the prayers of the obedient; so that if ever we expect to be saved by them at the last day, we must obey with them.

The Prayers indeed which are generally offered up to God, have little of this in them. For if men pray for *mercy and pardon*, they take no care to come furnished with *Repentance and Obedience*, which is that indispensable condition whereupon the Gospel doth encourage us to ask and hope for Pardon. And if they pray for any *virtue or grace*, they expect it should drop into them without any *endeavours* of their own, and will take no pains to *cooperate* with and *use* it. Their prayers for *Mercy* are generally *presumptuous*, and their prayers for *Grace* *unendeavouring* and *idle*. Obedience all the while is the least in all their thoughts and has the least of all their care. For their petitions are all put up for *pardon* whilst they *continue* in their *sins*; or for *virtue and grace* whilst they *put* forth no *endeavours*. All their Religion is only to be often upon their knees, to keep up Prayers in their Families morning and evening; to send up a great many *Lord forgive me's*, *Christ help me's*; they are a *praying and desiring*, but not a *working and obeying* people. They are of a fordid niggardly Religion, which would receive all, and give nothing: their petitions look altogether on the *reward*, but quite overlook the *duty*; they would take all from God, but do nothing for him.

But this is such a way of praying as will most certainly delude men, but can never do them good. It is inconsiderate hope and downright folly to expect that ever God should hear our prayers for Pardon, whilst we continue in our sins. For since he has so *frequently*, so *plainly*, and so *peremptorily* declared, That at the last

last day he will Pardon none but the *penitent* and *obedient*: it is *impudent incredulity* to beg pardon, whilst, without any amends, we *continue* to *sin* and *disobey*. It is to desire of him that he would *break his word*, that he would Pardon and *acquit* us when his Gospel *condemns* us. It is to beg of him that he would frame *another* Religion, and *another* Law than that of his Son Jesus; a Religion that would *save* us, when that *kills* and *destroys* us. By such asking forgiveness from him, whilst we go on in *rebelling* against him, we do as good as desire that he would cease to be *governour* of the world, and *leave* us to our own selves; that we might have no *law* but our own *wills*; that we might *do* what he *forbids*, without *undergoing* what he *threatens*. We only ask *leave* to *sin*; and crave a *liberty* to *transgress*, without *suffering*; and desire that we might *break* his Laws, but that he would not *punish* us. And what man now *dare* presume, that such *shameless* desires as these should be granted to him? That God should *desert* his *Laws*, and *alter* his *Religion*, and *cast* off his *government* over men when they *request* it? For in *very deed* we see, that to *desire* him to *forgive* us, whilst we are *going on* in our *sins*, is in effect to put up all these frontless, and abominably impudent petitions to him.

And then as for the other sort of petitions, our *asking* for any *vertue* or *grace*, without putting forth any *endeavours* after it, it is as certain to meet with no good answer as the other. For to pray thus is plainly to play the *hypocrite* with God Almighty, and flatly to *dissemble* with him. It is to *beg* what we do not *care* for; to *ask* what we *refuse*; to *pretend* *desire* (for all praying is desiring) for that which we account is *worth no endeavour*. And what a miserable piece of falshood is this now, when a man makes his actions most palpably to
give

give the lye to his words? He tells God that he *earnestly desires* his help to work in him a *pure heart*; but yet he will *do nothing* for it, nor avoid the least occasion of *uncleanneſs*. He *begs* his grace to aſſiſt him to a *meek* and *patient ſpirit*: but when he is off his knees his work is done, for he never after *uſes* any *means* to *procure* it, or takes any care to *nouriſh* and *preſerve* thoſe degrees of it which he hath already. Surely any man of common underſtanding muſt needs ſee, that ſuch deſires as theſe were never in his heart, but only from the teeth forward. In reality he cares not what becomes of the graces which he has prayed for, and was no farther concerned about them, than that he might be able *barely to ſay* that he had asked them. Or at beſt, if he did deſire them at all; yet was his deſire far from that degree which he pretends; it was a *weak wiſh*, rather than a *deſire*; an imperfect inclination, that could effect nothing. It may be he had *rather have* that grace which he asks, than *go without it*; but he had *rather want it* than *be at any pains for it*. He loves and deſires the leaſt eaſe, far more than the virtue; and is reſolved to keep that, although he loſes this. So that although he do think the grace which he prays for to be worth ſomething, yet he eſteems it next to nothing; he judges it to be worth no pains, and deſerving no endeavour, and ſo has either no deſires of it at all, or ſuch weak and feeble ones as are juſt as good as none.

Yea it is well if many times his heart is not *ſet againſt* thoſe very graces that he begs whiſt he is asking of them, which is more than barely being *unconcerned* for them. For how often doth it happen that a man prays for *charity*, whiſt he is in love with *malice*; that he begs *ſobriety*, whiſt his heart is upon *drunkenneſs*; that he asks *juſtice*, whiſt his affections hanker after *deceitfulneſs*



ness and *wrong*? This, in very deed, is the case of *most*, if not of *all* *impenitent* and *wicked* men. For they love their Sins, and resolve to continue in them; and yet even then pray for such Graces as are contrary to them. Now here it is plain that their *heart* doth not go along with their *tongues*: they are not willing to *lose* that, which they pray to God they may *leave*; and are afraid to *receive* that, which they beg to *have*. They only *pretend* desire, but are *possessed in truth* with hatred and averſation.

And then as for all the *good promiſes* which they make to God in their Prayers, *viz.* *That if he will forgive them, they will never do ſo any more; but become new men, and watch more carefully, and ſin more ſeldom, and obey more conſtantly and univerſally*; ſo long as their Prayers are thus *unendeavouring* and idle, all this is but *meer wind, vain hypochriſie, and deceitful talk*. For if, when their prayers are over, they take no care ſtill to perform that obedience which they promiſed whiſt they were at them; is it not clear to every eye that all is cheat and falſhood, and that they lye and diſſemble in theſe their *promiſes*, as well as we ſaw they did in their *profeſſions*? All their engagements are ſtark nought, they meant no ſuch thing whiſt they made them, nor ever after think upon them to make them good and fulfil them.

And can any man now be ſo intolerably weak and ſhamefully blind, as to imagine that God ſhould reward ſuch *idle talk*, as all theſe unendeavouring prayers for grace are, and give a bleſſing upon ſuch *hypocritical din and feigned language*? To diſſemble thus with God Almighty is not to *honour*, but to *abuse* him: and ſo fits us, not for any expreſſions of his love, but only of his *wrath* and *indignation*. It is to *paſs affronts*, inſtead of *begging kindneſs*; to make a *mockery* of his
condeſcen-

condescensions; and to turn that sacred and inestimable liberty, which he has graciously indulged mankind, of making known their desires to him for a supply and satisfaction of them, into a fraudulent trick and opprobrious couzenage. And since all these unendeavouring prayers for Gods grace, are an hypocrisie so gross, and a mockery so reproachful; we must needs conclude that he will utterly reject them, as well as our prayers for pardon whilst we continue in our sins; and instead of granting and fulfilling, deride and avenge them.

But if ever we hope to have our Prayers heard, the true and only way is to observe St John's rule, of asking only what is according to Gods will. For this, says he, is the confidence which we have in him, that if we ask any thing according to his will, he heareth us, 1 Joh. 5. 14. And what that will of God is concerning any of those things which we have to pray for; we can learn no where but from his Holy Gospel. Now in that we are plainly told, that as for Pardon, his peremptory will is, That no man shall meet with it but he only who has Repented and obeyed him. REPENT, says St Peter, that your sins may be blotted out, Acts 3. 19. And except you REPENT, says our Saviour, you shall all Perish, Luk. 13. 3. For when we are all brought to Christs Tribunal at the great day, to be there Eternally acquitted or condemned; we are taught in the most exprefs words, that Judgment shall pass up-
on every man according to his WORKS, Rev. 20.

12, 13. So that if we would ask pardon and forgiveness according to Gods will; and in such sort as he has promised to grant it, and we may justly hope to receive it; we must desire it in ^c Repentance, and in true resolutions and readiness to obey. And then as for strength and grace to enable us to overcome any sin, and to perform any vertue; we are expressly informed that his

will

^c ἐν ᾧ καὶ
μενοὶ τῶ ἐλπίς
αὐτῶ ἐπιστῆ-
ναι ὅτι τὰς
ἐν ἡμῶς αὐ-
τῶ, ἀπολιπόν-
τες τὴν μαλα-
κίαν, τὴν τε
ἐν, &c. Clem.
Rom. 1. Ep. ad
Cor. c. 9.

will is to grant to such persons only, as *endeavour* after those graces which they pray for, and are careful to *exercise and work with* them. God will not bestow *new grace* upon us, till he see that we have made good use of what he has bestowed *already*. We must improve those *talents* which have formerly been entrusted with us, before he will think us qualified to receive more. For so we are taught in the *Parable* of those Men who had received the *talents*, *Matt. 25*. As a conclusion whereof, we have this laid down as a *rule* of divine dispensations: *To him that hath, i. e. hath wrought with, and made use of that talent of grace which was granted to him, as those servants had done who are mention'd vers. 20, 22. to him shall be given still more, and he shall have more abundance: But from him that hath not, i. e. hath not exercised and improved that wherewith he has already been entrusted, as that wicked Servant had not done, who had hid it, vers. 25. so far is he from receiving more, that, like as it was from the idle unworking servant, vers. 28. from him shall be taken even what he hath, vers. 29.* And in that very place where St Paul tells us, that *God worketh in us both to will, and to do*; he acquaints us moreover that the way whereby he doth that is, by blessing our *own endeavours*, and giving success to our *own working*; and accordingly useth it as an argument thereunto, *work out your own salvation*; and doubt not but you will be able to go through with it, *for it is God that prospers your endeavours*, and, by giving strength and success to them, *worketh in you both to will and to do*, *Phil. 2. 12, 13*. So that if we would ask *grace and strength* according to Gods *will*, and in such sort as he will grant them; at the time of Praying we must *sincerely resolve*; and when our Prayer is over, we must *carefully and honestly endeavour* after them. An^d *effectual*,^d *Jam. 5. 16.*

desire shall serve our turn; and a *working Prayer* shall procure a blessing: but besides it no other will.

Whatever therefore vain and wicked people may imagine; there is no Prayer that will avail them when obedience is wanting. If we pray for *pardon* and *mercy*, God will by no means hear us unless our *hearts* are *penitent*, and our *lives obedient*. And in our Prayers for *forgiveness*, we must pray for *obedience* too. We must be as solicitous for the *doing* of our *duty*, as for the *receiving* of our *reward*; and never in our Prayers omit to ask for that, which Christ thought fit to give us as the highest instance of those things which we are to pray for, *viz.* the *Holy Spirit*, *Luk.* 11. 13. And when we do pray for that, or for any particular graces of it; we see that we have not done our work barely by *desiring* it, till we go on also to *endeavour* after it. We must *resolve* when we pray to seek that grace which we ask for; and we must *effectually labour* after it, in the diligent use of all those means whereby it is either acquired or encreased, when our Prayer is over. All the way it is only our obedience which can effectually recommend our prayers; so that whensoever we ask for any thing, if we would have any just hope of receiving it, we must be sure to obey with it.

And for this the *Scriptures* are express and plain. *If I regard iniquity in my heart*, saith the Psalmist, *the Lord will not HEAR me*, *Psal.* 66. 18. And God himself says the same by his Prophet *Isaiah* in words most full and forcible. *When you spread forth your hands, I will hide mine eyes from you; yea when you make many Prayers, I will not hear; your hands are full of blood. Wash you, make you clean, put away the EVIL of your DOINGS from before mine eyes, cease to DO evil, learn to DO well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.* When you have

have done this, you are fit to be hearkned to, *come now and let us reason together*; pray for Pardon, and I will forgive you, and *though your sins be as scarlet, they shall be white as snow*, Isa. 1. 15, 16, 17, 18. So long as men *persist* in their *sins*, it is in vain for them to hope that God should ever accept their Prayers. For *he that turns away his ear*, saith the Wise Man, from **HEARING** the Law; even his **PRAYER** shall be an *abomination*, Prov. 28. 9. But if any man would have his Prayers granted, he must take care to have his *life obedient*. For the eyes of the Lord are over the Righteous, saith St Peter, and his ears are open to **THEIR** Prayers: but the **FACE** of the Lord is against them that **DO** evil, 1 Pet. 3. 12. The acceptableness of a Christians Prayers, consists, as St Paul intimates, in *lifting up holy hands*, 1 Tim. 2. 8. Before God will Pardon any man upon his Prayers, *Christs Gospel* must *absolve* him; it must *promise*, before God *perform* with him. No man has any other assurance that he shall receive what he desires, but his having done what God commands. *Whatsoever we ask we receive of him*, says St John, *because we KEEP his Commandments, and DO those things that are pleasing in his sight*, 1 Joh. 3. 21, 22.

And by all this it clearly appears, that no Prayers will *avail* us unto *life* and *pardon* at the last day, unless we *keep* Gods Commandments, and obey with them. There is no *grace* to be obtain'd without *endeavours*; nor any *pardon* to be purchased without *obedience*. God will not *bear* us, if we refuse to *hearken* unto him. Nothing can maintain a good understanding betwixt God and us, but only the **DOING** of our duty: upon this condition he will grant us any thing, but without it we can procure nothing. So that after all it is only our Obedience which can make our Pray-

ers available ; and if ever we expect that God should grant them, we must be sure to work and obey with them.

CHAP. VI.

Of Pardon promised to our fear of God, and trust in him.

The CONTENTS.

Of Pardon promised to our fear of God, and trust in him. Of the influence which mens fears have upon their endeavours, and how they carry on ignorant minds into Superstition, but well informed judgments to Obedience. Of the influence of mens trust in God upon their Obedience. The ineffectiveness of most mens trust. Of the presumption and infidelity of such confidence. That Pardon is promised to fear and trust so far only as we obey with them.

Seventhly, That condition whereupon we shall be Eternally accepted at the last day, is sometimes call'd our *fear of God*, and sometimes our *trust and hope in him*.

As for our *fear of God*, it is made the great means of our Pardon and acceptance. *I will teach you the good and right way to your bliss and happiness, said Samuel to the Israelites ; only fear the Lord, and in vertue of that fear, serve him, 1 Sam. 12. 24, 25.* This fear has given right to pardon in all times, and will eternally secure it.

it. For *Gods mercy is on them that fear him, from generation to generation*, Luke 1. 50. *From everlasting to everlasting*, Psal. 103. 17. So that well might Solomon say, *The Fear of the Lord is a Fountain of life*, Prov. 14. 27. and that he surely knew it will go well with them that fear the Lord, Eccles. 8. 12.

And then as for our *Hope*, or *Trust* in God; great things are spoken of it. *Blessed is he*, saith the Psalmist, *who maketh the Lord his Trust*, Psal. 40. 4. He is secure from all effects of his wrath and anger; for the Lord *taketh pleasure in them that hope in his mercy*, Psal. 147. 11. In particular, our *relying on Christ* and *confiding in him* for our pardon and eternal salvation, is said to be that which will never fail or deceive us. For *he that hopeth or believeth on him*, says St Paul, *shall never be ashamed*, by a misplaced confidence or expectation, Rom. 10. 11.

Now our *fear* of God, and our *hope* or *trust* in his mercy, are of all our passions the most active Causes and powerful Springs of our good works and obedience.

As for our *fears*, no passion puts us upon so much pains and industry as they do. They make us act to the utmost of our power, and do all that is to be done to get protection from that evil which excites them. For fear has the deepest root in our natural *self-love*, and desire of our own preservation; being raised in us by the nearness of such things as either utterly destroy, or in some degree impair it. And therefore in them the activity of our *self-love* is shown to the utmost; as vehemently as we desire and endeavour to preserve ourselves and our own ease; so vehemently must we desire and endeavour likewise to remove the matter of our fears, which hangs over us to destroy, or to torment us.

The most natural effect of *fear* then is a most *vigorous endeavour* by all means to remove that evil which we are afraid of. And according as this may be done *several ways*;

ways; so doth our passion of fear exert it self after several manners. If we think the evil may be conquered, it pushes us on to fight and subdue it. If it be above our strength, but may yet for all that be avoided; it puts us upon all means of concealment or escape; and makes us seek either to lye hid, or to fly from it. But if there is neither any prospect of withstanding the power, nor of escaping the eye of him who is ready to inflict it; as there never can be when God, who is both Almighty and All-seeing, is the Person feared; then it hurries us on by all means to regain his favour and good will, that thereby we may prevent it. And in Times of Ignorance, when men had great fears and little knowledg, when they were grievously afraid of God, but knew not what things he loved and delighted in, nor wherewith they might please him; this fear of God put them upon all the non-sensical services, and foolish propitiations of Superstition. But where God has plainly and clearly revealed his will, and manifested to all that it is their obedience alone that can continue them in his favour, or restore them to it after they have lost it: here the only effect of fear, must needs be that which is known to be the only means of favour, viz. our keeping of his Commandments, or obedience. So that our fear of God is a most sure principle and effectual means of our serving and obeying him.

And then as for our hope, or trust in Gods mercy, it is a most natural cause of our doing our Duty likewise. For all hope implies both desire and a likelihood of getting that which is desired; which two are all that is at any time needful to make us vigorously endeavour after it. For if men will be at no pains for a thing, it is either because they have little or no desire of it, or no probability of succeeding in it. But when once they are push'd on by an eager desire, it is only despair that
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can dull their endeavours in pursuit of it. So that if we *hope* for mercy, we shall be at some pains for it, and by an active service and obedience seek to procure it.

Indeed when the good thing that is hoped for needs no labour of ours, but our naked *trust* and *reliance* is all that on our sides is required to it; our *hope* will effect no endeavour after it, because none is necessary to obtain it. But as for that *eternal life* and pardon, which Christs Gospel proposeth to our hopes; they are offered us only upon certain *Terms* and *Conditions*, and will never be attained by us without our *Service* and *Obedience*. And seeing *obedience* here is the *necessary means* to the acquisition of that which we *desire*, the same *desire* and *hope* which carries us on towards *mercy* and *life*, must spur us on withal to works of *duty* and *obedience* also. They must be a Spring of industry and good endeavour, because they make us resolve to procure that, which is not to be got without them.

And in regard our *fear* of God, and our *hope* or *trust* in his *mercy*, are such powerful Principles of our *obedience* to his Laws; therefore are *Pardon* and *Life*, which are the rewards of *Obedience*, so frequently *promised* to them. God never intends to reward an *idle fear*, or an *unactive* and *careless trust*; but such only as are *industrious* and *obedient*.

'Tis true indeed the generality of men have taken up a dangerous error; especially in the latter of these, and are bold and presumptuous in their *hopes* at the same time that they are most wicked and disobedient in their lives and practice. They find no service of their own works wherein they may be confident, and therefore they fly from them to Gods Goodness. They know this full well by themselves, that *they* are *wicked*; but they know withal, that *God* is *gracious*, and their *hope* is, that He will be *merciful* to them *notwithstanding their sins*.

sins. They find themselves *condemned* indeed by his *Gospel*; but their trust is to be *relieved* by his *Nature*; they are *punishable* and wretched by his *Laws*, but they expect to be *saved* by his *pity* and *kindness*. The Revelations of his Word, 'tis true, breathe out nothing to them but Death; but their hope is, that he will be better than his Word, and that through the infiniteness of his mercy, they shall at last be adjudged to pardon and eternal life.

But such *bold hopes* and *presumptuous confidences* as these, are the ready way to *provoke* and *offend God*, but by no means to *atone* and *appease him*. For thus to *hope in his Mercy* against the *plain Declarations of his Will*, is to chastise those measures of life which he hath given us, and, by usurping the place of Judge and Governour of the World, to make others of our own. It is plainly to oppose his *Essence* to his *Gospel*, by making it *bless* those whom *this condemns*, and to become *Infidels* to his *Religion* and *Truth*, under colour of *promoting his Mercy* and *Goodness*. It *reproacheth his Nature* under a *pretence of Honouring* it, by making his *Vertues* enterfere, and his *Excellencies* inconsistent, and robbing him of one most glorious Attribute to exalt another. But when he comes at last to judge the World, he will effectually assert the truth of his *Gospel*, and vindicate the Honour of his injured Attributes; in passing a just censure, and inflicting a most severe punishment on all such blasphemous presumptions as these are. For it is not an *idle trust in God*, or *ineffective recumbency and reliance on Christ for salvation* that shall avail any man at that Day. No, if they have despised his *Laws*, and their lives are disobedient, let them be as presumptuous as they please with God, and as bold as they will with their Saviour, they shall certainly go to Hell in the midst of all their high flown hopes and daring confidences.

fidences. For God will be as good as his Word, and punish disobedience according as he has threatned it. It is not only in his *Word*, but in his very *Nature*, that he hates and abhors sin: so that he can never be brought to reward and encourage it, being determined by his *Natural Inclination*, as well as by the Truth of his Gospel, eternally to punish and avenge it. *He is not a God*, saith the Psalmist, *who hath pleasure in wickedness*; no, as an Argument of that, he will not endure it in his Presence, *Evil shall not dwell with him. The foolish, or disobedient, shall not be suffered to stand in his sight, for he hateth all the Workers of iniquity*, Psal. 5. 4, 5.

No man therefore must dare to place his *hope* and *trust* in God, till in his works he honestly obeys him. It is only our *doing* what he requires, that can give us sufficient grounds to *expect* the performance of those mercies which he promises. A *faithful obedience* is the only firm foundation of a *sure Trust*, we must keep his Commandments before we can safely confide in him.

When God says then that he who *fears the Lord* shall be blessed, and that he who *trusts and hopes in him* shall not finally be ashamed; he speaks not of such *fear* and *trust* as are *separate* from obedience, but of such only as are conjoined with it. The Phrase is *metonymical*, our obedient works are implied, although they are not expressly mentioned; for we must *obey* him through *fear*, and *do* what he commands us in *hopes* of obtaining those mercies which he promises, or else we shall never attain those blessings which we hope for.

And for this the Testimonies of the Scriptures are *many* and *plain*.

For as for our *fear of God*, it is of no account with him further than it makes us obedient. *The fear of the Lord*, says Solomon, *is to hate evil*, Prov. 8. 13. It must be an instrument of amendment and reformation; a

fear whereby men depart from evil, Prov. 16. 6. A means of perfecting our obedience and holy living; for that is St Paul's Character of it, when he tells us of PERFECTING holiness in the fear of the Lord, 2 Cor. 7. 1. and of WORKING out our own SALVATION with fear and trembling, Phil. 2. 12. It is only when obedience thus follows upon our fear, and is effected by it; that God accepts and rewards it. *I will teach you the right way to pardon and happiness*, said Samuel, *Fear the Lord*; and, together with that, SERVE him, 1 Sam. 12. 24, 25. For if we would hear the conclusion of the whole matter, as saith the Wise Man, we must fear God and keep his Commandments; this obedience and fear together is the whole Duty of man, Eccles. 12. 13. No man therefore can lay a just claim to Gods mercy at the last day; but he who has fear'd him in such sort, as out of that religious fear intirely to obey him. But whosoever fears so, mercy shall rest on him for ever. For the mercy of the Lord is from everlasting to everlasting on them that fear him, provided that out of that fear they keep his Covenant, and his Commandments to DO them, Psal. 103. 17, 18.

And then for our trust and hope in Gods mercy, it is no saving trust, but a blasphemous and bold presumption, if we hope in him whilst we are disobedient and rebellious against him. A good mans trust is only in promised mercies, which are never made to such as wilfully and impenitently transgress Gods Laws, but only to those who honestly obey them. It is a trust, as the Psalmist speaks, in Gods Word, and not against it, Psal. 119. 42. And because that word denounces nothing but woes and threatnings to all wicked men, therefore, as he speaks in another place, shall the righteous alone trust in him, Psal. 64. 10. The hope of a Christian is not absolute, but suspended upon his performance of certain terms;

terms ; a hope upon his active service and obedience. So that whosoever has it, and expects not to be disappointed in it, must *purifie himself*, as *S^t John* tells us, *i John 3. 3.* Disobedience, so long as men continue in it, is a most desperate and forlorn Condition, there being no just hope to any man but in *well-doing*. It is, says *S^t Paul*, *in teaching us to deny all ungodliness and worldly lusts, and to live godlily, soberly and righteously in this present world*, that the Gospel encourages us to *look for the fulfilling of our blessed hope*, *Tit. 2. 12, 13.* And the way to hold fast the confidence and joy of a just hope in Christ firm unto the end, he informs the Hebrews, is only by *hearing*, and thereupon obeying *Gods voice*, and not *hardening their hearts*, as the Israelites did, *in the provocation*, or those transgressions wherewith they provoked him, *in the day of their temptation in the wilderness*, *Heb. 3. 6, 7, 8.* And the full assurance of hope, as he again declares to them, is no otherwise to be upheld but by *mens diligence in obeying, and in the work and labour of love* ; which implies the whole of our obedience, *Heb. 6. 10, 11.* So that, as the Psalmist says, they must *trust in the Lord*, and, together with that, *do good*, who are to receive mercy from him, *Psal. 37. 3.*

If men therefore will dare to sin, and yet presume ; affront God Majesty, and still trust in his Mercy : they must needs *deceive* their own Souls to their utter destruction. For it is a *vain confidence* and an *impudent presumption* in any man to rely upon *Gods goodness* for the pardon of his sins, *without repenting* of them, and obeying him ; whenas he has plainly told us, That his *goodness* it self shall pity and pardon none but the *Penitent* and *Obedient*. He trusts to a false hope, and leans upon a broken Reed ; for as long as his transgressions continue to separate between him and his God, whatever God *CAN* do, yet certainly he *WILL* not

save him. *The Lords hand, saith the Prophet Isaiah to the afflicted Jews, is not shortened that it cannot save, nor his ear heavy that it cannot hear : but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness : none calls for Justice, nor any pleads for Truth ; and since your disobedience is so heinous, your hopes must needs be false, you TRUST in vanity, Isai. 59. 1, 2, 3, 4.* Christ himself never dyed to reconcile God to mens sins, and to procure hopes of pardon for the finally impenitent and unperswadably disobedient. So that no man may ever think himself delivered to act wickedness ; or wilfully transgress Gods Laws, and still dare to trust in him. But if any are so bold and frontless, Christ will rebuke them at the last Day, as God doth the presumptuous Jews by the Prophet Jeremiah ; *Behold, says he, you trust in lying words which cannot profit you. Will you steal, murther, and commit adultery, and swear falsely, and notwithstanding all that, come and stand before me in this house which is called by my Name, as Men that owne my service, and dare trust in my love, and say, as in effect you do by such usage, we are delivered to do all these abominations ? Dare you by thus presuming upon my favour in the midst of all your transgressions, make me become a Patron and Protector of your villainies ? And is this house which is called by my Name, become a Den or Receptacle and Sanctuary of Robbers in your eyes ? Behold I, even I, have seen it, saith the Lord ; and that surely not to encourage and reward, but most severely to punish it ; for I will utterly cast you out of my sight, Jer. 7. 8, 9, 10, 11, 15.* God will by no means endure to have his own most holy Nature become a support to sin, nor his Religion to be made a
refuge

refuge for disobedience, nor his Mercy and Goodness a Sanctuary to wicked and unholy men. So that no man must dare to hope and trust in him, but he only who honestly observes his Laws and uprightly obeys him.

That fear of God then, and trust in his mercy which the Gospel encourages, and Christ our Judge will at the last Day accept of, is not a fear and trust without obedience, but such only as implies it. We must serve him in fear, and obey him through hope, as ever we expect he should acquit and pardon us. For no fears or hopes will avail us unto bliss, but those that amend our lives, and effect in us an honest service and obedience.

CHAP. VII.

Of Pardon promised to the love of God, and of our Neighbour.

The CONTENTS.

Of Pardon promised to the love of God, and of our Neighbour. Of the fitness of an universal love to produce an universal obedience. That pardon is promised to it for this Reason. The Conclusion.

Eighthly, That condition which the Gospel indispensably requires of us to our pardon and happiness, is sometimes called *Love*. For of this St Paul says plainly, that it is the *fulfilling of the Law*, Rom. 13. 10. It is the great condition of Life, the standing Terms of mercy and happiness. We have the same Apostles word

word for it of our love of God. *Those things which neither eye hath seen, nor ear heard, neither have entred into the heart of man to conceive, are prepared for them who LOVE God,* 1 Cor. 2. 9. And again, Chap. 8. *If any man love God, the same is known or accepted of him,* vers. 3. And St John says as much of the love of our Neighbour. *Beloved, let us LOVE one another, for LOVE is of God, and every one that loveth is born of God, and knoweth God,* 1 John 4. 7. And again, *God is Love, and manifested his Love in giving Christ to dye for us. And if we love one another, God dwells in us. For hereby, by this mark and evidence, we know that we dwell in him, and he in us; because he hath given us of this loving temper and Spirit of his,* ver. 8, 9, 12, 13. And to the same purpose he speaks fully in the third Chapter of that first Epistle, *We know, says he, that we have passed from death unto life; because we LOVE the BRETHREN,* ver. 14.

Now our hearty love both of God and men, is a most natural and easie Principle of an intire service and obedience. For the most genuine and proper effect of Love, is to seek the satisfaction and delight of the persons beloved. It is careful in nothing to behave it self unseemly, but to keep back from every thing that may offend, and forward in all such services as may any ways pleasure and content them. If they rejoyce, it congratulates; if they mourn, it grieves with them. If they are in distress, it affords succour; if in want, supply; in doubts, it ministers counsel; in business, dispatch. It is always full and teeming with good offices, and transforms it self into all shapes whereby it may procure their satisfaction, and render their condition comfortable and easie to them. So that it exerts it self *in pity to the miserable, in protection to the oppressed, in relief to the indigent, in counsel to the ignorant, in encouragement*

to the good, in kind reproof to the evil, in thanks for kindnesses, in patience and forbearance upon sufferings, in forgiveness of wrong and injuries : In one word it is an universal Source and Spring of all works of Justice, Charity, Humility and Peace. Now the Body of our Religion is made up of these Duties. For *what doth the Lord thy God require of thee, O man, saith the Prophet Micah, but to do justly, to love mercy, and to walk humbly with thy God; Mic. 6. 8.* Those things which God has adopted into his Service, and made the matter of our duty towards one another, are nothing else but these natural effects of love and kindness, and expressions of good nature towards all men. All the Precepts of Religion only forbid our doing evil, and require our doing good to all the World. And since, as the Apostle argues, love seeketh all things that are good, and *worketh no evil to our Neighbour; therefore Love must needs be the fulfilling of those Laws which concern them. This Commandment*, for instance, as he illustrates it, *Thou shalt not commit Adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet: all these, and if there be any other Commandment relating to our Brethren, it is briefly comprehended in this Saying, Thou shalt LOVE thy Neighbour as thy self. For LOVE worketh none of all these ills to our Neighbour, therefore LOVE is the fulfilling of the Law; Rom. 13. 9, 10.*

Thus doth our Love of our Neighbour fulfil all those particular Laws which contain our Duty towards them: and in like manner our Love of God fulfils all those other Precepts which comprehend our Duty towards him. For all that he requires of us towards himself, is neither more nor less than to *honour and worship him; to do nothing in all our behaviour that savours of disrespect towards him; nor by any thought, word or action*

on to disgrace or condemn him. But now nothing renders any person so secure from contempt, as our love and affection for him. Affront and reproach are a great part of enmity and despite, and so can never proceed from us towards those whom we love and value. But this is always certain, that if we are kindly affected towards any person, we shall not fail to express a due honour of him, and bear him a just respect and veneration. So that if we do indeed love God, he is secure from all affront ; and disobedience being a most consummate reproach, since our Love will not permit us to dishonour, it can never suffer us to disobey him.

Thus mighty and powerful, easie and natural a Principle of an universal obedience, both towards God and men, is an universal Love : it doth the work without difficulty, and carries us on to obey with ease ; in as much as all the particular Precepts and Instances of obedience, are but so many genuine effects, and proper expressions of it. The effects of our love are the parts of our obedience ; the products of our Duty and Religion, as well as of our passion. So that it is a most natural Spring of our obedient service, because it prompts us to the very same things, to which God has bound and obliged us by his Precepts.

But besides this way of an universal love's influencing an universal obedience, through this coincidence of the effects of Love and the instances of Duty ; our Love of God, who is our *King* and *Governour* ; were a sure principle of our obedience to him, were his Precepts instanced, not in the same things which are the effects of a general Love, which is the true Case ; but in things different from them. For although our love would not prompt us to perform them by its natural tendency towards them, and for their own sakes : yet it would through submission and duty, and for his sake who enjoynd

joyn'd them. It would make us deny our selves to pleasure him ; and produce other effects than our own temper enclines us to , to do him service. For as Love is for doing hurt to none ; so least of all to Governours : it will give to every one their own, but to them most especially. Now Duty and Service is that which we owe to our Rulers ; and the proper way of Love's exerting it self in that, is by obedience. If we love, we shall be industrious to please ; and the only way of pleasing them, is by doing what they command us. For there is no such offence to a Governour, as the transgression of his Laws ; no injury like that of opposing his Will, and despising his Authority. To do this is to renounce all subjection, and to cast off his Yoke ; and so is not to express love, but to declare enmity ; not affectionately to owne, but in open malice to despise him. But if any man would contribute to his delight, there is no way for that but by a performance of his pleasure : it is nothing but our obedience that can add to his contentment, or evidence our Love. For disobedience to our Governours is clearly the most profest hatred, as the observance of our Duty is the most allowed instance of friendship and good will.

So that Love is a Spring and Principle of our Obedience, not only because the Commandment and it run parallel, and the instances of Gods Laws are the same with the effects of a general Love ; but also because our love of God would make us obey him, even in such instances of Duty as differ from them. For all that aversion which we have to the thing commanded, would be outweighed by our desire to please him who commands it : and although we should neglect it upon its own ; yet for his sake we should certainly fulfil and perform it.

And because our Love of *God* and *men* is so natural a Spring, and so sweet and easie a Principle to produce

in us a perfect and intire obedience to all *those* Laws which concern either, or to any *other*: therefore has God promised so nobly to reward it. He never intends to crown an idle and unworking love; but such only as is active and industrious. For when he says that he who loves God and men is known of God, and accepted by him, and born of him; and that God dwells in him, and has prepared Heaven for him: he speaks metonymically, and means all the while a love with these religious effects, a love that is productive of an entire service and obedience.

And to this Point the Scriptures speak fully. For as for our love of God himself, and of our Saviour Christ; that is plainly of no account in his judgment, but when it makes us keep his Commands, and become industriously obedient. *If ye LOVE me, saith Christ, keep my Commandments; for he that hath my Commandments, and KEEPETH them, he it is that loveth me; and he only who so loveth me, in obeying me, shall be beloved of my Father, and I will love him, John 14. 15, 21. Whoso keepeth Gods Word, saith St John, in him verily is the love of God made perfect: and hereby it is, by this perfection of Love in Obedience, that we know we are in him, 1 John 2. 5.* But if we have only a pretended verbal love, or an inward passion for God, and shew no Signs or Effects of it in our obedient works and actions: we shall be as far from being accepted by him, as we are from any true and real service of him. He will look upon all our Professions only as vain speech, and downright flattery: but will not esteem it as having any thing of sober truth and reality. For *whosoever hath this Worlds goods, and seeth his Brother hath need, and obeys not Gods Command of shewing mercy (and the Case is the same in other Instances) but shutteth up his bowels of compassion from him; how dwells the love of God in him? 1 John 3. 17.* And

And then as for our *love of our Brethren*; it doth not at all avail us unto Mercy and Life, unless it make us perform all those things which are required of us, by the Laws of *Justice, Charity and Beneficence* towards them. *My little Children*, saith St John, *let us not love only in word, and in tongue; but in deed also and in truth.* For it is hereby, by this operative love, that we know we are of the truth, and shall assure our hearts in full confidence of his mercy before him, 1 John 3. 18, 19. Our love to them is to be manifested as *Christ's* was to us, viz. in good effects and a real service; yea, when occasion requires it, and their eternal weal may be very much promoted, and their Faith confirmed by it, in giving up our selves to *Martyrdome*, and laying down our own lives for their advantage. Hereby, says this same Apostle, *perceive we the love of God, because he laid down his life for us.* And if we would be reputed to have that love which, as we are told at the fourteenth Verse, wafts us over from *Death unto Life*; we ought, upon a fit occasion, not to flinch from the most costly service, but even to lay down our very ^a *lives for the Brethren*, 1 John 3. 16. It is only this obedient and operative love of men which will be owned by Christ our Judge, and confer a just claim to Life and Pardon at the last Day. Our Love will not be rewarded as a thing that is *absolute* in it self, but only as an *Instrument*; in as much as it makes us, as St Paul says, to fulfil the whole Law which makes any thing an instance of Duty towards them, Rom. 13. 8. But if we only profess love to them in kind words and tender expressions, but shew none in our works and actions; this idle, useless love will be of no account to us, nor benefit us more

^a St Clemens Ro. tells us of these heights of Charity, which were practised in his Time, *ὁμοθυμαδὸν πολλοὶ ἐν ἡμῖν παρεδωκὸς τὰ σώματα αὐτοῖς ἐκ δεξιῶν, ὅπως ἑτέρους λυτρώσασθαι, πολλοὶ αὐτοὺς παρέδωκαν ἐκ δεξιῶν, καὶ λαβόντες*

τὰ σώματα αὐτῶν, ἵνα ἑτέροις ἐλπίσιν, 1 Ep. ad Cor. c. 55. And the *Parabolani* or men who hazarded their own lives to redeem the lives of others, were very numerous among the Christians in the first times. Which Office St. Paul tells us *Priscilla and Aquila*, and *Epaphroditus* had done for him, Rom. 16. 3, 4. Phil. 2. 30. This practice is a most excellent Comment upon this Text.

than it profits *them*. For if a Brother, or a Sister, says St James, be naked and destitute of daily food; and one of you gives them only some good words, and says unto them, Depart in peace, be ye warm'd with Cloths, and filled with Food; but notwithstanding all this affectionate language, ye give them not in the mean while those things which are needful for the Body; what doth it profit? Nothing at all surely, nor will it ever advantage your selves as an instance of that *mercy which rejoyceth against judgment*, Verse 13. more than it profits them, James 2. 15, 16.

So that when Christ comes to Judgment at the last Day, we see plainly that no love either of God or men will avail us; but only that which has kept the Commandments; we shall never be acquitted at that Bar upon a pretence of love without obedience: for all that can possibly stand us in any stead there, is a *loving service*, a love which has made us careful and diligent to obey.

And thus at last we have fully seen, that as for all those other things besides obedience, whereunto the Gospel promises pardon and happiness, they are by no means available to our bliss when they are separate from obedience, but then only when they effect and imply it. They all aim at it, and end in it, and are of no account in Gods Judgment further than they produce it. It is not either *our knowing Christ, or our believing Christ, or our being in Christ, or our trusting in Christ, or our loving Christ, or our fears of God, or our confessions of sins, or our pouring out many prayers*; or any thing else that will save us whilst we disobey. No, at the last Day we shall certainly be damned notwithstanding them, if the obedience of our works is wanting. It is only a *working service* that will please our Judge, and which can possibly secure us: if we are able in that Court to produce that, it will clear us, but without it nothing else will.

Christ

Christs Gospel, whereby all of us must stand or fall at that Day, has fully declared this already ; and Christ himself will then confirm it. So that 'tis in vain to cast about for other *marks* , and to seek after other *Evidences* for our title to blis and happiness ; nothing less than our Repentance and Obedience will avail us unto life, and through the *merits* of Christ, and the *Grace* of his Gospel it shall.

And now at last we see clearly what that Condition is which the Gospel indispenfably requires of us, and which is to mete out to us our last doom of blis or misery ; that in the *general* it is nothing else, neither more nor less than our *obedience*.

BOOK II.

Of the Laws of the Gospel, which
are the Rule of this Obedience
in particular.

CHAP. I.

Of the particular Laws comprehended under the
Duty of Sobriety.

The CONTENTS.

A Division of our Duty into three general Vertues, Piety, Sobriety, Righteousness. Of the nature of Sobriety. The particular Laws commanding and prohibiting under this first Member. A larger explication of the nature of Mortification.

BUT in regard our *working* and *obeying* is that whereupon all our *hopes* and *happiness*, our *security* and *comfort* hangs; it is very necessary that after all which has been hitherto discoursed of it in the *general*, we go on still further, and enquire of it more *particularly*. For if it be our *Obedience* or *Disobedience* that must dispense *Life* or *Death* to us, and eternally *save* or *destroy* us at the last Day; then whosoever would know before-hand what shall be his *final*

nal Sentence, must enquire what is his *present state*, and what have been his *past actions*, whether in them he have *obeyed* or *no*. And the way to understand that, is *first* to know what those *Laws* are whereto his *obedience* is due, and in what *manner* and *degrees* he is to *obey* them; and when once he has informed himself in these, he may quickly learn from the *Testimony* of his own heart and *Conscience*, whether he has performed that *Obedience* which is indispensably required to his happiness, or has *fallen short* of it.

And to give the best assistance that I can in so weighty a Case, I will here proceed to enquire further in this *Obedience*, and shew concerning it these two things;

- I. *What those Laws are which under the Sanctions of Life or Death the Gospel binds us to obey; And,*
- II. *What degrees and manner of obedience is indispensably required to them.*

I. Then I will enquire *what those Laws are, whereby at the last Day we must all be judged, and which under the Sanction of Life or Death the Gospel binds us to obey*. And that I may render this enquiry as useful as I can, I will set down, as I go along, the *meaning* and *explication* of those *several Vertues and Vices*, which are either *required* or *forbidden* in the *particular Laws*, that so we may more truly and readily understand whether the *Vertues* have been performed, or the *Vices* incurred; and whether thereby the *Laws* have been broken or kept by us.

As for the *Laws and Commands of God*, they are all reduced by *St Paul* to three Heads. For either they require something from us *towards God himself*, and so are contained in *works of piety*; or *towards our Neighbours*, all which are comprehended in *works of righteousness*; or *towards our own selves*, as all those *Precepts* do which are taken up in *works of sobriety*. In these:

these three general Vertues is comprized the *Sum* of our *Christian Duty*, even *all* that is required by the Gospel as the *Condition of Salvation*. For the Gospel, saith he, or that *Grace of God* which brings us the welcome offers of *Salvation*, hath appeared now to all men, teaching us, as ever we expect that salvation which it tenders to us, that *denying ungodliness and worldly lusts*, we should **LIVE SOBERLY, GODLY, and RIGHTEOUSLY** in this present world, Tit. 2. 11, 12.

I begin with that which contains all our Duty towards our selves, viz. *Sobriety*.

Sobriety is in the general, *Such a regulation of all our actions*, whether they concern our Bodies or our Souls, as makes it appear that they are guided by a ^b sound mind presiding in *Flesh*, and that the animal Body which they flow from, is under the Command of a spiritual Reason. It is a doing what is becoming and fit for such Creatures as are Soul as well as Body, that have a wise and discerning Spirit which should govern and give Laws in this lump of *Flesh*. So that *Sobriety* is a taking care, and giving what is *due* and *becoming* to both the Parts of our Natures, viz. our *Bodies* and our *Souls*.

^b So σωφροσύνη, the Greek name for sobriety, is fetched by the Greek Lexicons from σώω and φρονέω, from its preserving and evidencing a sound Mind or Reason.

As for our *Bodies*, all the things in the world which affect them are of a *limited goodness* or *illness*; but yet, in their *desires* and *aversations* of them, they do not of themselves know any *Limits*: So that in their *desires* and *actions*, that *dueness* and *decency* which *Sobriety* prescribes, is *keeping within due bounds* or *moderation*.

And this *Moderation* is either,

- I. Of their *desires* and *use* of such things as gratifie and delight them; whether that *inveigling delight*, which causes such *excess* of *use* and *desire*, be

1. In *Meats*, and our desire and use of them, both as to their *quantity* and *quality*, is moderated by *Temperance*.
2. In *Drinks*, and the like moderation there is by *Sobriety*, more particularly so called.
3. In other *bodily pleasures*, which are particularly called *Lust*, and our bodily desires and use of them are moderated by *Chastity*. And the ^c ability to contain our selves, and to restrain the violence of our desires herein, is called *Continence*.
4. In *Riches and Honours*, and the desire and use of these are moderated by *contempt of the world* and *contentedness*.

^c ἐγκράτεια,
is that where-
by a man κατέ-
χειν δύνασται
τῷ λογισμῷ
τὴν ἐπιθυμίαν
ὁρμῶσαν ἐπὶ
φάλας ἡδονῶν
Andron. Rh.
lib. πρὸς πα-
θῶν.

In our bodily desires, and use of all these things, by reason of the unbridled temper of our bodily Appetites, which stop at no bounds, nor ever know when they have enough, we are in great danger to *exceed*: and therefore our desires and use of them stand in need to be *moderated* and *retrenched* by these Vertues, that it may appear we understand and act, not as *brute Beasts*, who have nothing else but *bodily appetite* to guide them; but as *men*, who have wise Souls presiding in Flesh to keep within *decency* and *due bounds* the exorbitant inclinations of our Bodies. Which Souls moreover, as we shew by such actions, are of an *immortal* and *invaluable* nature, whose *interest* therefore is *infinitely* dearer to us, and calls *incomparably more* for our care and pains, than our Bodies either do, or in *reason* ought to call for

2. Of their averſation and avoidance of such things as grieve and trouble them. Whether that matter of our bodily avoidance be

1. The *troubles* and *losses* that are laid in the way of *our Duty*; and our avoidance of these is mode-

rated by the Duty of *taking up the Cross*.

2. The *irksome* pains which we take in going through *it*, and performing it; and our avoidance of this is moderated by the Vertues of *diligence* and *watchfulness*.
3. The *great evils* which we have already *fallen under*, and are suffering for it; and our avoidance and flight of these is moderated and restrained by *patience*.

Our *hatred* and *avoidance* of all these evils, which in themselves are naturally prone to be excessive, are so to be moderated and over-ruled by these Vertues, that all the world may see we are not acted as the *brute Beast*, by *mere sense* and *appetite*, which know no Rules of *decency*, nor stop at any *limits*; but *know* and *do* as *becomes men*, who are endowed with *spiritual* and *discerning Souls*, which understand how to give *Laws*, and prescribe *Rules of decency* to our fleshly Appetites, and whose *sins* are far *worse evils* than any or all the sufferings which can befall our Bodies: So that to *keep back from them*, we will not *avoid* and *fly from these*, but willingly *embrace* and *undergo them*.

And to *enable* us the better thus to *moderate* all the desires and aversions, and to *keep perfectly under Command*, and within just bounds these *naturally extravagant* tendencies and propensions of our *Flesh*: we must curb and keep it in, and *dead in great degrees*, not only its *immoderate* and *excessive*, but also its *innocent* eagerness and *inclinations*, lest they become a *Snare* to us, and acquire so much strength by our indulgence of them, as will carry us on to gratify them at other times when they are not *innocent*, but *sinful*; which, but for such *curbing* and *conquest* of them, they would be sure to do. And this is done by the *general Vertues* of *mortification* and *self-denial*. The

The great matter indeed, and principle Object of *mortification* and *self-denial*, is our *sinful appetites*, and such *disobedient actions* as we are tempted and drawn into by the *untamed inclinations* of our Bodies. And this St Paul affirms is an indispensable Duty, and a Virtue of *absolute necessity* unto life. If ye live after the *Flesh*, saith he, *you shall dye*; but if you through the Spirit do mortify the DEEDS of the Body, you shall live, Rom. 8. 13.

But as our *sinful* and *disobedient appetites* are the prime Object of all religious *self-denial* and *mortification*, and that which is *absolutely necessary*, as the end: so likewise are our *innocent appetites* an inferior object of it, and our *mortification of them* is a necessary means and instrument, without which we shall never be able to mortify the other. For a free allowance of our bodily desires in all things *lawful*, and an *unlimited gratification* of them in all instances whatsoever where they are *innocent*; would certainly prove a Snare to us, and betray us into a like indulgence and satisfaction of them in some Cases where they are *sinful* and *disobedient*. And the reason of this is plain, because if we should gratify them in all things where we may *lawfully*, and never deny them any thing but what is *sinful*; they must needs come by long use and indulgence to rule in us, and to have a great Power and Empire over us. We shall find it a matter of great difficulty to put them by, and a very painful task to deny them any thing; so that whithersoever they lead us, it is odds but we shall follow them. But now as for their Parts, they make no difference between an *innocent* and a *sinful* enjoyment: they do not distinguish things into *good* and *evil*; they are not moved by *Law* and *decency*, but *pleasure*; and desire what is *delightful* and agrees with them, whether it happen to be *allow'd* to them, or *forbidden*. If by a

customary gratification therefore, and *indulgence* of them in any thing, even in instances that are *innocent* and *lawful*, we suffer our bodily appetites to grow *strong* in us, and to get the *guidance* and *management* of us; they will over-rule us in instances that are *prohibited*, as well as in those that are *allowed*; and make us fulfil them in things *sinful*, as well as in things *innocent*. So that if we would be sure to conquer and subdue them in all such *instances* as are *sinful*, we must take care that they grow not strong upon us in any *instances whatsoever*; but *infeeble* them, and keep them low, and make them tame and governable, ready to come or go at our own pleasure. And this now is a piece of Command and Mastery, which is never to be hoped for in *gratifying* and *indulging* them in any sort of instances, but only by *mortifying* and *denying* them in all. For this power of *denying* them at our own *pleasure* cannot otherwise be attained, but by a *long use* and *custom* of *denials*: we must learn to *deny* and *mortify* them in particular Instances, before we can in any reason hope to deny them for altogether.

And this *mortification* and *denial* of our *lawful* and *innocent* bodily appetites, being thus plainly necessary to the *denial* and *mortification* of our *sinful* and *unlawful* bodily desires and actions; our Lord Christ, who best understood the necessities of our natures, what instruments were most necessary, and what means most proportionate for us, has enacted it into a Law. So that now 'tis every mans duty to *mortify* and *deny* not only all *sinful* bodily actions and desires; but, so far as is necessary unto that, all such as are *innocent* and *lawful* also. And according to the different degrees of mens progress herein, are their different perfections in *Vertue*, and their different measures of security and assurance that they shall continue in it. It being only the
unmortifiedness

unmortifiedness of their fleshly desires which can prove a Snare to them, and a dangerous temptation; Every man, as St James says, being tempted then, when he is drawn away of his own Lusts, and enticed, Jam. i. 14.

And all the forenamed Vertues, viz. Temperance, Sobriety, Chastity, &c. are Duties incumbent upon us, and implied in that care which this general Vertue Sobriety takes of our meaner Part, our Bodies.

And then as for what more directly concerns our Souls, that *dueness* and *decency* which Sobriety prescribes in their actions, and towards them, is either,

1. In *thinking no better* of our selves than we *deserve*, but having a *just* sense of all our *weaknesses* and *defects*; which is *humility* and *lowliness* of mind.
2. In *taking* all that *just* care and thoughtfulness after their *future good* and happiness, which their *worth* requires; which is *heavenly-mindedness*, or contriving and designing for the things of Heaven.

So that those particular Laws of God, which command something to be done by us towards our *own selves*, both as to our Bodies, and our Souls, and which are all comprized under the general Name, Sobriety; are these,

The Law of *humility*, of *heavenly-mindedness*, of *temperance*, of *sobriety*, of *chastity*, of *continence*, of *contempt of the world*, and *contentment with our present condition*, of *courage* and *taking up the Cross*, of *diligence* and *watchfulness*, of *patience*, of *mortification* and *self-denial*.

And as he has commanded us to exercise all these Vertues towards our *own selves*; so has he as strictly forbid us to act those Vices which are contrary to them: as are these that follow.

First, To *humility*, or *lowliness* of mind, is opposed,

^d ὑπερηγανία
is καλᾶφρονη-
σίς τις πλὴν
αὐτῆς ὅς ἂν ἄλ-
λων, Theoph.
Char. Ethic. c.
25.

^e ἀλαζονεία
and εἰρωνεία
are reckoned

by *Ανιβ.* as the extremities of veracity and species of a lye. ἀλαζων he says is one, who is *περσποηλικός* ὅς ἂν ὑπάρξων καὶ μὴ ὑπαρχόντων, καὶ μειζρόν ἢ ὑπάρχει, Ethic. ad Nicom. 1. 2. c. 7. & 1. 4. c. 7. Theophrastus defines it to be a raising a greater opinion of us than we really deserve. *περσδοκία* τινῶν ἀγαθῶν ἐκ ὄψεως, Char. Ethic. 24. And Hesych. explains ἀλαζων by ψευδής, ἢ ἐπὶ ἄλλης, i. e. πλάτης ζών.

1. An over-high conceit of our own excellence and pre-
beminence above others, making us set our selves
and strive to appear above them, and ^d *contemn* and
despise them as persons that are below us: which is
pride.
2. An outward expression of this, in making a false
shew of more excellence than indeed we have,
whether in religious, natural, or civil endowments,
which implies ^e *hypocrisise* joyn'd with pride; and is
called *arrogance, ostentation, boasting*.
3. An industrious affecting in all things, by setting
out our own praise, and exposing our atchieve-
ments, to get the honour and praise of others an-
swerable to the conceit which we have of our
own selves; which is *vain-glory*.
4. A restless pursuit of honour and great Places, which
we conceit our selves to be worthy of, which is
Ambition.

And the effects of this pride and elation of mind are,

1. In our behaviour, a scornful and contemptuous dis-
respect and sleight of others; which is *haughtiness*.
And if it go on to an unusual and enormous de-
gree, it is *insolence*. And this *haughtiness* when
it is expressed in a commanding way, as if we had
Lordship and *Authority* over them, is *imperiousness*.
Which, when 'tis shewn in exacting their submis-
sion to our dogms or opinions, is *dogmaticalness*,
or *impatience of contradiction*.
2. In our Speeches of others, an envious depression
and disparagement of them, the better to set off
our own selves; which is *backbiting*.

3. In our *conversation* a mixture of *pride* and *envy*, or an ^f *envious provoking strife* of *out-doing* others and being better thought of our selves, or of *hindering* their designs; lest they should enjoy what we, who in our own opinion deserve it better, are deprived of; which is *emulation*.

Secondly, To *heavenly-mindedness*, is opposed an *over-industrious* care of present things; or being *wholly* or *chiefly* taken up with this World; which is *worldliness*.

Thirdly, To *moderation* is opposed *luxury* or *excess*. And as that moderation which sobriety prescribed was either in *meats*, or *drinks*, &c. so is this breach of *sobriety* in *excess* likewise. For,

First, To *temperance* is opposed *intemperance*, which when it is a *Luxury*,

{ 1. In the *quantity* of Meat, is called *Gluttony*.

{ 2. In the *deliciousness* or *quality* of it, it is called *Voluptuousness*.

Secondly, To *sobriety*, or a moderate and undisturbing use of Drink, is opposed a stupifying and intoxicating use of it, which is *Drunkenness*. And this when it is accompanied with ^b *boisterousness*, *unchast Songs*, and *riotous mirth*; is called *reveling*.

Thirdly, To *Chastity* is opposed *unchastness*; and that weakness which betrays us into it, viz. our *subjection* to our bodily Lusts, and inability to contain them within due bounds, is called *incontinence*: Which issues out and expresses it self,

{ 1. In preparatory enticements, by an *indulgence* to *provoking gestures*, *touches*, *words*, or *actions*; which is called *lasciviousness* or *wantonness*. The particular expression whereof in obscene and ^h *shameful words*,

is *μεγα*, Hefych.

ἐζηλοῖς, φθονεῖς,
ἐπιδέει, μιμνή-
ται. Hefych.

ἢ καὶ μοι, ἀσελ-
γῇ ἀσμάλα
πορνικὰ κα-
μαστῆς, τευζῶν
μετ' αὐδῆς,
Hefych.

ἢ αἰχρὰ τὰ
αἰχρὺν ἔ-
νεγκειν δυνά-
μετα, Hefych.

ⁱ ἐὺλογισία,
αἰχολογία,
μωρολογία.
Helych.

is *filthiness*. And if they be uttered in picquancy of wit, and smartness of conceit, it is *foolish* or ⁱ *obscene* Jestings.

2. In the acting or execution of it; which may be done,

1. By one person, upon their own Body alone; and then 'tis *impurity* or *uncleanness*.
2. By two persons, each with other. Which if they are both men, is called *Sodomy*; and by St Paul, Rom. 1. 27. *Men with men working that which is unseemly*; and the persons who are guilty of it are called the *abominable*, Rev. 21. 8. And the persons suffering themselves to be so abused, are called the *effeminate*.

But if they be Man and Woman, then either,

1. One, or both are married to another; and so 'tis *Adultery*.
2. Both are unmarried, and so it is *Fornication*. Which if it be,
 1. By the *joint-consent* of both, is *Whoredome*, or *bare Fornication*; and this, when the Parties are too nearly allied, is called *Incest*.
 2. By forcing of one; and then 'tis *Rape* or *ravishing*. Which Vice St Paul expresses by that ^k word which we translate *Extortioners*, 1 Cor. 5. 11. and Chap. 6. 10.

^k ἄσπας.

Fourthly, To *contempt* of the world and *contentment* with our present condition, is opposed *covetousness*, which is an immoderate love of the world, or an unsatisfiedness with what we have, and an ⁱ *insatiable desire* of more; and *grudging* or *repining*.

ⁱ ἀπαιρέσις.

Fifthly,

Fifthly, To *taking up the Cross* is opposed our being scandalized, or turn'd out of the way of Duty and Obedience, by reason of it ; or a *politick* and *selfish* deserting of our Duty to avoid it.

Sixthly, To *diligence* and *watchfulness* in doing of our Duty, is opposed a heedlessness of it, and remiss application to it ; which is *carelesness* and *idleness*.

Seventhly, To *patience* in suffering for it, is opposed an immoderate dread of pain, and dishonest avoidance of it ; which is *softness* and *fearfulness*.

Eighthly, To *mortification* and *self-denial*, is opposed *self-love* and *self-pleasing* ; which as it is an industrious care to please and gratifie our bodily *senses*, is called *sensuality* ; and as it is a ready and constant serving and obeying the lusts and desires of the Flesh ; especially, when they carry us against the Commands of God, is called *carnality*.

These are those *Vices* and breaches of Duty towards our selves, which Gods Laws have prohibited under the pains of Death and Hell : as the other were such *Vertues* as under the same penalty he *exacts* of us.

So that in the general Law of Sobriety we see are contain'd all these following, whether *commanding* or *forbidding* Laws.

The *commanding* Law of *humility*, of *heavenly-mindedness*, of *temperance*, of *sobriety*, of *charity*, of *continence*, of *contempt* of the World and *contentment*, of *courage* and *taking up the Cross*, of *diligence* and *watchfulness*, of *patience*, of *mortification* and *self-denial*.

And opposite to these the *forbidding* Law, against *pride*, against *arrogance* or *ostentation*, against *vain-glory*, against *ambition*, against *haughtiness*, against *insolence*, against *imperiousness*, against *dogmaticalness*, against *envious back-biting*, against *emulation*, against *worldliness*, against *intemperance*, against *gluttony*, against *voluptuous-*
P
ness,

ness, against drunkenness, against revelling, against incontinence, against lasciviousness or wantonness, against filthiness, against obscene jestings, against impurity or uncleanness, against Sodomy, against effeminateness, against adultery, against fornication, against whoredom, against incest, against rape, against covetousness, against grudging and repining, against refusing or being scandalized at the Cross, against idleness and carelessness, against fearfulness and softness, against self-love, against carnality, against sensuality.

CHAP. II.

Of LOVE the Epitome of Duty towards God and Men, and of the particular Laws comprehended under Piety towards God.

THE CONTENTS.

Of the Duties of Piety and Righteousness, both comprehended in one general Duty, LOVE. It the Epitome of our Duty. The great happiness of a good nature. The kind temper of the Christian Religion. Of the effects of LOVE. The great Duty to God is Honour. The outward expression whereof is worship. The great offence is dishonour. Of the several Duties and transgressions contained under both.

FOR the two remaining Members in St Paul's Division, viz. *Godliness or Piety, and Righteousness, which require something from us to God or to our Neighbour;*

Neighbour; they may yet be reduced into a narrower compass, and are both comprized in that one word *LOVE*. For all that ever God requires of us, either to *himself* or towards *other men*, is only *heartily* and *effectually* to *LOVE* them. And this *abridgment* of our whole Duty, in respect of these *two* remaining parts of it towards *God* and *man*, into that *one* compendious Law of *LOVE*, is no more than what our Saviour *Christ* and his Apostle *Paul* have already made to our hands. For hear how they speak of it: *Jesus saith unto the Lawyer, Thou shalt LOVE the Lord thy God with all thy heart, and all thy soul, and all thy mind. This is the first and great Commandment: and the second is like unto it, Thou shalt love thy Neighbour as thy self. On these two, which in the thing commanded, LOVE, are but one, hang all the Law* (of the ten Commandments, *viz.* which meddle not with our Duty towards ourselves, but only towards *God* and our *Neighbour*) *and the Prophets*, Matth. 22. 37, 38, 39, 40. And *S^t Paul* speaks home to the same purpose: *By love, says he, serve one another; for all the LAW is fulfilled in one word, even this, Thou shalt LOVE thy Neighbour as thy self*, Gal. 5. 13, 14. And speaking again of the Laws concerning our *Neighbour*, he tells us that *LOVE worketh no ill to his Neighbour, and therefore Love is the fulfilling of the Law*, Rom. 13. 10.

Thus rare and heavenly a Religion is that of our Saviour *Christ*: a Religion that is not content to have only great and eminent measures of goodness in it, but is perfectly made up of *LOVE* and good Nature. All that it requires from us is only to be *kind-hearted*, and full of good Offices both towards *God* and *men*. Every man of a *loving good nature* is enclined by his *temper* to do all that is demanded by *Gods Law*; so that he has nothing remaining to turn his *temper* into obedience, but

to direct his intention, and to exert all the effects of love for the sake of Gods Command, which he is otherwise strongly excited to by the natural propensions of his own mind. His passion and his God require the same service, and that which is only a natural fruit of the first, may become, if he so design it, a piece of Religion and Obedience to the latter. For the particular effects of *Love*, are the particulars of our *Duty*. *Love* is the great and general *Law*, as *ill-will* and enmity are the *prime transgression* : and the instances of *Love* are the instances of our obedience, as all the particular effects of *ill-will* are those very instances wherein we disobey. So that by running over all the special effects of love or *ill-will*, we may quickly find what are the Particulars of *Duty* and *Transgression*.

Now the prime and most immediate Effects of *Love* are,

1. To do no *evil* to the persons beloved, nor to take away from them any thing which is theirs, and which they have a right to. And this founds all the Duties of *Justice*. But
2. To do all good offices and show *kindness* to them, which founds all the Duties of *Charity*.

And these two take in our whole Duty, both in *Piety* towards God, and also in *Righteousness* towards men.

1. The proper and genuine effect of *love to God* is to do no *evil*, but in great readiness to do all the good and service which we can for him : in which two are implied all the branches of *piety*, which is the great and general Duty towards him.

To be *kind* and *serviceable* to God is nothing more than to *honour* him. For his Nature is so perfect and self-sufficient that it cannot receive ; and ours so impotent and poor that we cannot give any thing else but honour

honour to him. As on the other side, to do *evil* to him is only to *dishonour* him. For he is out of our power as for any other injury, and there is no way possible left for us to reach him, but only by our contumelious usage and disrespect of him.

To do no *evil*, I say, but to be *kind* and *serviceable* to God, is nothing more but to *honour* him. It implies our having in our *minds* *honourable* *opinions* of him, and expressing in our *carriage* and *behaviour* a *respect* and *acknowledgment* of those *glorious* *Attributes* and *Perfections* which are in him. The former, *viz.* the *high opinion* of his *Excellencies*, those particularly which are instances of *Power* and *Goodness*, in our *minds*, is called *Honour*. The latter, *viz.* the *expressions* of this honourable opinion and acknowledgment in our *thoughts*, *words* or *actions*, is called *worship*.

And this *worship* is an acknowledgment either,

1. Of his *Truth* and *Knowledge*, in believing his Word, and taking things upon his Authority, seeing he neither *can* be deceived himself, nor *will* deceive us; which is *Faith*.
2. Of his *Power* and *Goodness*,
 1. In our *good-will* or kind affection for him as a most *beneficial* and *lovely* Being, which is called *LOVE*. And this as it effects a warm concern- edness for his *honour*, chiefly when any thing opposes it, is *zeal*.
 2. In *relying* on him for the supply of our wants, as one that is most *able* and *ready* to relieve them, which is *trust* and *dependance*. A particular effect whereof is a *hopeful* *making known* our desires to him in begging such good things at his hands as we stand in need of; which is *Prayer*.
3. Of his *bounty* and *beneficence*, in a *grateful* sense and affectionate owning that all the good things which

which we receive proceed from him ; which is *thankfulness*.

4. Of his *Power* and *Justice*, in an *awful backwardness* to offend him, in regard he will not excuse, and can most severely punish all Offenders ; which is *fear*.

5. Of his *Wisdom*, and *Rule* or *Authority*.

1. In *acquiescing in his Disposals*, as being most wise and most authentick ; which is *submission* or *resignedness*.

2. In *performing his Commands*, as requiring things most fit for us, and most due from us ; which is *obedience*.

These are those particular effects which flow from our *love of God*, and which make up that part of Duty which he requires from us towards *himself*.

And opposite to this *love of God* and these effects and expressions of it, which are made our Duty, and particularly commanded under this Head ; are our *hatred* and *ill-will* at him, with all the particular ways of expressing it, which are the contrary instances of sin, and those very Vices that are forbidden.

Now God, as I said, being out of our reach as to any possible way of being injured by us or suffering evil from us, otherwise than by our *vilifying* him, and lessening of his *honour* : the prime effect of our hatred of him can be no other than our *dishonouring* him. And this may be instanced,

1. In *denying* either his *Being* or *Existence*, that he is *God* ; which is *Atheism* : or his *Cognizance* and *Government* of the World ; which is *Epicurism* or *denying Providence*.

2. In *thinking* or *speaking reproachfully* of him, which is *blasphemy*. And this, when it is such a *disfiguration* of his *Being* or *Nature*, as makes him

an

an arbitrary, foolish and ^a odious God; is supersti- ^a δεισιδαιμονία, says Theophrastus, is δεισιδαιμονία.

ἀλλὰ πρὸς τὸ δεισιδαιμόνιον, Char. Eth. c. 17. ὁ εὐσεβὴς εἰς αὐτὸ θεῶν, ὁ δὲ δεισιδαίμων καὶ αὐτὸ θεῶν. ὁ περὶ αὐτοῖς θεοῖς ἀντιθέτως, ὁ ὅτι μετὰ πολλῶν θεῶν δύσκολος καὶ δεδιὸς τῶν θεῶν ὡς περὶ τῶν τυράννων, Maximus Tyrius Dissert 4. Agreeably whereto Plutarch says in Alexandro, ἐκ εἰταί ὁ αὐτὸς θεῶν εἶναι, ὁ δὲ δεισιδαίμων καὶ βέλαι.

3. In *having other Gods* besides him; or *worshipping him alone* by false and ^b lying Similitudes and *limiting Resemblances* (as are all *material Images*) not in *true* and *spiritual* manner as he is a God; which is *Idolatry*. And for the former sort of *Idolatry*, viz. *worshipping other Gods besides him*, if it be a *worshipping of wicked Spirits*, and that by *contracting* with them; it is *witchcraft* or *forcery*.

^b The Idolatrous Images mentioned Isa. 44. are called a Lye, v. 20. and Hof. 7. 1. Jer. 13. 25. In which sense 'tis true of the Romans, that in

changing the Glory of the incorruptible God into an Image made like to a corruptible man; they turned the truth of God into a Lye, Rom. i. 23, 25.

4. In *acting cross* to all his *honourable Attributes* and *Perfections*, and *behaving* our selves in such *disrespectful sort*, as instead of *honouring* and *acknowledging*, doth *disown* and reproach them.

And these *Actings* are either,

I. *Inwardly in our minds*, when by some work of theirs we deny or reproach either,

1. His *Truth* and *Knowledge*, by *giving no heed*, nor taking any notice of what he *says*; but continuing ignorant of his word and pleasure; which the Apostle calls *foolishness*: An effect whereof is *acting* against it *rashly* and *inconsiderately*; which is *headiness*. Or, when we do know it, by *giving no credit* or assent to it, but *doubting* or *distrusting* it; which is *unbelief*.

2. His *Power* and *Goodness*.

I. By our *ill-will* and *wishes* to him, when we *grieve* at any thing that makes *for him*, and *take delight* in such things as we our selves or others

others can devise either *against himself*, or *against Vertue and Goodness*, which, as bearing his own Image, he owne above all things and is most tender of; and this is called *hating of God*. Which as 'tis shewn in an unconcernedness at such things as dishonour and affront him or his Religion; is *coldness* or *want of zeal*.

2. By our *distrust* of him and his Providence, when we *dare not rely* upon him for a supply of those things which we stand in need of, as if he were either *careless*, and mattered not what becomes of us; or *envious*, and grudged to have any of those good things which we want, to befall us; which is *distrust*. One effect whereof is our omitting to *seek* unto him, as *expecting nothing* from him; which is *not praying to him*.

3. His *bounty and beneficence*, by an *utter disregard* of what he doth for us, when we either *wholly overlook* or after some small time *forget* it, and are not touched with any grateful sense or affectionate resentments upon it; which is *unthankfulness*.

4. His *Power and Justice*, by a *bold venturing* upon any thing that offends him, as if we neither valued his *favour* nor *displeasure*; which is *fearlessness*.

2. *Outwardly*, In *our lives and practice*, when by something in them we reproach and vilifie either,

1. His *Wisdom and Authority*.

1. In *disputing and striving* against his *Disposals*, when we quarrel at them as unwisely ordered, and would correct and better them
our

- our selves; which is *contumacy* or *repining*.
2. In *breaking his Commands*, when we *reject* his pleasure, and *prefer* our own; which is *disobedience*.
 2. His *Name*, when we use it *irreverently*, by invoking or calling upon him to judge us according to our *faithfulness* in what we speak, either *customarily* and *lightly*, upon trivial or no occasions; which is *common swearing*: Or *falsely*, when we either at present *mean*, or afterwards *perform* no such thing as we *promised* or *affirmed* before him; which is *perjury*.
 3. His *Word*, or *Ministers*, or other things *consecrated* to him, when we *treat* and use them as *vile* and *common* things, in a *careless*, *unmannerly* way, or, as it often happens, in *mirth* and *mockery*; which is *prophaneness*.

And these are such expressions and effects of our hatred of God, as make up the Body of *impiety* or transgressions *immediately* against *God himself*, all which he has most strictly forbidden.

So that for our whole *Duty towards God*, which is implied in the general Law of *piety* or *godliness*, it contains in it all these effects of *LOVE*, which are *commanded Duties*; as *ungodliness* or *impiety* contains all these expressions of *hatred*, which are so many particular forbidden sins.

The Laws *commanding* are the Law of *honour*, of *worship*, of *faith*, of *love*, of *zeal*, of *trust* and *dependance*, of *prayer*, of *thankfulness*, of *fear*, of *submission* and *resignedness*, of *obedience*.

And the Laws *forbidding*, are the Law against *dishonour*, against *atheism*, against *denying Providence*, against *blasphemy*, against *superstition*, against *idolatry*, against *witchcraft* and *sorcery*, against *foolishness*, against *headiness*,

headiness, against unbelief, against hating God, against want of zeal, against distrust of him, against not praying to him, against unthankfulness, against fearlessness, against contumacy or repining, against disobedience, against common swearing, against perjury, against prophaneness.

And then as for the

2. Sort of Love, our love to *men*; it implies in it all the Duties contained in the third Branch of St Paul's Division, *viz. righteousness*; as shall be shewn in the next Chapter.

CHAP. III.

Of the particular Duties contained under Justice and Charity.

THE CONTENTS.

Of the particular Duties contained under Justice and Charity. Both are only expressions of Love, which is the fulfilling of the Law. Of the particular sins against both. Of scandal. Of the combination of Justice and Charity in a state that results from both, viz. Peace. Of the several Duties comprehended under it. Of the particular sins reducible to unpeaceableness. Of the latitude of the word Neighbour, to whom all these dutiful expressions are due. Its narrowness in the Jewish sense. Its universality in the Christian.

FOR the third general Duty, *righteousness*, or our Duty towards our Neighbour; our love of men will lead us into the several Laws which it containeth.

For

For the first effect of love, *our doing no hurt or injury to any man*, founds all the Laws of *Justice*; and the latter, *our doing good and showing all kindness*, founds all the particular Laws of *Charity*; in which two are comprehended all those several Duties which God has enjoined towards *other men*.

The first, I say, founds all the particular Laws of *Justice*. For in that we do no *evil or injury* to our Neighbour, nor hurt him by prejudicing his *just Rights*, or taking away from him any thing that is his; is implied that we do not wrong or endamage him,

- I. In his *Life*, by taking it away either,
 1. In *private force and violent assassination*, which is *murder*.
 2. Under colour of *Justice*, by a false charge of *capital crimes*; which is *false witness*.
 2. In his *reputation*, by sullying or impairing it through a *lying* and false imputation of disparaging things to him; which is *slander or calumny*.
 3. In his *belief and expectation*, by reproaching and abusing it either,
 1. By *deceiving* him against his *Right* to his hurt in a false speech of what is past or present; which is *lying*.
 2. By frustrating his expectations, which were raised by our promise of something that is to come; which is *unfaithfulness or perfidy*.
 4. In his *Bed*, by invading that which the Contract of Marriage has made inviolable; which is *adultery*.
 5. In his *Goods or Estate*, and all wrong herein proceeds from our *unsatisfiedness* with our own, and our *greedy longing* and ungovernable desire of that which is his; which is *covetousness*. The effects and instances whereof are,

- I. In *taking* away from him that which is his, either,
 1. *Directly*, By secret or open force, and without his knowledg and consent ; which is *stealing* or *robbery*.
 2. *Indirectly*, or by *forcing his allowance*, and extorting a necessitated consent from him. Which is done by taking advantage,
 1. Of his *impotence*, and inability to resist and contend with us ; which is *oppression*.
 2. Of his *necessity*, when he cannot be without something which we have, and so is forced to take it upon our own terms ; which is *extortion* and *depressing in bargaining*.
 3. Of his *ignorance*, when we outwit him, and trepan and over-reach him in Bargaining and Commerce ; which is *circumvention*, *fraud* or *deceit*. The *wiliness* and subtle Art wherein is called *craftiness*.
 2. In *denying* all kindneses and good things to him, in *unmercifulness*, *uncharitableness*, &c. Of which I shall discourse under the next Head.

All these Particulars of *Justice* now mentioned, are natural effects of *love to our Neighbour*, in as much as it makes us keep off from offering any *injury* or doing any *evil* to him. Upon which account St *Paul* says of it, that as for these particular Laws of *Justice*, it *fulfils* them *all*. Which he shows by an induction of such Particulars as I have named. *He that loveth another*, saith he, *hath fulfilled the Law*, viz. that part of it which requires Duties of Justice towards others. *For this*, *Thou shalt not commit adultery*, *thou shalt not kill*, *thou shalt not steal*, *thou shalt not bear false witness*, *thou shalt not covet* ; which are the five last Commandments of the Decalogue : and if there be any other Commandment,

ment, it is briefly comprehended in this Saying, *Thou shalt love thy Neighbour as thy self.* Now Love worketh no ill, neither these nor any other, to his Neighbour; therefore Love is the fulfilling of the Law, Rom. 13. 8, 9, 10.

And as this first effect of Love to our Neighbour, viz. its keeping us back from offering any injury or doing any evil to him, contain in it all the Laws of Justice: so doth its other effect, our doing all good offices, and shewing kindness to them, comprehend in it all the particular Laws of Charity wherewith we stand obliged towards other men.

Love is not only innocent and harmless, and careful to create no trouble, nor occasion any prejudice; but moreover it is all kindness, benevolence and good nature, and diligent in creating all the pleasure and delight it can to its beloved.

Now this goodness, kind-heartedness, or desire to please and delight others, will be an universal cause of beneficence or doing good to them, and make us cast to please them in so many ways, and advantage them in so many relations, as we can at any time be placed in. In particular it will effect these Vertues in the Cases following:

I. As to what we see them to be in themselves, and in this respect it produces in us,

1. If they are worthy and vertuous, a great opinion and venerable esteem for them; which is honour.
2. If they have honest hearts, but yet are weak in judgment and knowledg, a compassionate sense of their weakness, and an endeavour to relieve them; which is pity and succour.

And if this weakness be instanced in judging those things to be a matter of sin, and so unlawful for them to do, which no Law of God has forbidden; and which therefore we, who better understand it, see plainly that we lawfully may do; and

and our *practice* of it before them, who, distrust-
ing their own skill, are swayed more by our ex-
ample than their own opinions, would draw
them on to *practice* it too, though their own
Conscience condemns it, which would be to them
a *sin*; in this Case the way of Loves affording
pity and *succour*, is by making us *forgoe* the law-
ful *practice* of it at that time; which is restrain-
ing of our *Christian Liberty* for our *Brothers* edi-
fication.

For this *Vertue* there was great place in the
Apostles Times among the *Christianized Jews*.
For the Jewish Law placed Religion in forbearing
certain sorts of Meats as *unclean* and *unlawful*;
and particularly in *abstaining* from Meats offered
to, and set before an *Idol God*, as it was in the
Gentile Sacrifices. And the *simpler* sort and *weak-*
er people, who had all along placed so much Re-
ligion in these things, could not be brought o-
ver without much *patience* of *instruction*, and a
long usage, to know and see that *Liberty* which,
upon their becoming *Christians*, they had ob-
tained either to *use* or *forbear* them. And
whilst the judgments and opinions of many good
people were in these things thus *weak*; the *Apo-*
stles that they might secure the *innocency* of their
practice under their *error*, and prevent their
being *scandalized* or *drawn on* to do what them-
selves condemned as *evil* through the *authority* of
other mens *examples*, whom they looked upon
as *wiser Christians*, are wont very much to press
this part of *Charity*, our *using* of our *Christian*
Liberty, not in all things for our own ease, but
for our *weak Brethrens* *edification*. Particularly
St Paul is earnest in it, *Rom. 14. 1 Cor. 8.*

3. If they are *wicked* and *vicious*, this *kind-heartedness* will effect in us a *pious admonition* to reduce and reclaim them; which is *friendly reproof*.

And whether they be *good* or *evil*, *weak* or *strong*; it will produce an *affectionate tenderness* and *near concern* for them. such as we have for those of our own Kindred; which is *brotherly kindness*.

2. As to what *we see them receive from others*. And in this respect this kindness and desire to please effects in us,

1. If it were *good*, an expression of *pleasure* and *rejoicing* in it; which is *Congratulation*.

2. If *evil*, then

1. If we *cannot redress* and *remove* it, it will make us help to *bear* it in *concern* and *sorrow* for it; which is *compassion*.

2. If we *can*, it makes us *relieve* and *ease* them of it. Which it doth if the evil be

1. Of *want*, by *supplying* it according to our *power*; which is *Alms* and *Distribution*.

2. Of *disgrace*, by *endeavouring* to *hide* and *smother* it where it is *deserved*; which is *covering* and *concealing* of our *Brethrens defects*: and by *confuting* and *wiping* it off where we know they have not *deserved* it; which is *vindicating* our *Neighbours reputation*.

3. As to that *place* and *quality* which they bear in respect of us, this kindness and desire to please will exert it self, if they are persons

1. *Below* us, in a *freedom* of *access* and *easiness* of being spoke with; which is *affability* or *graciousness*.

2. *Equal* to us or *below* us, in a *readiness* ^a to do good *Offices*, and to make their concern our own;

which

^a Χρηστότης
says Androni-
cus Rhodius, is
ἔστι ἐνστάσις
εὐποινική,
lib. πρὸς πα-
θόν.

πονηρία, ὁ δὲ ἐκ
 πνεύματος οὐκ
 τίνα πρὸς τὸ
 πρὸς γινώσκου-
 ς, Suid. πονη-
 ρία meo judi-
 cio est vitium
 animi, quo homo inclinatur ad nocendum aliis etiam sine causa, sed ex quadam in malum procli-
 vitate; qualis est malitia Dæmonis; quem ea de causa πονηρὸν appellamus, Tolet. in Cap. I.
 Ep. ad Rom. v. 29.

make others work, to put them to pains and trouble, and create them sorrow; which is called *wickedness*. And this will express it self in creating our Neighbour discontent and vexation, in all those ways wherein we are concerned with him, or conversant about him.

For instance,

I. As for any thing which we see he has,

1. Of *Vertue* and *Goodness*; instead of *honouring*, it will make us *wish ill* to him, and *set him at nought*; which is *hating* and *despising him*.
2. Of *weakness* and *ignorance*; it will make us not to restrain our selves at all in the *use of our Christian Liberty*, for his sake; but to act to the utmost of what is lawful, though he be *scandalized* by it, or encouraged, upon the authority of our example, to commit what his own Conscience tells him is a sin; which is *scandalizing* or *making him to offend*.

2. As for what we see him do or receive; if it be

1. *Good*, it expresses it self in *grief* and *trouble* at it; which is *envy* or an *evil eye*.
2. *Evil*, instead of raising *pity* and *compassion*, it makes us to take a *pleasure* in it, and to be *glad* of it; which is *rejoycing in evil*.

And if the evil be

1. Of *want*, it will effect a refusal of all supply; which is *uncharitableness*.
2. Of *disgrace*; then if it were
 1. *Unjust* and *undeserved*, it lets it stick without any endeavours to wipe it off; which is *not vindicating him*.
 2. *Just* and *truly chargeable*, or but any way *suspicious*

suspicious, instead of *concealing* it, *publishes* and *proclaims* it in disparaging Characters and Representations of him; which sort of detraction is *evil speaking*.

This in the general, as it is shown in a *forwardness* to *pass Sentence against men*, in undervaluing and disparaging judgments upon what they do or say, overlooking all the *Vertues*, and detecting only the faults and failings of it; is *cenfuriousness*.

In the objecting and publishing whereof, from the different *manners* and *ends* of the publication, it passes under several names.

For as for the *manner*, if that Publication be

1. In their *absence*, in a *softer*, and, as it often happens, in a more *secret* way, under a pretence of favour and kindness to them to get a greater regard to what we say against them; 'tis *back-biting*. Which when it is not published *aloud*, nor spoke out for *any* or *all* of the Company indifferently to hear; but is told in secret to some *one* or *more*; 'tis *whispering*.

2. Either in their *absence*, or *openly* and before their face, in a more *violent* and *severer* way, being expressed in ^d *bitter words*, and great vehemence; 'tis *railing* or *reviling*.

^d Maledictio se-
petulantius ja-
ctatur, conviti-
um est, Cic. O-
rat. pro M. Cæ-
lio.

And as for the *end*, if that disparaging publication be

1. To make them *infamous*, by objecting to them,

[1. Our own *favours*; 'tis *upbraiding*.
2. Their *failings*; 'tis *reproaching*.

2. To make them *ridiculous*, by exposing their *lesser* and more innocent infirmities, or such as have in them more of shame than mischief; 'tis called *mocking*.
3. As for that Place and Quality which they bear in respect of us, this *forwardness* to *vex* and *distaste* them will have these effects.
 1. If they are persons *below* us, it will exert it self in making us *stately* and *hard to be spoken with*, contrary to *affability*; which is *difficulty of access*. And if this *inferiority* be, as we apprehend, in *Parts* or *Endowments*, it will effect a *contemptuous* and undervaluing *behaviour* towards them, expressed either in *words* or *actions*, for our *sport* or *interest*; which is *affront* or *contumely*.
 2. If *equal* to us, or *below* us, in an *averseness* to all good offices, and an *utter unconcernedness* for them, which is opposite to *courtesy*, and may be called *uncourteousness*. And as a further effect of this, a *scorning* to *stoop* down to any thing *below* us, whereby we may serve or pleasure them; which is a mixture of *pride* and *ill nature*, opposite to *condescension*, and may be called *stiffness*. And if this *uncourteousness* be towards *Strangers*, and expressed in *denying* them *entertainment* when a *reasonable occasion* calls for it; 'tis *unhospitableness*.
 3. Towards *all men* with whom we converse, it will beget,
 1. A *frowardness* of temper, and *imperious churlishness* of *intercourse* opposite to *gentleness*; which is *surliness*.
 2. A *cross interpretation*, and ^d *perverting* to an *ill sense* all that is done or spoken, opposite to *candour*; which is *maliginity*.
 3. An

^d κακοῦθια
 ἐστὶ τὸ ἐπὶ τὸ
 χεῖρον ὑπο-
 λαμβάνειν ἄ-
 παρ' ἑαυτῶν. *Arist.*
Rhet. l. 2. c. 13.

3. An *unquietness of behaviour* in picking quarrels and creating difference ; which is *turbulence* and *unquietness*.
4. As for what we receive from them, it will produce,
 1. If it were *good* and *beneficial*, an *utter disregard* of it and *unconcernedness* for him who did it ; which is *unthankfulness*.
 2. If *evil* and *injury*, then
 1. A *hasty catching* at the smallest provocation, and a *sudden violent displeasure* upon it ; which is *passionateness*, *anger* or *fierceness*. The expressions whereof are,
 1. In *strife* of arguing and debate, *variance*.
 2. In *earnestness* and violent degree of heat, *bitterness*.
 3. In *loudness* and noise of words, *clamour* or *brawling*.
 2. When 'tis *once admitted*, a *retaining a lasting impression* of it in our minds, and *malicious thoughts* and designs against him that did it ; which is *hatred*, *wrath*, *enmity* or *malice*.
 3. A *great difficulty* in laying this conceived *grudge* aside, and being *appeased* when they seek for a *reconcilement* ; which is *implacableness*.
 4. An *impatient desire* of *requiting* the injury, and *returning* it upon him that offered it ; which is *revenge*. Some particular expressions whereof are, instead of *blessing* or good language, and *praying* for them, a *return of cursing* or *reproachful speech* and *imprecation*.

And in effecting this *requital*, it will produce in exacting,

1. *Punishment*, as being a most pleasant and desired work, *hastiness* and *impatience*, opposite to *long-suffering*.
2. *Satisfaction*, a going to the utmost limits of power and extremities of infliction ; which is *rigour*.

And all these Particulars, as they are most natural effects and expressions of *ill-will* and *hatred* towards our Neighbour, are transgressions also of the Law of *Charity*, and so many several instances of disobedience, which under this Head of *uncharitableness* God has most straitly forbidden.

So that in this general Law of love to men are contained all the following, whether *commanding* or *forbidding* Laws.

The Laws commanding are the Law of *Justice* in all its instances, which will appear by the contrary prohibitions ; of *Charity*, wherein are implied the Law of *goodness* or *kindness*, of *honour*, of *pity* and *succour*, of *restraining our Christian Liberty* for our weak Brothers *edification*, of *friendly reproof*, of *brotherly kindness*, of *congratulation*, of *compassion*, of *alms* and *distribution*, of *covering* and *concealing their defects*, of *vindicating their reputation*, of *affability* or *graciousness*, of *courtesy* and *officiousness*, of *condescension*, of *hospitality*, of *gentleness*, of *candour*, of *unity*, of *thankfulness*, of *meekness* or *lenity*, of *placableness*, of *forgiving injuries*, of *doing good to enemies*, and, when nothing more is in our power, *praying for them*, and *blessing or speaking what is good of them* when we take occasion to mention them, of *long-suffering*, of *mercifulness*.

And opposite to these the *forbidding* Laws are, The Law against *injustice* with all its Train, which are the Law against *murther*, against *false witness*, against *slander* or *calumny*, against *lying*, against *unfaithfulness* or *perfidy*,

perfidy, against adultery, against covetousness, against stealing or robbery, against oppression, against extortion and depressing in bargaining, against circumvention and deceit, against craftiness.

And the Law against uncharitableness, with all its Particulars, which are, the Law against maliciousness or hatefulness, against wickedness, against despising and hating them that are good, against giving scandal to weak Brethren, against envy or an evil eye, against rejoicing in evil, against uncharitableness in alms, against not vindicating an innocent mans reputation, against evil-speaking, against censoriousness, against back-biting, against whispering, against railing or reviling, against upbraiding, against reproaching, against mocking, against difficulty of access, against contumely or affront, against uncourteousness, against stiffness or uncondescension, against unhospitableness, against surliness, against malignity, against turbulence and unquietness, against unthankfulness, against anger and passionateness, against debate and variance, against bitterness, against clamour and brawling, against hatred and malice, against implacableness, against revenge, against cursing or reproaching enemies, and imprecation of them, against hastiness to punish, against rigour.

All which Instances and Opposites both of Justice and Charity, are most natural effects of Love and Hatred towards other men, and so many Particulars of Duty and of sin.

And from both these general Laws of Justice and Charity to our Neighbour, or our keeping off from all things that may offend and injure, and doing all that may please or any way delight him; will result that state of good agreement and intercourse of friendliness, which is called peace. Which, as it implies an union of minds opposite to Controversies and Disputes, is called unanimity; and, as containing an agreeableness and mutual

tual correspondence of *hearts* and affections, *concord*.

In order to the procurement of this *peace* is required,

1. In the *temper*, such a mixture of *Love* and *quietness* as renders men *tame* and *contented* under the present state of things, and averse from contention and controverſie ; which is *peaceableneſs*.
2. In the *practice*, a doing ſuch things as,
 1. Prevent *ſtrife*, whether that be done,
 1. Towards our *Equals* and *Inferiors*, by complying and bearing with their weakneſſes, and going down from our own liberty where the exerciſe of it would give offence and cauſe difference ; which is *condeſcenſion* and *compliance*.
 2. Towards our *Governours*, by keeping within our own ſphere, and meddling only with thoſe things which are parts of our own Duty, not inſinuating upon their Office, or thruſting our ſelves into their Adminiſtration ; which is *doing our own buſineſs*.
 2. *Compoſe* and put an end to it, and this is done by *making amends* and recompencing that *contumely* or *wrong* which occaſion'd it ; which is *ſatisfaction for injuries*.

And a care not only thus to preſerve peace our ſelves, but alſo to maintain it amongſt others ; by an *induſtrious endeavour* to keep up a right underſtanding and agreement amongſt men, and, when they happen to differ, to reconcile them and make them friends again ; is *peace-making*.

And then from the two general tranſgreſſions oppoſite to theſe, *viz. injuſtice* and *uncharitableneſs* to our Neighbour, or an induſtrious averſeneſs from all things that may pleaſe and advantage ; and a forwardneſs in all things to hurt and vex him, will ariſe that *ſtate of difference*

difference and intercourse of ill Offices, that is called *enmity*: which, as it implies a *separation and clashing of hearts* and affections, is called *discord*.

To the production of this evil state concur

1. In the *temper* such a mixture of *heat* and *ill nature* as renders men restless under their present state, and pleased and delighted in scuffling and strife; which is *unpeaceableness*.
2. In the *practice*, a doing such things as at first raise and engender, and afterwards foment and maintain it; and of this sort, besides all the instances of wrong and injustice which we heard of before, is
 1. An *envious strife* of being better thought of, and out-doing one another; which is *emulation* or *provoking one another*.
 2. A *going beyond* our own place or *business*, and either *usurping* upon other mens Offices, or *saucily intermeddling* with their affairs; which is *pragmaticalness*, or *being busie bodies*. And this, when it is taken up in *reporting between the Parties at odds* such things as we have heard or seen, which are fit still more to *exasperate* their minds, and to *widen the breach*; is *tale-bearing*. Which when it is of things, not only *seen*, but even *suspected*, and in a secret dissembled manner; is *whispering*.

And if the difference was at first occasioned by *injury* and wrong, that which goes most directly to continue it, is *avowing* what was done, and making no amendment; which is *not satisfying for injuries*.

And for the outward effects and expressions of this enmity and discord; it shews it self,

1. In a *strugling* for mastery and victory ; which is *strife* or *contention*.
2. In *separating* themselves into *Parties* and *Companies*, according to the difference of their love or hatred and their espoused interests ; which is *Division* or *Faction*. And this in *religious* affairs, when the obstinate espousal that leads on to it is of *damnable* opinions, is *heresse* ; when of *needlessly* separated *Parties*, it is *schism*.
3. A rude concourse of *Parties* in scuffling and blows ; which is *tumult*.

So that besides all the Particulars above mentioned, which are contained under the general Heads, *Justice* and *Charity*, there is included moreover in this *third* Head of *Duty*, *righteousness*, all these Laws of *peace* which results from the combination of them both.

And the effects of love or *commanding* Laws in this, are the Law of *peace* and *concord* with all its Train ; as are the Law of *peaceableness*, of *condescension* and *compliance*, of *doing our own business*, of *satisfying* for *injuries*, of *peace-making*.

And opposite to them the effects of *hatred*, or *forbidding* Laws, are the Law against *enmity* and *discord* with all its Particulars, as are the Law against *unpeaceableness*, against *emulation* or *provoking one another*, against *pragmaticalness* or *being busy bodies*, against *tale-bearing*, against *whispering*, against *not satisfying* for *injuries*, against *strife* or *contention*, against *division* and *faction* in the State, against *heresse* and against *schism* in the Church, against *tumult*.

So that in this *third* Branch of *Duty*, *righteousness*, or *our Duty towards our Neighbour*, are implied all these several, whether *commanding* or *forbidding* Laws, which are comprehended under these three general Vertues, *viz. Justice, Charity and Peace*.

And

And as for all the things which are commanded or forbidden by all these Laws, they are due to our *Neighbour in the greatest latitude and utmost generality* of that Name, as it signifies *any* whom we have to do with of *all mankind*.

The Jews indeed were of a *narrower Spirit*, and of a more *contracted kindness*. They thought themselves bound to exercise all that Justice and Charity which their Law required, towards the *men of their own Nation*, or such of the *Gentiles*, who leaving their heathen Idolatries would become *Profelytes*, and turn to their Religion. But as for all the world besides, they accounted themselves *disobliged* from all expressions of *kindness* and *good affection* towards them; nay even from *all intercourse of common civility*, and *conversation* with them. They would not so much as come under their Roof, or eat with them at the same Table, or either give or receive any civilities or friendly expressions from them. St Peter, when he entred into the house of *Cornelius*, a *Gentile Centurion*, told them that they *all knew very well how it is not LAWFUL for any man that is a JEW to KEEP COMPANY, or COME IN unto one of ANOTHER NATION*: for which cause he himself had not come to them, had not God taught him to correct his *Country-custom*, and to call no man, of what Nation soever, *common or unclean*, Acts 10. 28. And upon the account of this freedom which he then took, the *Christian Jews* who were of the *Circumcision* contended with him when he came up to *Jerusalem*, reproving him for this, That he went in to men *uncircumcised*, and did eat with them, Acts 11. 2, 3. The Woman of *Samaria* wondred, that *Jesus*, being a *Jew*, should vouchsafe to ask so much as a Cup of cold water from her who was a *Samaritan*; this being the *stiffness* of the *Jewish Principle*, To have no dealings with the

S 2

Samaritans,

* Non monstrare
vias eadem nisi
sacra colenti :
Quæsitum ad
fontem solos de-
ducere verpos,
Juv. Sat. 14. A-
pud ipsos fides
obstinata, mi-
sericordia in
promptu: sed ad-
versus omnes a-
lios hostile odi-
um, Tacit. Hist.
l. 5.

Samaritans, John 4. 9. Nay, to that height of unkindness had they arrived, as to deny even the most common Offices of humanity and Charity, to show the way, or give directions for a journey to any Gentile man : Which several of the learned Heathens have smartly reprov'd, and most justly complain'd of. All which they did upon a supposition that the Neighbour, to whom love and kindness was required by their Law, was only a Fellow-Jew, a Brother-Israelite, and a man of their own Nation. Which narrow and contracted sense they thought they had good reason to fix upon it from an expression in their own Law, Lev. 19. where, in the repetition of this great and general Duty of Love to our Neighbour, the Word Neighbour is set in conjunction with and explained by one of the Children of their own People. For thus 'tis said, Thou shalt not avenge nor bear any grudge against the Children of thy People, but thou shalt love thy Neighbour as thy self, verse 18.

Thus limited and confined was the Jewish Love ; God had chosen them out of all the Nations of the World for a peculiar people, and had hedged them in from the rest of mankind by peculiar Laws and a peculiar Government. And upon this they concluded, that whatsoever God required of them, he did it as their political King, and as the particular Head of the Jewish Nation ; and that he intended those Laws which he gave them as Rules for their behaviour towards their own Brethren, and Fellow-Subjects, not towards Strangers of Foreign Nations.

But as for our Lord and Sovereign Jesus Christ, he is a Governour, and has enacted all his Laws, not for the guidance of any one Nation or People, but of all the world. He told his Disciples when he sent them out to preach the Gospel, That all power was given to him both in Heaven and in Earth ; and thereupon commissioned them

them to *go out*, and proclaim his Laws, not to the *Jews* alone, but to *all Nations*, Matth. 28. 18, 19. And by this *universality* of his Empire he has *taken away the partition-wall which was between Jews and Gentiles, having made them both one*, Ephes. 2. 14. So that now there can be no further colour or pretence for a *limited* and *restrained* affection; all the World by this means being now again made *one People, Fellow-subjects*, and *Brethren*, and *Neighbours* unto one another.

Whatever the *Jews* conceived of their Laws therefore, 'tis plain that all the Laws of *Christ*, which command all manner of *Justice, Charity* and *Peaceableness*, and forbid all expressions of *uncharitableness, injury* and *unpeaceableness* towards our *Neighbours*, make these things *due to all mankind*. It is not either *distance of Country*, nor *contrariety of interest*, no nor, what is most of all presumed to exempt us from the obligation of these Duties, *diversity of opinion or persuasion in matters of Religion*, which takes away from any man his right to all that kindness and advantage from us, which all these forementioned Laws give him. But of whatsoever *Country, Calling, or Religion* he be, he is the *Neighbour* here meant, to whom all these instances of Love, which are the particular Laws of *Duty*, must be performed.

And this our Saviour has determined once for all in his Answer to the *Lawyer*, Luke 10. For when he put the Question to him, *Who is my Neighbour*, to whom the Law commands all these things to be done? ver. 29. *Jesus* answers him by a Parable, that it is every man in the World whom he may at any time have to do with, although he be never so much a *Stranger*, nay of a party and opinion in Religion never so contrary unto his. For what *Religion* was ever more *odious* unto any one, than the *Samaritan* was to the *Jews*? So great a detestation

station had they of it, that when they would give a Name of the vilest ignominy and greatest hatred to *Christ* himself, they told him he was a *Samaritan*, and joined with it such a farther Character as they thought would best suit with it, *his being possessed with a Devil*. Say we not well, answer'd they, *that thou art a Samaritan, and hast a Devil?* John 8. 48. But yet for all this height of enmity between the *Jews* and *Samaritans*, he tells the *Jewish* Lawyer, who demanded of him *who* was his Neighbour, that a *Jewish man fell among Thieves, who wounded him, and left him half dead; and that a Samaritan coming by had compassion on him, and bound up his wounds, and took care of him*. Hereby insinuating, That any man, though so contrary to him in Religion as these two were to one another, is the Neighbour whom the Law intends; and therefore in full answer to his Question, he bids him, *Go, and do so likewise*, Luke 10. 30 to 38.

CHAP. IV.

Of our Duties to men in particular Relations.

THE CONTENTS.

Of our Duties to other men in particular Relations. The Duties enjoined, and the sins prohibited towards Kings and Princes, Bishops and other Ministers. The particular duties and sins in the relation of Husband and Wife, Parents and Children, Brethren and Sisters, Masters and Servants. Of the two Sacraments, and Repentance.

tance. A recital of all particular Duties enjoined, and sins prohibited to Christians. Of the harmlesness of a defective enumeration, the Duties of the Gospel being suggested not only outwardly in Books, but inwardly by mens own Passions and Consciences.

BUT besides all these Laws contained in the general Command of *Love* to our Neighbour, which require something of us to be performed or forbore towards *all mankind*; there are yet some more particular instances of it, which make some things due from us, not as we are left at random towards *all men indifferently*, but as we stand more peculiarly related towards *some*; whether that relation be

- { 1. *Publick and Political, of Prince and Subjects, Ministers and People.*
- { 2. *More Private and Domestick*; as is that between
 - { 1. *Husband and Wife.*
 - { 2. *Parents and Children.*
 - { 3. *Brethren and Sisters.*
 - { 4. *Master and Servants.*

For in all these *special Relations Love to our Neighbour* exerts it self in *special effects*; which are all such peculiar Laws as bind us, not towards *all men indifferently*, but *only towards them* whom we stand so related to.

To begin with the first.

1. The first relation from whence result several effects of Love, and instances of Duty towards *some particular men distinct* from what we owe to the *rest* of all mankind; is that which is between *us* and our *Publick or Political Governours and Rulers*. And because we are Members of *two great Societies*; *one a Society in things outward and temporal for our happiness in this world*, which is called the *State*; and the *other in things sacred, spiritual and eternal, for our happiness in the next world*, which

which is the *Church*; and God has his *Representatives* and *Vicegerents* in them both: therefore under this *Head* are two sorts of effects of Love and instances of Duty.

- 1. Towards *Civil Governours*, viz. *Kings* and *Princes*.
- 2. Towards *Ecclesiastical*, viz. *Bishops* and *Ministers*.

1. Then towards our *Publick Civil Governours*, our *Kings* and *Princes*, the fruits of Love, both in *abstaining from all evil*, and *showing all kindness and good will to them*; will be as follows.

- 1. Since they are both placed *above* us and set over us, our Love to them will produce in us both an *opinion of their prebeminence and excellence*, as being Gods Deputies and Viceroyes here on Earth, which is *honour*; and the *bearing of an awful regard and behaviour towards them*, as to such who can of right command and punish us, which is *reverence*.
- 2. A *readiness* and resolved industry to maintain and support them in their *persons* and *Government*, either
 - 1. By doing such things towards it as are *in our own power*, viz.
 - 1. For the *maintenance of their grandeur*, in a willing payment of such contributions as are appointed for it; which is *paying Tribute and Customs*.
 - 2. For the *preservation of their Lives or Reigns*, by revealing to them such *Plots or Practices* as make against them, and by endeavouring all that in us lyes, according to our *promises and obligations of allegiance*, to maintain and preserve them; which is *fidelity or loyalty*.

2. For

2. For things that are *above our power*, by recommending them earnestly to Almighty God, that he would bestow them on them; which is *praying for them*.
3. A more direct owning of their Authority and Presidence over us, by carrying suitably,
 1. To the things which they *command*, in *doing* or performing them; which is *obedience*.
 2. To the *penalties*, which upon our omission or transgression they impose; by a *quiet* suffering and resting under them; which is *subjection*.

All these are effects of love to Kings and Princes, and so many particular Commands of God, and Instances of Duty in this relation.

And opposite to them are all the contrary effects and prohibitions of *hatred* and *ill-will* towards them.

For from our averfeness to all good Offices, and our readiness to create offence and evil to them, which are the natural effects of our hatred of them, will flow,

1. Our having undervaluing and lessening thoughts of them in our *minds*, by looking *only* or *chiefly* upon their failings and defects, and esteeming them no better than common men; which is *dishonour*. And if this be expressed in a *lightness* and *contemptuousness* of behaviour towards them, which argues us to have no *fear* or *awe* of them, but to neglect and despise them; 'tis *irreverence*. Which, when it breaks out further into *reproachful Speeches*, and a discovery or inveighing against their defects, is, as St Jude calls it, *speaking evil of Dignities*, Jude 8.
2. A *seeking* through our *envy* and *ill-will* to them, to *lessen* or *destroy* their *Persons* or *Power*; or at least to withdraw all our own contributions towards the maintenance and support of them; by denying,

1. Such things as are in our *own power*,
 1. Towards the sustaining of their *splendor* and *grandeur*, in refusing to bear our share of the charge towards it, in *paying Taxes* and *Tribute*.
 2. Towards the preservation of their *Lives* and *Government*, in not helping and defending them, but either plotting and endeavouring our selves to give away their lives and Kingdoms unto others; or consenting to, and concealing them that do so, contrary to our obligations and promises of *allegiance*; which is *traiterousness*.
2. Such things as being *above our power* might yet be obtained for them from God at our *request*; which is *neglecting to pray* for them.
3. A more *direct disowning* and casting off their Power and Authority over us, by going cross,
 1. To their *Commands*, in omitting what they enjoin, or doing against it; which is *disobedience*.
 2. To their *institutions* and *penalties*, by not submitting and subjecting our selves to them, but violently resisting and opposing them; which is called by St Paul *resisting of Power*, or ^f *standing up against it*, Rom. 13. 2. And this when it is made by great Numbers, and goes on to extremities, when men are, as the Apostle there says, ^e *set in array* and posture of defence against it, and ready by force of Arms to contend and wage War with it; is *Rebellion*.

¹ ἀνθεστηκότας.
τῇ ἐξουσίᾳ.

^e ἀντιστασσομένους
τοὶ τῇ ἐξουσίᾳ.

And all these are effects of *hatred* to Princes, and instances of disobedience in this relation.

So that as to this part of our Duty, our relation of *Subjects* towards our Sovereign *Kings* and *Princes*, the effects of *Love* or *Laws commanding* are the Law of *honour*

honour to Kings, of reverence, of paying tribute and customs, of fidelity, of praying for them, of obedience, of subjection.

And opposite to them the effects of *hatred, or forbidding Laws*, are the Law against *dishonour*, against *irreverence*, against *speaking evil of Dignities*, against *refusing Tribute and Taxes*, against *traiterousness*, against *neglecting to pray for Kings*, against *disobedience*, against *resisting lawful Powers and Authority*, against *rebellion*.

And then,

2. For the other sort of *publick Governours*, viz. those of the *Church*, as are *Bishops and other Ministers*, the effects of *Love in shewing all kindness, and keeping back from all evil and offence towards them*, will be as follows.

1. A good and awful opinion of them, and of their Office in our *minds*; looking on them as men that bear the great Character of *Ambassadors from Christ*, as *St Paul* calls them, *2 Cor. 5. 20*; and are commissioned by God to treat with us in a matter of incomparably the highest concernment, viz. *our eternal salvation*: and this is *honour*, or esteeming them highly in love, though not for their personal worth, yet for their *works sake*, *1 Thess. 5.*

13. Which *honour* is expressed,

1. By such an *awfulness* of behaviour, and *respectful, loving carriage* towards them, as argues in us a just sense of the *Greatness and Majesty of Christ* whom they represent, and of the *goodness* of that *Concern* which they come about; which is *reverence*.

2. By making such *outward provisions* for them as may at least set them *above*, and secure them from *contempt*, although it keep them *below envy*; and that is the *honour of maintenance*, whereof *St Paul* speaks, *1 Tim. 5. 17*. And as

for those things which are not in our power to conferr upon them, by recommending them to Gods bounty, in *praying for them*.

2. As to our *Lives*, a careful heed and observance of those things which, as the Ministers of *Christ*, and in *his Name*, they *teach* and *enjoin* us ; which is *obedience*.

So that in our love to our *spiritual Rulers*, the *Bishops* and *Ministers* of Christs Church, are implied all these particular effects which are so many *commanding Laws*, viz. the Law of *honour*, or *having them highly in esteem* for *their works sake*, of *reverence*, of *maintenance*, of *praying for them*, of *obedience*.

And opposite to all these are the effects of *hatred*, or doing nothing towards them that may *benefit* and *please*, but all things that may any way *vex* and *offend* them. In particular,

1. In our *minds*, a *low* and *disparaging opinion* of *them*, looking on them as persons of no worth or value, and setting at nought both them and their *Office* ; which is *dishonour*, or *setting them at nought for their works sake*. And this is outwardly expressed,

1. In *words*, by *vilifying* and undervaluing them, either in picking up and proclaiming their faults and failings to reproach their *Persons*, or in talking to disparage and debase their *Office* ; which is *speaking evil of Ministers*. And if this be in smart jests and opprobrious mirth, to render them and their Calling *ridiculous*, 'tis *mocking* them.

2. In *contemptuous* and *sleightful behaviour* towards them, thereby shewing that we have no regard or value for them ; which is *irreverence*.

3. In denying them all *outward maintenance*, such

as should preserve them from meanness and contempt; which is *not providing for them*. And if this be instanced in taking away from them either by *force or fraud*, those *just Dues* of Tythes, &c. which our *Country Laws* have confirmed to them; it is *stealing of consecrated things, or sacrilege*.

And as for those things which must be derived to them by *Gods peculiar Bounty and Providence*, a neglect to seek them at *Gods hands* on their behalf; which is *not praying for them*.

2. In our *lives and actions*, a proud neglect or rejecting of what they impose, and acting against those things which, in the name of *Christ*, and as his *Messengers*, they enjoin us; which is *disobedience*.

So that in our *hatred of publick Rulers in the Church*, the *Bishops and Ministers of Christ*, are implied all these effects, which are so many particular *forbidden sins*, viz. the *Law* against *dishonour* or *setting at nought our Bishops and Ministers*, especially for their *works sake*, against *speaking evil of them*, against *mocking them*, against *irreverence to them*, against *not providing for them*, against *sacrilege or stealing from them*, against *not praying for them*, against *disobedience*.

And these are the several effects of *love and hatred*, and the particular *commanding and forbidding Laws* which God has given us for the measure of our more especial Duties to this first sort of *Neighbours*, our *publick Governours* both in *Church and State*.

And,

2. As for the other sort of *relation*, which founds some *special Duties* distinct from those which we owe to *all mankind* in common, viz. that which is more *private and domestick*; in as much as a *Family* is compounded of

of several states and conditions of people; whereof some are *Parents*, some *Children*, some *Masters*, and some *Servants*; it includes in it these four,

1. That of *Husband* and *Wife*.
2. That of *Parents* and *Children*.
3. That of *Brethren* and *Sisters*.
4. That of *Masters* and *Servants*.

1. The first and principal *domestick relation*, wherein Love has some peculiar effects that bind us then particularly when we are in that condition, is the relation betwixt *Husband* and *Wife*. And here *Love* through its forwardness to delight and benefit, and its great averfeness in any thing to give offence, will have these effects.

I. Such as are *mutual* and common to them both; as are,

1. A most *tender care* and *heightned kindness*, arising from the most *intimate union* and *nearness* that is betwixt them; which expresses it self chiefly,

1. In the *partaking* in each others *bliss* and *miser*y, or being *both equally concerned* in those things which befall *either*; which is *communicating* in each others condition.

2. In the *bearing with* each others *infirmities*, and not falling into hard thoughts and *estrangedness* upon them.

3. For those things which are not in their power to bestow, in seeking them mutually on each others behalf from God by *prayer*.

2. A faithful performance of that appropriate use of each others *Bed*, which they promised mutually at marriage; and this is *fidelity*.

2. Such as are particular, and concern them in *special*, one towards the other; either,

1. The

1. *The Husband toward the Wife.*

And because the relation of a *Husband* implies *power* and *dominion*, that these may be rendred as easie and grateful as may be, the effect of Love here will be such a *tempering* and *sweetning* of them, as makes them contribute as much as may be to her pleasure and contentment; which it doth by making him,

1. When it is for her benefit, to employ all his power and authority to procure her necessities and due conveniencies; which is providing for her, or giving honour, i. e. ^b maintenance to her, because She is the weaker Vessel, as St Peter says, and so unable to provide it for her self, 1 Pet. 3. 7; and also to guard off all inconvenience and injury from her; which is protection of her.

2. When 'tis over her as his Subject, to lay them in great measure aside, and to win her rather by the sweetness of love than by the force of authority; which is flexible, winning Government. And this as it causes him to yield to her in several things, which in strictness of power he might stand upon, is compliance and condescension.

2. *The Wife towards the Husband.*

And the relation of a Wife implying subjection and dependance, the effects of Love which doth nothing that affronts or injures, but all things that may any ways pleasure and delight, will be,

1. An opinion of his prebeminence and authority over her, which is honour. And this as 'tis joyned with a fear of offending him, that expresses it self in respectful carriage; is reverence.

2. A

2. A free and forward dispatch of all such things as she knows he either *likes* or *requires*; which is *observance* and *obedience*.

3. In *undergoing restraint*, a cheerful submission of her self to his pleasure; which is *subjection*.

So that in this relation of *Husband* and *Wife*, the effects of *Love* or *Laws commanding*, are, on *both* sides, the Law of *mutual concern* and *communicating* in each others *bliss* or *misery*, of *bearing each others infirmities*, of *prayer*, of *fidelity*: On the *Husbands* towards his *Wife*, the Law of *providing* for her, of *protecting* her, of *flexible*, *winning Government*, of *compliance* and *condescension*: On the *Wives* towards her *Husband*, the Law of *honour*, of *reverence*, of *observance* and *obedience*, of *subjection*.

And opposite to these the effects of *ill-will* and *hatred* in this relation, will be as follows:

1. Such as are *mutual* and *common* unto both; as are,

1. An *unaffectedness* in each others condition, and an *insensibleness* in *one part* of those things which befall the *other*; which is *unconcernedness* in each others condition.

2. A not *bearing each others infirmities*, but either cutting out work and exercise for them by doing or speaking such things as are fit to irritate; which is *provocation*: Or being ill-affected towards each other upon them; which, as it is expressed in a *privation* of all that tenderness of love and kindness which should result from the intimate nearness of their relation, is *estrangedness*: and as proceeding higher to *ill-will*, and expressions of an imbittered mind, as it causes for the present wrangling and debate; it is *strife* or *contention*: and as festring into an habitual displeasure and lasting regret, it is *hatred* or *enmity*:

enmity; and as breaking out in a proclamation of each others weakneses, *evil speaking*, or *publishing each others infirmities*.

3. As doing no good to each other themselves, so seeking none from God, which is *not praying for each other*.
4. An avoidance of each others Bed, and being false to the Marriage Covenant about it; which is *adultery*. But if this unfaithfulness *really be not*, but through the suspicious temper of one side is only *groundlessly presumed*; it is *jealousie*.
2. Such as are *peculiar*, and concern one particularly towards the other, either,
 1. The *Husband* towards the *Wife*, and here the effects of *hatred* will be,
 1. A *neglecting* to use his power for her benefit, through an insensibleness of her wants, and regardlessness of what hardships she struggles with; either as to *necessaries* or *conveniencies*, which is *not providing for her*, or *not maintaining her*; or as to *injuries* and *affronts*, which is *not protecting her*.
 2. *Using* all his authority over her by a *harsh* and *magisterial peremptoriness* of *Command*; which is *imperiousness*; or by an *unyielding, inflexibleness* of *will* and *pleasure*; which is *uncompliance, uncondescension*.
 2. The *Wife* towards the *Husband*; where it will produce a light and low opinion of him; which is *dishonour*; which being joined with a contemptuous and fearless behaviour towards him, is *irreverence*. And this will effect,
 1. A backwardness and utter averfeness to do *unbidden* what will delight and please him, which is *non-observance*; or what is command-

ed by him, which is *disobedience*.

2. A refusal or open reluctance in undergoing that restraint which he imposes; which is *casting off his yoke, or unsubjection*.

So that in this relation of *Husband and Wife*, the effects of *hatred*, or *Laws forbidding*, are, to *both Parties*, the Law against *unconcernedness in each others condition*, against *not bearing each others infirmities*, against *provoking one another*, against *estrangedness*, against *strife and contention*, against *hatred and enmity*, against *publishing each others infirmities*, against *not praying for each other*, against *adultery*, against *jealousie*. To the *Husband* towards the *Wife*, the Law against *not maintaining her*, against *not protecting her*, against *imperiousness*, against *uncompliance or uncondescension*. To the *Wife* towards her *Husband*, the Law against *dishonour*, against *irreverence*, against *unobservance*, against *disobedience*, against *casting off his yoke, or unsubjection*.

2. The second *domestick* relation is that of *Parents and Children*, and in this the effects of *Love*, and particulars of *Duty* are either,

1. On the *Parents* side towards their *Children*, as are,

1. From the *extraordinary nearness* that their *Children* have to them, being parts even of their own *Bodies*, that *most heightened tenderness* and *kindness*, which, because it is found in all *Animals in nature* towards their own *Offspring*; is called *natural affection*.

2. From their *Childrens helplessness* and wants, their *care over them*. Which is taken up,

1. With respect to *this world*, and that in behalf,

1. Of their *Bodies*, by *providing* for them all *due necessities and conveniencies*, both whilst

whilst they are *under* them, and against the time that they go out from them ; which is *provision, maintenance.*

2. Of their *whole persons* both Body and Soul, by *training* them up in the best ways they can, whereby to render them profitable in their station, and useful Members of Society ; which is *good and honest education.* In the management whereof, the using of their power over them, not in a *rigorous and austere*, but a *tender obliging way* ; is *loving Government.*

2. With respect to the *next world*, and that is by causing them to be duely instructed in *Religion* , and stamped with *vertuous impressions* ; which St Paul calls *bringing them up in the nurture and admonition of the Lord*, Ephes. 6. 4.

And for those things which they cannot procure for them by themselves ; *begging* of them from Gods bounty by *prayer for them.*

2. On the *Childrens* side towards their *Parents*, where, besides the Duty of *natural affection* common to them with the Parents, *Love* effects,

1. An *opinion* of their *prebeminence* and *authority* over them, which is *honour* : and this when it is joined with an *awful regard* to them, and a *fear* of offending them ; is *reverence.*

2. Whilst they are *under* them, a *ready chearfulness* in *performing* all that they *command*, which is *obedience* : and in *bearing* and *undergoing* all that they *impose*, which is *submission* or *subjection.*

3. When either they are *under* them, or gone from them, a *readiness* upon occasion to requite all their *care* and *kindness* in *supporting* and relieving

ving them ; which the Apostle calls *requiting their Parents*, 1 Tim. 5. 4.

4. And in such things wherewith they cannot supply them of themselves, *entreating* God on their behalf ; which is *praying for them*.

So that the effects of *Love* and instances of *Duty* in this relation, are from the *Parents* towards their *Children*, the Law of *natural affection*, of *maintenance* and *provision*, of *honest education*, of *loving Government*, of *bringing them up in the institution and fear of God*, of *prayer for them* : from the *Children* towards their *Parents*, the Law of *honour*, of *reverence*, of *obedience*, of *subjection*, of *requiting* upon occasion *their care and kindness*, of *prayer for them*.

And opposite to these effects of *Love* which are so many *commanded Duties*, the effects of *hatred* in this relation, which are so many particular *forbidden sins*, are these that follow :

1. In *Parents* towards their *Children*, it will produce a *coldness of heart* and *unconcernedness* for them, which is *being void of natural affection* : Which will effect,

1. As to their *care* for them, a neglecting to provide for their present maintenance or future support ; which is condemned by St Paul under the name of *not providing for those of our own house*, 1 Tim. 5. 8.

2. As to their *Government* and *Conduct* of them, an untoward exercise and employment of it where there is no *just* need, or a neglect of it where there is. For it will produce,

1. As to things that are *good* and *necessary* for the *Children*, an utter *carelessness* of them, when the *Parents* neglect to teach and inure them to such things as may render them *dutiful*

ful to God, and useful in Society; and contrariwise accustoms and brings them up in idleness, vanity, or wickedness; which is irreligious or evil education.

2. As to things that are *unnecessary* and *indifferent*; a great *strictness* and *severity*, whether it be in *commanding* or *imposing* things *without reason, necessity, or convenience*; or *convenient* things with *imperious harshness* or *unreasonable rigour*, only out of wantonness of authority and plenitude of power, which instead of exciting them to a *cheerful obedience*, is apt to move in them an *irksome regret*; which is *provoking them to anger*.

3. And instead of praying for them, *not praying* at all, or using *passionate* and *modish curses* or *imprecations*; which is *imprecating* or *praying against them*.

2. In *Children* towards their *Parents*, it will cause, besides the want of *natural affection*,

1. A *low esteem* and *undervaluing opinion* of them in their minds; which is *dishonour*. And this, if it be joined with a *contemptuous disregard*, and *fearless behaviour* towards them; is *irreverence*: Which is expressed,

1. In *disowning* or *disregarding* them by reason of their meanness; which is *being ashamed of them*.

2. In *entertaining* their *weaknesses* and *infirmities*, not with *pity* and *sorrow*, but with *sport* and *delight*, turning them into a matter of *mirth* and *laughter*. This is a mixture of *hatred* and *scorn*, and is called *mocking them*.

3. In *divulging* in words, and, instead of *concealing* and *excusing*, *publishing* their faults and defects

- defects with reproaching of them, and inveighing against them upon the account of them; which is malediction, or *cursing of them.*
2. Whilst they are under them, a *spiting* and *going cross,*
 1. To their *Commands*, by *not performing* what they require, but doing against it; which is *disobedience.*
 2. To their *impositions*, by *not submitting* to that *restraint* and *burthen* which they *lay* upon them; which is *contumaciousness*, or *casting off subjection.*
 3. To their *interest*, by *embezziling* or *secret wasting* of their substance; which is *robbing them.*
 3. When either they are *under* them, or *gone from* them, *not recompencing* their *care* and *kindness* by their *relief* and *service* when their Parents need requires it; which is *not requiring them.*
 4. And instead of *praying* for them, *not praying* at all, or *hasty wishing* ill to them; which is *imprecation.*

So that the effects of *hatred* in this relation or *forbidding* Laws are, to the Parents, the Law against *want of natural affection*, against *not providing* for those of their own house, against *irreligious* and *evil education*, against *provoking* their Children to *anger*, against *not praying* for them, and *imprecation of them.* To the Children, besides that against *want of natural affection*, the Law against *dishonour*, against *irreverence*, against *being ashamed* of their Parents, against *mocking* them, against *cursing* or *reproach*, and *speaking evil* of them, against *disobedience*, against *contumaciousness*, against *robbing* them, against *not praying* for them, or *imprecation of them.*

3. The third sort of domestick relation that includes some instances of *Love* that are not due *towards all men indifferently*, but peculiarly *towards some*; is the relation of *Brethren and Sisters*.

And these being so *nearly allied*, and partaking of the *same blood*; *Love* betwixt them will exert it self,

1. In a most *passionate concern* and tender affection for each other; which, because we seem to be carried on to it by the very force and instinct of our nature, without any *help of reason*, or *need of being argued up to it*, is called *natural affection*.
2. And as an effect of this, a helping each other by a *reciprocal service*, and, when occasion requires, by *communicating mutually of their substance*; which *S^t Paul* calls a *providing for those of our own Family*, *1 Tim. 5. 8*. And in those things which they cannot afford themselves, seeking them mutually for each other by *prayer*.

And opposite to these are the effects of *hatred* betwixt them, which will effect,

1. An *unconcernedness* for each other, or a *want of natural affection*.
2. A *not helping* of each others needs, or *not providing for them*: and *not praying to God* in each others behalf, but making ill wishes mutually; which is *imprecation*.

So that the effects of *Love* or *commanding Laws* in this relation, are the *Law of natural affection*, of *providing for our Brethren*, of *praying for them*: and opposite to them the effects of *hatred* or *forbidding Laws*, are the *Law against want of natural affection*, against *not providing for our Brethren*, against *not praying for them*, and *imprecation* or *praying against them*.

4. The fourth and last relation, is that of *Masters* and

and *Servants*. And in this the effects of Love are either,

- I. From the *Masters* to the *Servants*. Where Love will produce,
 - I. A *care* of their *Servants*, as of Members of their own Families; both,
 - I. Of their *Bodies*, in provision and *maintenance*.
 2. Of their *Souls*, in *religious instruction* and *admonition*.
 2. A *Government* of them that is not *harsh* and *severe*, but *kind* and *gentle*, such as we expect and desire that God, who is our *Master*, should use over us; which therefore is called by the Apostle our *dealing justly and equally with them*, i. e. so as we would have our Master to deal with us, Col. 4. 1. In particular observing,
 - I. In our *Commands* to them, *Mercy* as well as *Justice*; in requiring *nothing that God forbids*, which is *unlawful*; *nothing for imperiousness and commands sake*, only that we may create them work though we our selves receive no benefit; which is *unprofitable*: and even where we are *advantaged* by it, *nothing lastly which is either above, or at least very hard and oppressive to their power and strength*; which is *unproportionable*. And this is *kindness* and *equity in commanding*.
 2. In our *threatnings* and *punishments*, *tenderness* and *pity*; in not threatening and punishing out of *will* and *power*; or either *more or oftener* than *need* requires, which the Apostle calls *forbearing*, or *moderating threatening*, Ephes. 6. 9.
 3. In our *rewards*, paying them punctually and justly

justly what they have wrought for; which is *punctual payment of the wages of the Hireling.*

4. And besides all the kindness which we can do for them *our selves*, whether by rewarding or promoting them, *procuring* moreover all the good which we can for them at Gods hands, by *praying for them.*

2. From the *Servants* to the *Masters.*

And the *nature of service* being a *setting over all our powers* and abilities for the time, *to their benefit whom we are to serve*; the effects of *Love* in this relation will be,

1. An *opinion* and esteem in the mind of their *Masters* *preheminence* and *lordship* over them; which is *honour*. And this being joined with an *awfulness* and fear of offending him, who has both *Authority to command* and *Power to punish*; is *reverence.*

2. In things which they know he *desires* and *delights in*, a forward care and ready industry to please him by doing them before they are *bidden*; which is *observance*. And this among other things effects,

1. As for *his*, or *his Families* defects at home, *concealing* or *excusing* them.

2. As for his reputation abroad, when 'tis injured, *vindicating* and *defending* it.

3. A care of their *Masters Goods*, and carrying suitably to his pleasure; always exercising,

1. In those things which their Master *intrusts* them with, a *true discharge* of that trust, and the things committed to it; which is *fidelity.*

2. In those things which their Master *commands*, a ready *performance* and execution of them; which is *obedience.* The vigorous application

of themselves to the dispatch whereof, is *diligence*. Which they are to shew, not only from the terrour of their Master so long as his eye is over them, which the Apostle calls *eye-service*; but from the ready *willingness* of their *own minds*, which will make them do it whether he be with them or absent from them; which in the same place is called *obeying with good will and from the heart*, Ephes. 6. 6, 7.

3. In those things which he *imposes* and *inflicts*, whether they be *just*, or even *unjust*, if light and tolerable, a *quiet* and *uncontending submission*; which is *patience* and *subjection*.
4. And in those things wherein they cannot advantage him themselves, commending him to Almighty God, by *prayer for him*.

So that the effects of *Love* or *commanding* Laws in this relation, are, on the *Masters* side, the Law of *maintenance*, of *religious instruction*, of a *just and equal Government* of them, of *kindness and equity* in *commanding*, of *forbearance and moderation* in *threatning*, of *punctual payment* of the wages of the *Hireling*, of *praying* for them: On the *Servants*, the Law of *honour*, of *reverence*, of *observance*, of *concealing and excusing* their *Masters defects*, of *vindicating* their *injured reputation*, of *fidelity*, of *obedience*, of *diligence*, of *willing and hearty service*, of *patient submission and subjection*, of *praying* for them.

And opposite to these are all the effects of *hatred*, which will be instanced in these Particulars.

- I. From the *Masters* towards their *Servants*, it will produce,
 - I. A *carelessness* of what becomes of their *Servants*, whether as to,
 - I. Their *Bodies*, in not duly *maintaining* or *providing* for them.
 2. Their

2. Their Souls, in *not catechising or instructing of them.*
2. A Government of them which is *cruel and rigorous* : and this being a dealing *otherwise* with them than we are willing to be dealt with our selves ; is *unequal Government*. Which is expressed,
1. In the *injustice and severity* of our Commands, when we enjoin *what God forbids*, which is *unlawful* ; or *what tends not to benefit our selves, but only to vex and trouble them* ; which is *unprofitable* : or what is either *above their strength or exceeding hard for it* ; which is *unproportionable* : And this is *unjustness, and wantonness, and rigour in commanding* : which, if it be acted in a *contemptuous haughtiness and peremptory way* ; is *imperiousness*.
2. In the *injustice and hardship* of our *threatnings and punishments*, when we use them *without occasion, or more than needs* when there is *occasion for them* ; which is *immoderate threatening, or punishing*. And this, as it vents it self in *bitter words, and vehemence of vilifying expressions*, a fault that is incident to *proud, hasty Folk and lordly Masters*, is *railing at them*.
3. In the *dishonesty and dilatoriness* of our *Rewards*, when we either *pay not at all* that which was covenanted for their service, or *cut it short, or delay it long* when their necessity calls for it instantly ; which is *defrauding or keeping back the wages of the Hireling*.
3. And besides all the kindness which we deny them our selves, neglecting to seek for any

thing for them at Gods hands, by *not praying for them*; or cursing and imprecating them, which is *praying against them*.

2. From the *Servants* towards their *Masters*; where the effects of *hatred* are,

1. A *disesteem* and contemptuous opinion of their *Masters*, as persons of no *worth* or *preheminence* above themselves, which is *dishonour*. And this, when it is evidenced in a *careless* and disrespectful behaviour towards them, which argues them to stand in no *fear* or *awe* of them; is *irreverence*.

2. An industrious neglect of such things as they know are *pleasing* and *acceptable* to him; and venturing upon others that will *disgust* and *offend* him; which is *non-observance*: two particular expressions whereof are,

1. As to *his* or *his families* defects at *home*; a *publishing* and aggravation of them.

2. As to his *reputation* abroad, a suffering it to lye under imputations that are undeserved; which is *not vindicating him*.

3. An endamagement of their *Masters Goods, Concerns, and Authority*, by shewing,

1. In what their Master *intrusts* them, *falseness* or non-performance; which is *unfaithfulness*.

And if it be instanced in *making away* such *Goods* or *Money* as were committed to them,

1. To their own *luxury* and *pleasure*, by such ways as our Saviour sets down of *eating, drinking, and keeping ill company*, Matth. 24. 49; it is *wastfulness of their Masters Goods*.

2. To their own *private profit* and secret enrichment; it is *purloining*.

2. In

2. In what their Masters *command*; a *careless omission* of it, or *acting against* it; which is *disobedience*. Whether this be expressed,
 1. In *questioning* and *disputing* the *fitness* and *convenience* of what they enjoin, instead of *doing* and *performing* it; which St Paul calls *answering again*, or ¹ *speaking against* and *contradicting* it, Tit. 2. 9. ἀντιλέγοντες.
 2. In a *slow* and *lazy* application of themselves to it, when they do set about it; which is *slothfulness*.
 3. In a *laborious* dispatch of what they are commanded *only* whilst their Masters eye is *over* them, but *slackning* all again when he is *gone from* them; doing all things out of *dread*, but nothing out of *choice* and *good will*; which is *eye-service*.
 3. In what their Master *imposes* or *inflicts*, a *not enduring* or *resting* under it; which is *contumacy* or *resistance*.
 4. And in such things as God is to bestow on them, a *not seeking* to him by *prayer* on their behalf; but *praying against* them.

So that the effects of *ill will* and *hatred*, or *Laws forbidding* in this relation, are, on the Masters side, the *Law against not providing maintenance* for his *Servant*, *against not catechizing* or *instructing* him, *against unequal Government*, *against unjustness*, *wantonness* and *rigour in commanding*, *against imperiousness*, *against immoderate threatening*, *against railing*, *against defrauding* or *keeping back the wages of the Hireling*, *against not praying for him*, and *imprecation* or *praying against him*: and on the Servants side the *Law against dishonour of his Master*, *against irreverence*, *against non-observance*, *against publishing* or *aggravating his Masters faults*, *against not vindicating*.

dicating his injured reputation, against *unfaithfulness*, against *wasting his Goods*, against *purloining*, against *disobedience*, against *answering again*, against *slothfulness*, against *eye-service*, against *contumacy* or *resistance*, against *not praying for them*, and *imprecation* or *praying against them*.

And thus we have seen what are the particular effects of love and hatred both towards *all men in general*, and also towards *all in those several relations* wherein we stand concerned with one another in the World. And in them are contained all the particular Commands and Prohibitions, which make up this third Branch of Duty, *viz. righteousness*, or our Duty towards our Neighbour. All that God requires of us towards other men, is only to have a *heartly kindness* for them, and in this manner to express it. And all that he forbids is only our *hatred* of them, with all the forementioned effects of it. So that in the above-named instances and effects of *Love*, in *Justice*, *Charity*, *Peace*, with those others in the relations now recited, is comprized the whole of this last Member of St Paul's Division, *righteousness*.

Thus at last we have seen what are all the particular instances of those three general Laws, *sobriety*, *piety*, and *righteousness*; wherein, if we add two or three more, is comprized the Body of our whole Duty.

If we add *two* or *three* more, I say; for besides the several Laws already mentioned, there are three particular Duties yet remaining ^{two of which are} of a more *positive* and *arbitrary* nature, which Christ has bound all Christians to observe; and they are the Law of *Baptism*, of the *Lords Supper*, and of *Repentance*.

Baptism is our *incorporation into the Church of Christ*; or our *entrance into the Gospel Covenant*, or into all the *duties and privileges of Christians*, by means of the outward Ceremony of *washing* or *sprinkling* in the name of the Father,

Father, and of the Son, and of the Holy Ghost.

The Eucharist or Lords Supper is our Federal Vow, or repetition of that engagement which we made at Baptism, of performing faith, repentance and obedience unto God; in expectation of remission of sins, eternal happiness, and those other promises which by Christ's death are procured for us upon these terms: which engagement we solemnly make to God at our eating Bread and drinking Wine, in remembrance and commemoration of Christ's dying for us.

Repentance is a forsaking of sin, or an amendment of any evil way upon a sorrowful sense, and just apprehension of its making us offend God, and subjecting us to the danger of death and damnation.

And if to all the forementioned instances of those three grand Vertues, which by the Apostle, Tit. 2. 12, 13, are made the sum of our Christian Duty, we join these ^{whereof the two first are positive} ~~three positive and~~ ^{additional} Laws; we have all that whereby God will judge us at the last Day, even all those particular Laws whereto our obedience is required as necessary to salvation.

And thus we have seen what those particulars Laws are, which the Gospel indispensably requires us to obey. They are no other than those very instances which I have been all this while recounting and describing. But because the Catalogue of them hitherto has been broken and interrupted, and therefore cannot be run over so easily as might be desired in a matter of that importance; I will here repeat them all again for the greater ease of all such pious souls as desire to try themselves by them, and place them all in one view, and all together.

The commanding Laws then whereby at the last Day we must all be judged, are these that follow:

The Law of *sobriety* towards our selves, with all its Train, which are the Law of *humility*, of *heavenly-mindedness*,

* See Epistles, at p 22 of Book

edness, of temperance, of sobriety, of chastity, of continence; of contempt of the world and contentment, of courage and taking up the Cross, of diligence and watchfulness, of patience, of mortification and self-denial.

The Law of piety towards God with all its Branches, which are the Law of honour, of worship, of faith and knowledge, of love, of zeal, of trust and dependance, of prayer, of thankfulness, of fear, of submission and resignation, of obedience.

The Law of Justice towards men in all its parts, which will be seen by the contrary prohibitions of *injustice*.

The Law of Charity in all its instances; which are the Law of goodness or kindness, of honour for our Brethren's ~~Virtues~~, of pity and succour, of restraining our Christian Liberty for our weak Brothers edification, of friendly reproof, of brotherly kindness, of congratulation, of compassion, of almes and distribution, of covering and concealing their defects, of vindicating their reputation, of affability or graciousness, of courtesy and officiousness, of condescension, of hospitality, of gentleness, of candor, of unity, of thankfulness, of meekness or lenity, of placableness, of forgiving injuries, of doing good to enemies, and, when nothing more is in our power, praying for them, and blessing or speaking what is good of them, when we take occasion to mention them, of long-suffering, of mercifulness.

The Law of Peace and Concord with all its Train; as are, the Law of peaceableness, of condescension and compliance, of doing our own business, of satisfying for injuries, of peace-making.

The Law of love to Kings and Princes in all its Particulars; which are, the Law of honour, of reverence, of paying Tribute and Customs, of fidelity, of praying for them, of obedience, of subjection.

The Law of love to our Bishops and Ministers with all

all its expressions; which are, the Law of honour, or *having them highly in esteem for their works sake*, of reverence, of maintenance, of praying for them, of obedience.

The Law of Love in the particular relation of *Husband and Wife* with all its Branches; which are, on both sides, the Law of mutual concern, and communicating in each others bliss or misery, of bearing each others infirmities, of prayer, of fidelity: On the *Husbands* towards his *Wife*, the Law of providing for her, of protecting her, of flexible and winning Government, of compliance and condescension: On the *Wives* towards her *Husband*, the Law of honour, of reverence, of observance and obedience, of subjection.

The Law of Love in the particular relation of *Parents and Children* with its several effects; which are, from the *Parents* towards their *Children*, the Law of natural affection, of maintenance and provision, of honest education, of loving Government, of bringing them up in the institution and fear of God, of prayer for them: From the *Children* towards their *Parents*, besides the Duty of natural affection common to both, the Law of honour, of reverence, of obedience, of subjection, of requiting upon occasion their care and kindness, of praying for them.

The Law of Love in the particular relation of *Brethren and Sisters* with all its instances; which are the Law of natural affection, of providing for our Brethren, of praying for them.

The Law of Love in the particular relation of *Master and Servant*, with its several expressions; which are, on the *Masters* side, the Law of maintenance, of religious instruction, of a just and equal Government of them, of kindness and equity in commanding, of forbearance and moderation in threatening, of punctual payment of the wages of the Hireling, of praying for them: On the

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the *Servants*, the Law of *honour*, of *reverence*, of *observance*, of *concealing* and *excusing* their *Masters* defects, of *vindicating* their *injured reputation*, of *fidelity*, of *obedience*, of *diligence*, of *willing* and *heartly service*, of *patient submission* and *subjection*, of *praying* for them.

To all which we may add the two *arbitrary institutions* and *positive Laws* of the Gospel, *Baptism*, and the *Eucharist* or *Lords Supper*; and when we transgress in any of the instances forementioned, that great and only remedy of Christs Religion, the Law of *repentance*.

This, so far as I can call to mind at present, is a just enumeration of those particular Injunctions and Commands of God, whereto our obedience is indispensably required, and whereby at the last Day we must all be judged either to live or dye eternally.

But supposing that some particular instances of Love and Duty are omitted in this Catalogue; yet need this be prejudicial to no mans happiness, since that defect will be otherwise supplied. For as for such omitted instances, where there is an occasion for them, and an opportunity offered to exercise them, mens own reason and passion will represent and suggest them for a rule of obedience; and when they wilfully transgress them, their own Conscience must needs check and reprove them, which will be sufficient to them for a rule of trial. For all the Laws of this second, which is the Gospel-Covenant, are so agreeably suited to our natural reason and conscience, that every mans own mind may be a sufficient Monitor. What our own understanding tells us is fit and becoming us that we should do; that has God bound upon us by his Laws, and made it our Duty to do. His Precepts are the very same with the best results and purest dictates of our own reason; so that every pious and honest Conscience cannot but of it self approve all that God has enjoined it. Which God himself has

has clearly intimated, when he says of all the Laws of the *second*, which is the *Gospel-Covenant*, that he *will put the Laws contained in it into their minds, and write them in their hearts*; so that in regard they have them so legible within themselves, *they shall not need to be still enquiring of others, and to teach every man his Neighbour, and every man his Brother, saying, Know the Lord*; and that in this or that particular you must serve him; *for all shall know him and his Laws without any other Monitor than their own Conscience, from the least to the greatest*, Heb. 8. 10, 11.

Besides, as for all the Laws of *piety* towards God, and of *righteousness* towards men, which make up by far the greatest part of our Duty; they are only so many several effects and various expressions of our *Love* to them. So that he who acts nothing against love, breaks none of all these Laws, but keeps them every one. Whereof Christ himself (who has given these Laws, and who is to judge of our obedience to them) and his Apostle *Paul* have given us sufficient assurance, when they both affirm of *Love*, that, as to these two general parts of Duty, it is *the fulfilling of the Law*. And therefore any man that knows what *Love* is, may quickly understand what is *Law*; and when he is about to venture upon any action, it is but asking his own soul whether it be *against Love*, and he has his Answer whether or no it be *against Duty*.

And since whensoever we have occasion for it, we shall be admonished of our Duty both these ways, both from our *reason* and our *passion*, though this Catalogue prove defective in some instances, and omit it: that defect can be of no danger, seeing it will be otherwise supplied. We may by its help know those Duties which it mentions; and by the help of the other two, those Particulars wherein it fails us. So that we

shall still be sufficiently *directed in our Duty*, and shewed what we should *do*; and when we sin against it wilfully, our own Conscience is privy to it, which will enable us to examine also whether indeed we have *done* it, or no.

This then may suffice for a particular enumeration of all the *commanding* Laws of God, whereto our obedience is required as an indispensable condition of our life and happiness.

And as for all the *forbidding* Laws, which contain those things which under the highest pains of death and misery we are indispensably required to abstain from; they are these that follow:

The Law against unsoberness towards our selves, with all its particulars; which are, the Law against *pride*, against *arrogance* or *ostentation*, against *vain-glory*, against *ambition*, against *haughtiness*, against *insolence*, against *imperiousness*, against *dogmaticalness*, against *envious backbiting*, against *emulation*, against *worldliness*, against *intemperance*, against *gluttony*, against *voluptuousness*, against *drunkenness*, against *revelling*, against *incontinence*, against *lasciviousness* or *wantonness*, against *filthiness*, against *obscene Jestings*, against *impurity* or *uncleanness*, against *sodomy*, against *effeminateness*, against *adultery*, against *fornication*, against *whoredom*, against *incest*, against *rape*, against *covetousness*, against *grudging* and *re-pining*, against *refusing* or *being scandalized at the Cross*, against *idleness* and *carelessness*, against *fearfulness* and *softness*, against *self-love*, against *carnality*, against *sensuality*.

The Law against *impiety* towards God, with all its Retinue; which are, the Law against *dishonour*, against *atheism*, against *denying Providence*, against *blasphemy*, against *superstition*, against *idolatry*, against *witchcraft* and *sorcery*, against *foolishness*, against *headiness*, against *unbelief*,

unbelief, against hating God, against want of zeal, against distrust of him, against not praying to him, against unthankfulness, against fearlesness, against contumacy or repining, against disobedience, against common swearing, against perjury, against prophaneness.

The Law against *injustice* towards men in all its instances; which are, the Law against *murder*, against *false witness*, against *slander or calumny*, against *lying*, against *unfaithfulness* or *perfidy*, against *adultery*, against *covetousness*, against *stealing or robbing*, against *oppression*, against *extortion* and *depressing in bargaining*, against *circumvention* and *deceit*, against *craftiness*.

The Law against *uncharitableness* with all its Train; which are, the Law against *maliciousness* or *hatefulness*, against *wickedness*, against *despising* and *hating them that are good*, against *giving scandal to weak Brethren*, against *envy* or *an evil eye*, against *rejoicing in evil*, against *uncharitableness in alms*, against *not vindicating an innocent mans reputation*, against *evil speaking*, against *ensoriousness*, against *back-biting*, against *whispering*, against *railing* or *reviling*, against *upbraiding*, against *reproaching*, against *mocking*, against *difficulty of access*, against *contumely* or *affront*, against *uncourteousness*, against *stiffness* or *uncondescension*, against *unhospitableness*, against *furliness*, against *malignity*, against *turbulence* and *unquietness*, against *unthankfulness*, against *anger* and *passionateness*, against *debate* and *variance*, against *bitterness*, against *clamour* and *brawling*, against *hatred* and *malice*, against *implacableness*, against *revenge*, against *cursing* and *reproaching enemies* and *imprecation of them*, against *hastiness to punish*, against *rigour*.

The Law against *enmity* and *discord* with all its Dependents; which are, the Law against *unpeaceableness*, against *emulation* or *provoking one another*, against *pragmaticalness* or *being busy Bodies*, against *tale-bearing*, against

against *whispering*, against *not satisfying for injuries*, against *strife or contention*, against *division and faction* in the State, against *heresie*, and against *schism* in the Church, against *tumult*.

The Law against *hatred* in the particular relation of *Subjects* towards their *Princes*, with the several effects of it; which are, the Law against *dishonour*, against *irreverence*, against *speaking evil of Dignities*, against *refusing Tribute and Taxes*, against *traiterousness*, against *neglecting to pray for Kings*, against *disobedience*, against *resisting lawful Powers and Authority*, against *rebellion*.

The Law against *hatred* to our Ecclesiastical Governours, *Bishops* and *Ministers*, with all the particulars implied in it; which are, the Law against *dishonour of our Bishops and Ministers*, especially against *setting them at nought for their works sake*, against *irreverence to them*, against *speaking evil of them*, against *mocking them*, against *not providing for them*, against *sacrilege or stealing from them*, against *not praying for them*, against *disobedience*.

The Law against *hatred* in the relation of *Husband* and *Wife* with all its Particulars; which are on *both sides* the Law against *unconcernedness in each others condition*, against *not bearing each others infirmities*, against *provoking one another*, against *estrangedness*, against *strife or contention*, against *hatred and enmity*, against *publishing each others infirmities*, against *not praying for each other*, against *adultery*, against *jealousie*: On the *Husbands* towards the *Wife*, the Law against *not maintaining her*, against *not protecting her*, against *imperiousness*, against *uncompliance or uncondescension*: On the *Wives* towards her *Husband*, the Law against *dishonour*, against *irreverence*, against *unobservance*, against *disobedience*, against *casting off his yoke or unsubjection*.

The Law against *hatred* in the particular relation of
Parents

Parents and Children with all its Instances; which are on both sides, the Law against *want of natural affection*, against *not praying for each other*, and *imprecation*: On the Parents side, the Law against *not providing for those of their own house*, against *irreligious and evil education*, against *harsh Government or provoking their Children to anger*: On the Childrens, the Law against *dishonour*, against *irreverence*, against *being ashamed of their Parents*, against *mocking them*, against *cursing or reproach* and *speaking evil of them*, against *disobedience*, against *contumaciousness*, against *robbing them*.

The Law against *hatred* in the particular relation of *Brethren and Sisters* with its effects; which are, the Law against *want of natural affection*, against *not providing for our Brethren*, against *not praying for them*, against *imprecation or praying against them*.

The Law against *hatred* in the particular relation of *Master and Servant* with all its expressions; which are, on the *Masters* side, the Law against *not providing maintenance for his Servant*, against *not catechizing or instructing him*, against *unequal Government*, against *unjustness*, *wantonness*, and *rigour in commanding*, against *imperiousness*, against *immoderate threatening*, against *railing at him*, against *defrauding or keeping back the wages of the Hireling*, against *not praying for him*, against *imprecation*: And on the *Servants*, the Law against *dishonour of his Master*, against *irreverence*, against *non-observance*, against *publishing or aggravating his Masters faults*, against *not vindicating his injured reputation*, against *unfaithfulness*, against *wasting his Goods*, against *purloining*, against *disobedience*, against *answering again*, against *slothfulness*, against *eye-service*, against *contumacy and resistance*, against *not praying for him*, against *imprecation or praying against him*.

To all which we must adde the two positive and arbitrary

bitrary prohibitions of the Gospel, the Law against *neglecting Baptism, and the Lords Supper*. And when we wilfully transgress any one, or more of the Commands foregoing, a perseverance in it without amending it ; which is *impenitence*.

And these are those particular prohibitions whereto our obedience is indispensably required by the Gospel, and whereby at the last Day we must all be judged.

And for the performance of all these *Commands*, and keeping back from all these prohibitions, when it is become any mans habitual course and practice ; it is oft-times expressed by the general word *holiness* ; as the contrary is by *unholiness*.

CH A P. V.

Of the Sanction of the foregoing Laws.

THE CONTENTS.

Of the Sanction of all the forementioned particular Laws. That they are bound upon us by our hopes of Heaven, and our fears of Hell. Of the Sanction of all the particular affirmative or commanding Laws.

NOW it is upon our obedience of all those Laws which are mentioned in the foregoing Chapters, that all our well-grounded hope of pardon, and a happy Sentence at the last Day depends. They are that Rule which God has fixt for the Proceedings at that Judgment whereby all of us will be doomed to live or dye eternally. There is not any one of them left naked
and

and unguarded for men to transgress at pleasure, and yet to go unpunished: but the performance of every one is made necessary unto life, and the unrepented transgression of it threatned with eternal damnation.

And that it is so is plain from this, because almost the whole Body of them, *viz.* all those which are implied in *piety towards God*, and in *Justice, Charity and peaceableness towards men*, are nothing else but instances and effects of *Love*, which is plainly *necessary*, and that in the *greatest latitude*. For the words of the Command are as comprehensive as can be. That thou mayest *inherit eternal life, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind*; which plainly take in our whole affection towards God, and every part and expression of it: and thou shalt love *thy Neighbour as thy self*, which again implies all instances of love towards other men, seeing towards our own selves not any one is wanting: *This do, and thou shalt live*, Luke 10. 25, 27, 28. So that in shewing of them all that they are *natural effects* of an *universal love*, I have shewn withal that they are *necessary means of life and conditions of salvation*.

This is a plain mark, whereby it is obvious and easie for us all to understand what Laws are necessary terms of life. For every mans heart can inform him what are the *natural effects of love*, they being such things as the meanest reason may discern, nay such as every mans affection will suggest to him. And because they are so, the Apostles themselves when they set down Catalogues of indispensable Laws, never descend to reckon up all particulars: but having plainly declared the absolute necessity of an *ample and universal love* in the *general*, they content themselves with naming some few instances of it, and leave the rest, which are like unto them, to be suggested to us by our own minds. And the same

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course

course they take in recounting those sins which are opposite to them, and which, without repentance, will certainly destroy us. Thus, for instance, in *St Paul's Catalogue of damning sins, Gal. 5.* he doth not trouble himself to name all particulars, but having mentioned *several* of them he concludes with this *general* intimation of the rest — *and such like, vers. 21.*

This way then of shewing the necessity of all the forementioned Laws, by shewing expressly that Love in the general is plainly necessary, and leaving it to mens own minds to collect of them all severally that they are natural effects of it ; is sufficient in it self, and such as the Apostles of our Lord are wont to take up with : But because our belief of the necessity of our obedience in all the preceeding particulars is of so great moment, and it is so infinitely our concern to be fixt and settled in it ; I will here set down such express declarations of it in every one of them as are to be met with in the Scriptures.

And to begin with the *several Classes* of them in the same order wherein they are laid down; for *sobriety*, and all the particular Laws comprehended under it, we have their sanction set down, and the necessity of our obedience to them to our life and pardon expressed in the following Scriptures.

For the Law of *humility* and *lowliness* of mind, take these:

Humility.

Put on as necessary qualifications of the elect of God, holily and beloved, humbleness of mind, Col. 3. 12. It is this poverty and lowliness of Spirit which must prepare us for eternal happiness. *Blessed are the poor in Spirit, Matth. 5. 3.* For, as our Saviour says, *'tis by learning of him who is meek and lowly that we shall find both here and hereafter rest to our souls, Matth. 11. 29.*

And for all the rest, their Sanction is expressed in these ensuing places.

Labour

Labour not for the meat that perisheth, but for that which endureth to everlasting life, John 6. 27. This is a necessary evidence of our being risen with Christ now at present; *If ye be risen with Christ seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, and not on things on the earth, Col. 3. 1, 2;* and a necessary condition to our being blessed with him for ever hereafter; the blessedness which our Saviour pronounces being to those which hunger and thirst after righteousness, Matth. 5. 6.

Add to temperance patience, for he that lacketh these is blind, and shall not be looked on as a new man, seeing he has forgot that he was purged from his old sins, 2 Pet.

1. 6, 9. The fruit of the Spirit, saith St Paul, is temperance or ^a continence, and it is against this, among others, that there is no Law to condemn it; Gal. 5. 23. And to the Hebrews he says, that they have need of patience to inherit the promises of life and happiness, Heb. 10. 36; and therefore they must not cast away, but hold fast their confidence, or courageous and ^b open owning even of a suffering Religion, which hath great recompence of reward, ver. 35. It being to them only who by patient continuance in well-doing seek for glory and immortality, that God will give eternal life, Rom. 2. 7.

Dearly Beloved, I beseech you as Strangers and Pilgrims abstain from fleshly lusts, which war against the soul, to vanquish and destroy it, 1 Pet. 2. 11. This abstinence is one chief thing which we were called to at our Call to Christianity. God hath not called us to uncleanness, saith St Paul, but unto holiness, or ^c purity and cleanness. For this is the will of God which you are first to perform before you expect his reward, your purity or sanctification, and particularly in one instance, wherein you are so generally defective, that you abstain from fornication, and every one of you possess his Vessel or Body

in purity or sanctification and honour. And this Commandment you know we gave you by the Lord Jesus's order, so that whosoever among you despiseth it, despiseth not man, but God, 1 Theff. 4. 2, 3, 4, 7, 8. For the wisdom which cometh from above, and which must carry us thither, is in the first place pure or ^d chaste, James 3. 17.

^d ἀγν.

Contempt of the world.

Love not the world, nor the things of the world; for if any man love the world, the love of the Father is not in him, 1 John 2. 15. For the esteem and friendship of the world is in very deed downright enmity with God. Whosoever therefore will be a friend of the world, is the enemy of God, James 4. 4. Godliness, if it be joined with contentment, is great gain, saith St Paul, 1 Tim. 6. 6. And our being content with such things as we have, is reckoned a part of that Grace whereby we must serve God acceptably, and be secured from his wrath, who, where he is angred, is a consuming fire, Heb. 12. 28. to the fifth Verse of the thirteenth Chapter.

Contentment.

Self-denial.

Taking up the Cross.

Christ said unto them all, If any man will come after me, and be accounted one of my Disciples, let him deny himself, and take up his Cross, and follow me, Luke 9.

Mortification.

23. If ye through the Spirit do mortifie the deeds of the Body, saith St Paul, you shall live, Rom. 8. 13. Yea, its affections and desires, as well as its sinful actions, are to be deaded and brought under. For they that are Christ's, whom he will own for his at the last Day, and reward accordingly, have crucified the Flesh with the affections and ^e lusts or desires thereof, Gal. 5. 24.

^e Rom. 13. 14.

Sobriety.

watchfulness.

They who would not be accounted in Gods judgment as Children of the night and of darkness, St Paul says plainly, must watch and be sober, 1 Theff. 5. 5, 6. For watching is necessary unto bliss, Blessed is that Servant whom his Lord when he cometh shall find watching, Luke 12. 37. And give diligence to make your calling and election sure, saith St Peter, for this is one of those things which

Diligence.

which if you do, you shall never fall either from your duty, or your reward, 2 Pet. 1. 10.

Thus are all the particular Laws recited in the first Class, *sobriety*, expressly bound upon us by all our hopes of Heaven; and our obedience to them plainly necessary to our life and pardon when we come to be judged according to them.

And the Sanction is the same for all the Particulars of the second Class, our piety towards God, as will appear *Pity*. by the following Scriptures.

Them that honour me, saith God, I will honour, or Honour. make honourable; *but they who despise me, shall, on the* other hand, *be as lightly set by, 1 Sam. 2. 30. And if worship.* any man be a worshipper of God, him, said the man who had received his sight most truly, *he heareth, John 9. 31.*

He that believeth and is baptized shall be saved, but he Faith. that believeth not shall be damned. Mark 16. 16. For this is the will of him that sent me, saith our Saviour, that whosoever believeth on me may have everlasting life, John 6. 40. And what we hear of Faith is also said of Knowledge: For this is life eternal, saith Christ, to know Knowledge. thee the only true God, and Jesus Christ whom thou hast sent, John 17. 3.

The good things which neither eye hath seen, nor ear hath heard, i. e. the joys of Heaven, are laid up for those who love God, 1 Cor. 2. 9. And if any man love God, Love. the same is known or accepted by him, 1 Cor. 8. 3.

It is he who believes Christs promises, or hopes on him, Hope. that shall never be ashamed, Rom. 10. 11. And we trust Trust. in God, saith St Paul, who is the Saviour of all men, especially of those that believe or trust in him, 1 Tim. 4. 10. And a cheerful dependance upon Gods Providence for Dependence. our food, and maintenance, &c. and not being solicitous about them, is one of the Particulars of Christs Law, Matth. 6. 25, the sanction whereof is expressed in the fifth

fifth Chapter in these words, *He who breaks the least of these Commandments, shall be least in the Kingdom of Heaven, i. e. according to the Hebrew manner of speaking, he shall be none at all, ver. 19.*

Prayer.

Pray without ceasing, *1 Thess. 5. 17.* It is this that must bring all blessings down upon us. For the promise is, *Ask and you shall have, Matth. 7. 7.* But no Petition being put up, no Grant can in reason be expected, *You have not, saith St James, because you ask not, James 4. 2.*

Fear.

Gods mercy is on all that fear him, *Luke 1. 50.* I will warn you, saith our Saviour, *whom you shall fear; fear God, who after he hath killed hath yet further power to cast you into Hell; if you are fearless and contemptuous, I say unto you, Fear him, Luke 12. 5.*

Thankfulness.

In every thing give thanks, for this is the will of God concerning you, *1 Thess. 5. 18.* It is one part of our walking as Children of the light, to give thanks always, and in all things, to God the Father in the name of our Lord Jesus Christ, *Ephes. 5. 8, 20.* And the Apostle's exhortation is, *Offer to God the Sacrifice of Praise continually, giving thanks to his Name; and that because we have no abiding City, but seek one to come, Heb. 13. 14, 15.*

Zeal.

The Church of Laodicea, to the end that she may be rich and cloathed, is advised to be zealous and to repent, *Rev. 3. 18, 19.* And one effect of a godly sorrow and a saving repentance, St Paul saith, is zeal for God and goodness, *2 Cor. 7. 11.*

Obedience.

Gal. 5. 6. & 6. 13.

In Christ Jesus or the Christian Religion, neither Circumcision^f availeth any thing, nor Uncircumcision; but keeping of the Commandments of God, *1 Cor. 7. 19.* For it is this only that gives right to life and happiness, Blessed are they that do his Commandments, that they may have right to the Tree of Life, *Rev. 22. 14.*

Subjection or
Resignedness.

Our Fathers after the flesh corrected us, and we gave them

them reverence, and shall we not much rather be in subjection to the Father of Spirits, and live? Heb. 12. 9.

And thus are all the Particulars of this second Class of Duties, *Piety*, bound upon us with the same sanction as the former, and our obedience to them all made necessary to our being pardoned at the last Day, and eternally rewarded by them.

And the same is further true of the Duties of the *Righteousness*. third Class, *righteousness towards our Neighbour*.

For as for the necessity of *Justice*, St Paul is clear, *Justice*. *Owe no man any thing; but to love one another*, Rom. 13.

8. For if you wrong and defraud one another, saith the same Apostle, *know that the unrighteous shall not inherit the Kingdom of God*, 1 Cor. 6. 8, 9.

And as for all the particular Laws of *Charity*, their *charity*. necessity will appear from what follows.

Be kindly affectioned one to another, as if you were of Goodness of
the same blood and ^s near Kindred, with ^s φιλόστοργοι. Kindness.
brotherly love, in honour ^h preferring one ano- ^h Phil. 2. 3. Brotherly kind-
ther for your Vertues before your selves; and much more Honour of our
vindicting each other from the unjust aspersions of o- Brethren for
thers. Distributing or ⁱ communicating to ⁱ κοινωνήσας. their Vertues.
the necessity of Saints; given to, or earnest- ^k δίδοντες. Vindicating
ly ^k pursuing hospitality; Bless or ⁱ speak ⁱ εὐλογεῖτε. their injured
well of them which persecute you; Bless, and Alms-giving.
curse not. Rejoyce with them that do rejoyce, in congratula- Speaking well
tion; and weep with them that weep, in ^m comp- of enemies.
passion. Be of the same mind one towards a- Congratulation.
nother; mind not state and high things, but Compassion.
be affable and condescend, by ⁿ going even I Pet. 3. 8, 11. Unity.
out of your way to bear them company, to 12. Affability.
men of low estate. *Recompence to no man evil for evil; Doing good to*
but if thine enemy hunger, feed him; if he thirst, give enemies.
him drink, Rom. 12. 10, 13, 14, 15, 16, 17, 20. All
which Precepts, with several others delivered in that
Chapter,

Chapter, he gave in Command, as he tells them, *through the Grace or Authority of Apostleship*, which is here and elsewhere called *Grace*, given unto him, ver. 3; and that is a plain proof of their indispensable necessity. For he that despiseth you Apostles, says our Saviour, *despiseth me*, Luke 10. 16. And if the transgression and disobedience of the Law of Moses spoken to him only by Angels in the Mount, received a just recompence of reward, such Offenders dying ^p without mercy; how shall we escape the same death or greater if we neglect, and much more if we despise, so great a means of salvation as Christs Gospel and his Laws are, which was at first spoken to us by the Lord Jesus himself, who is far above all Angels, and was afterwards confirmed to us, by his Apostles, or them that heard him, Heb. 2. 2, 3.

^o Rom. 1. 5. &
15. 15.
Ephes. 3. 8.

^p Heb. 10. 28.

Gentleness.
Placableness.
Mercifulness.

The wisdom from above, and which must bring us thither, is gentle, easie to be entreated, full of mercy and good fruits, James 3. 17. And St Paul bids the Colossians to put on as the elect of God, holy and beloved, these

Courtesie.
Meekness.
Long-suffering.
Forgiving in-
juries.

^a James 2. 13. Vertues; viz. bowels of ^a mercies, kindness or ^r XENOTELIA. ^r courtesie, meekness, long-suffering or forbear-
^r Mat. 6. 14, 15. ing one another, and ^s forgiving one another;

If any man hath a quarrel against any, even as Christ forgave you, so do ye, Col. 3. 12, 13, 15. The fruits of the Spirit, saith the same Apostle, are love, long-suffering, gentleness, goodness, meekness; against such there is no condemning force of any Law, Gal. 5. 22, 23.

^a 1 Pet. 3. 8. 12.

Affability.

^u in ἀγνότητι

The description which St Paul gives of Charity is this, Charity suffers long in great meekness before it be provoked, and is kind or ^r courteous towards all men; is not puffed up with supercilious and haughty behaviour, for men do not assume state over those persons whom they love, but is lowly and affable; doth not behave it self unseemly or ^u contumeliously, but with much respect.

respect and civility ; *seeks not her own Praise and Glory* at other mens cost or discredit ; *is not easily provoked* or not provoked to the * height, but mixes mercifulness ^{ἡ ἡμεροφιλία} with anger, opposite to rigour ; *rejoyses* or ^{ἡ χαρις} congratulates the truth or sincerity and integrity of men ; and as for their infirmities, *it bears* or ^{ἡ ὑπομονή} covers and conceals all things that are defective ; *believes all things* to their advantage, in putting the most candid and favourable sence upon any thing which they do or say ; and where there is no excuse for the present, *it hopeth all things* good for the future ; and for injuries offered to it self, it is not hasty and vindictive, but *patiently endureth all things*, 1 Cor. 13. 4, 5, 6, 7. And for the necessity of that Charity which includes all these, St Paul is express in the same Chapter ; when he tells us that *although he have all faith and all knowledg, and bestow all his goods to feed the poor, yea and give his Body to be burned in Martyrdom ; if still he have not Charity in all these other effects, and in that latitude wherein it is here described, it profiteth him nothing*, ver. 2, 3.

I say unto you, Love your enemies, bless or ^{ἡ εὐλογία} speak all the good you can of them that curse or reproach you, do good to them that hate you, and pray for them who despitefully use you, and persecute you, that by this means you may be the Children of your Father which is in Heaven, Matth. 5. 44, 45. Which Laws are of the number of these which are contained in Christ's Sermon on the Mount, at the beginning whereof he declared, that *whosoever should break the least of his Commandments which he was then about to deliver, and should teach men to do so too ; he should be least or none at all in the Kingdom of Heaven*, ver. 19.

Thou shalt not hate thy Brother in thy heart ; thou shalt in any wise rebuke thy Neighbour, and not suffer sin to rest upon him : I am the Lord, who will surely punish thee,

if thou neglect this, *Lev. 19. 17, 18.* But when any man by such charitable admonition doth convert a Sinner from the error of his way, let him for his encouragement know this, says *S^t James*, that he shall save a soul of him who is reprov'd from death, and besides that, shall hide also a multitude of his own sins, *James 5. 19, 20.* And as for the method of performing this, what course we are to take, and how far we are to proceed in it: our Saviour has set that down, according to what had obtained in the ^b Jewish custom, *Matth. 18.*

^b Their practice in this Case is thus described; *Qui arguit socium suum, debet primum hoc facere placide inter se & ipsum solum verbis molliibus, ita ut non pudificet eum. Si respicit, bene est; sin, debet eum acriter arguere, & pudificare inter se & ipsum. Si non respicit, debet adhibere Socios, ipsamq; coram illis pudore afficere; si nec modo quicquam proficit, debet eum pudificare coram multis, ejusque delictum publicare. Nam certe detegendi sunt Hypocrite. Lib. Musar. as it is cited by Drusius, Not. ad loc.*

Verse 21.

For there in the case of ^c private injuries, which are not fit Subject of Church censures that are exercised only upon open and scandalous Sinners, he prescribes thus; *If thy Brother shall trespass against thee*, take this course to reclaim him: Go first and tell him of his fault privately between thee and him alone; if he shall hear thee, and amend upon thy admonition, thy work is done, and without any more ado thou hast gained thy Brother. But if he be not to be won thus easily, and will not hear thee admonishing him thus privately by thy self alone; then give not over, but go one step further; take with thee one or two more to join with thee in thy admonition, that by the authority of their concurrence he may be the more prevail'd upon, and that the reproof now appearing, not in thy mouth alone, but also in the mouths of thy two or three Witnesses, every word may have the more effect, and be the firmler established. And if he shall be incorrigible still, and neglect to hear both thee and them too; yet give him not over for a lost man, but try one means more, which is the last that I enjoin thee: Pick out a select Assembly and choice Company of men, who are more in number than thou tookest before, and tell it unto that Church or ^d Assembly, and reprove him before all them. But if he prove obstinate against

against this last means, and *neglect to hear them*; then thou hast discharged thy self, and needest to look no further after him, but mayest *let him be unto thee thenceforward as a lost and hardened man*, whose Conversion thou art no longer bound in vain to labour after, such as we are wont to exprefs by a *heathen man and a Publican*, ver. 15, 16, 17.

Take heed lest by any means this Christian Liberty of yours become a stumbling Block, or scandal to those that are weak, by seducing and encouraging them, on the authority of your example, to do that against their Conscience, which you, who know more, do according to it; and so through thy knowledge shall the weak Brother perish, for whom Christ dyed: But when ye sin so against the Brethren, and by such unrestrained liberty wound their weak Consciences, you sin against Christ, 1 Cor. 8. 9, 11, 12. It is a most uncharitable thing, and without Charity all things else will profit nothing, 1 Cor. 13. 3; For if thy Brother be grieved or scandalized with thy liberty in meat or other things; now walkest thou not charitably if for all that thou abstain not from it; destroy not him therefore with thy meat, for whom Christ dyed, Rom. 14. 15. But if any man will still be prone to give offence, his Sentence is severe and dreadful. For he that shall offend or scandalize one of these little Ones which believe in me; it were better for him that a Millstone were hang- ed about his neck, and that he were drowned in the depth of the Sea, Matth. 18. 6.

Restraining ~~the~~ Christian Liberty for our weak Brothers edification.

Rom. 14. 22.

And thus are all the particular Laws of Charity and Justice also imposed with the same strictness, and under the same necessity with the former.

And that the sanction is the same in the Particulars of the next Class, viz. Peace; will appear by what follows.

Peace.

Follow peace with all men, without which no man shall

Peace.

see the Lord, Heb. 12. 14. It is not enough that we accept of it when it is offered, but we must enquire it out, and seek after it; nay if it be denied us at first, we must endeavour after it still, and ensue it when it flies from us; and that not coldly or carelessly, with weak desires, or little industry; but with the greatest concern and utmost diligence that possibly we can. *He that will love life and see good days, saith St Peter, let him seek peace and ensue it, 1 Pet. 3. 10, 11. Be of the same mind, saith St Paul among those Laws which he enjoins by his Apostolical Authority, Rom. 12. one towards another; mind not high things, but condescend to men of low estate. If it be possible, and as much as in you lies, live peaceably with all men, ver. 16, 18. Yea, we must pay dear for it rather than want it, and bear long, and suffer much from men before we contend with them, and use all arts and shew all kindness to pacifie and reconcile them. Not rendring evil for evil, or railing for railing; but contrariwise blessing or benediction, knowing this, That we are thereunto called in Christianity, that from our Lord Christ, who was so exemplary for it, we should inherit this Vertue of speaking well and kindly of men, or blessing, 1 Pet. 3. 9. I say unto you, says our Saviour, resist not the evil or injurious man, which is the way to inflame and consummate contention, but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the Law, and take away thy Coat, bear a little more, and rather than contend with him, let him have thy Cloak also, Mat. 5. 39, 40. Which Precepts, with all the others delivered in that Sermon, are bound upon us, as was observed, under the forfeiture of all right to happiness and Heaven, ver. 19.*

The wisdom which cometh from above, and which must raise us thither, is peaceable, saith St James, Jam. 3. 17.

And

^c 1 Pet. 3. 8.
Phil. 2. 1, 2.
Concord.
Condescension.

Peaceableness.

^f εὐλογίαν.

^g τῷ πονηρῷ.

Forbearance or
Long-suffering.

And St Paul reckons it as one of the *Commandments* which were given to the Thessalonians by the Lord Jesus, that they should *study*, even so as to be ^h ambitious of it, ^{εὐδοκίμειν} *to be quiet* or to acquiesce in their present state, and not *Quietness* to interrupt the quiet and tranquillity of other men, *Doing our own business* and to do their own business. 1 Thess. 4. 2, 11.

The method of procuring pardon for injustice is pre-^{satisfying for}scribed thus in the Law of Moses; *If a man commit a* ^{injuries.} *trespass* against another man, and be guilty, he shall come and recompence his trespass with the Principle thereof, and over and above that, ⁱ *add unto it the fifth part thereof* ⁱ *more, and give it unto him against whom he hath trespassed,* Numb. 5. 6, 7. And Christ, although he do not define the particular proportion of the compensation, doth yet establish this satisfaction and reconciliation of our selves to our injured Brother in the general, as an indispensable Duty, without which nothing, not our very Prayers or Oblations, shall be accepted. *If thou bring thy gift to the Altar, and there remembrest that thy Brother hath ought against thee, having been injured by thee; leave there thy gift, and go thy way, first be reconciled to thy Brother, by giving him satisfaction for thy offence, and then come and offer thy gift,* Matth. 5. 23, 24. Which Command is moreover one of those whose sanctions is the *loss of Heaven*, ver. 19.

Blessed are the Peace-makers; for they shall be called ^{Peace-making.} *the Children of God,* Matth. 5. 9.

And thus we see of all the Laws which make any thing due to God, our selves, or all mankind in general; whether they are instances of *sobriety, piety, justice, charity, or peace.*: that our obedience unto them all is made necessary unto life, and that they are bound upon us by all our hopes of happiness and Heaven.

And the sanction is the same for all those Laws which make some things due in *particular relations* likewise.

For

Laws in the re-
lation of Sub-
jects to our
Kings.
Subjection.

For as for the Laws that bind us in the particular re-
lation of *Subjects to our Kings*, their sanction appears
plainly from these places:

Let every soul be subject to the higher Powers; for
there is no Power but of God; whosoever therefore resist-
eth the Power, resisteth the Ordinance of God: and they
that resist shall receive to themselves damnation. Where-
fore you must needs be subject, not only for wrath, but also
for Conscience sake. Render therefore to all their Dues;

Paying Tribute
and Custom.
Reverence and
Honour.

1 Pet. 2. 17.

as these following are to Kings, Tribute to whom Tribute
is due, Custom to whom Custom, Fear or Reverence to
whom Fear, Honour to whom¹ Honour, Rom. 13. 1, 2,
5, 7. And all these are only part of that Catalogue of
Laws, which he begins to reckon up, and declares to
them by his Apostolical Authority, chap. 12. ver. 3.

Obedience.

1 Pet. 2. 13,
14, 15.

These things speak and exhort, rebuke with all Autho-
rity, and let no man despise thee, who shall surely be
punished as a Contemner of Christ if he do. Put them
in mind to be subject to Principalities and Powers, to^k obey
Magistrates, Tit. 2. ver. ult. & chap. 3. ver. 1.

Prayer for
Kings.

I exhort therefore first of all that prayers of all sorts,
supplications, intercessions, petitions, and giving of thanks
be made for all Kings, and such as are in Authority;
for this is in it self, and will render us good and accepta-
ble in the sight of God our Saviour, 1 Tim. 2. 1, 2, 3;
and a proof moreover of that good conscience which
Timothy is charged to keep, chap. 1. ver. 19.

And for Fidelity and Allegiance, this may suffice to
shew its necessity, that among the men of corrupt minds,
who are reprobate concerning the Faith, and who should
render the last times perillous, St Paul reckons Traitors,
2 Tim. 3. 1, 4, 8.

So that as for all the forementioned Duties of this re-
lation, we see their indispensable necessity, and that as
ever we hope to be saved by them, we must perform and
obey them. And

And so it is in the particular Laws of the next relation, that of people towards their spiritual Governours, *viz.* their Bishops and Ministers, as is plain from these Texts following :

Laws in the relation of people to their Pastors.

We beseech you, Brethren, to know them who labour among you, and are set over you in the Lord, and to esteem or honour them very highly, or ¹ more than abundantly, in love for their works sake, 1 *Thess.* 5. 12, 13. And this is one of those Precepts which are pressed upon them as they would be Children of light, and not of darkness, ver. 5; and as they are to avoid wrath and to obtain salvation by our Lord Jesus Christ, ver. 9.

*Honour and Re-
verence for their
works sake.*
¹ ὁπὲρ ἐν πλεονεξίᾳ.

Let him who is taught or ^m catechized in the Word, communicate unto him that teacheth or catechizeth in all ⁿ good things. Be not deceived, God is not mocked; for whatsoever a man soweth in this and other things, that shall he also reap, Gal. 6. 6, 7.

^m καὶ ἡ χημε-
νία.
ⁿ 1 Tim. 5.
17, 18.
1 Cor. 9. 4, 7,
8, 9, 10, 11, 13,
14.

° Obey them that have the rule over you, and submit your selves; for they watch for your souls. Pray for us, Heb. 13. 17, 18: Which are part of those Precepts that are enjoined as the way whereby to serve God acceptably, who is a consuming fire to destroy and devour all that dare offend him, chap. 12. 2. last verses.

*Maintenance of
Ministers.*
Obedience.
Prayer for men.
° πᾶσις τῶ ἐ-
πισκόπου ἀκο-
υθῆτε ὡς Ἰη-
σοῦς χριστὸς τῷ
πάτρι, καὶ τῷ

πρεσβυτέρῳ ὡς τοῖς Ἀποστόλοις, Ignat. Ep. ad Smyrn. Ed. Voss. p. 6.

And for the necessity of the several Laws in the particular relation of *Husband and Wife*; that will appear by what follows.

*Laws in the re-
lation of Hus-
band and wife.*

For as for that love which is strictly required betwixt them, it ought, says St Paul, agreeably to the words of God at the institution of Marriage, *They two shall be one Flesh*, to be such as people have for their own Bodies, Ephes. 5. 28, 31. Which cannot imply less than an affectionate concern, and communicating in each others joy or sorrow; for if one member of a mans Body suffer, all the rest, as the Apostle observes, suffer with it; and if

*Communicating
in each others
bliss or misery.*

one

one be honoured, all the rest rejoyce with it : the Members all having the same care one for another, 1 Cor. 12. 25,

Bearing each others infirmities.

Praying for each other.

On the Husbands side, Condescension and Compliance.

26. And also a bearing with each others infirmities, as every man will do with those of his own Body ; and praying for each other. And for particular Duties, we are told in the same fifth Chapter to the Ephesians, that the Husband must condescend and comply with his Wife, and part, not only with his own self-will but, even with his own life to serve her. Husbands love your Wives, saith he, even as Christ loved the Church, and gave himself for it. So ought men to love their Wives as their own Bodies. And how that is, we all experience, for no man ever yet hated his own Flesh, but protecteth it and provideth well and duly for it, or nourisheth and cherisheth it,

Providing for her.

Protecting her.

Flexible, winning Government.

Col. 3. 19.

On the Wives side, Observance.

ver. 25, 28, 29. In which love of his Wife as of his own Flesh, is implied moreover that his Government of her be ^p flexible and obliging ; nothing being more contrary to our self-love, than to be commanded in peremptoriness and rigour. And then as for the particular Duties of the Wife, she is bid to be observant, or to take care how to please her Husband, 1 Cor. 7. 34. To submit her will to his, and to be ready to perform what he enjoins, as she is to do what God commands her. Wives submit your selves unto your own Husbands, as unto the Lord : for the Husband is the Head of the Wife, as Christ is of the Church : therefore as the Church is subject unto Christ ;

Subjection.

1 Tit. 2. 3. 15.

Reverence.

so let the Wives be unto their own ^a Husbands in every thing, Ephes. 5. 22, 23, 24. And this submission she must shew in respectful carriage, and such behaviour as argues in her a fear to give offence, Let the Wife see that she reverence her Husband, ver. 33. And all these Commands enjoining Duties both on one side and on the other, which are delivered in that Chapter, are required as part of our walking as Children of the light, and proving what is acceptable unto the Lord, ver. 8, 10.

Marriage

Marriage is honourable, and the Bed undefiled; but Whoremongers and Adulterers God will judge, Heb. 13. 4. Fidelity on both sides.

Wives are to be taught to be obedient to their own Husbands, that the Word of God or Doctrine of the Gospel be not blasphemed, Tit. 2. 5. Let Wives be in subjection to their own Husbands. For with this in old time the holy women adorned themselves, even as Sarah obeyed Abraham, calling and observing him as her Lord, whose Daughters ye are as long as you do well, and imitate her, but no longer, 1 Pet. 3. 5, 6. Obedience on the Wives side.

So that all the Laws in this relation are enjoined under the same necessity, and confirmed with the same sanction as the former.

And as for the Particulars of the next relation, they are imposed with the same strictness. Laws in the relation of Parents and Children.

For natural affection, the want of it St Paul affirms plainly makes men ^r worthy of death, Rom. 1. 31. ^r 2 Tim. 3. 3.

The Children ought not to lay up ^s Treasure or provide for the Parents, but the Parents for the Children, 2 Cor. 12. 14. And if any man provide not for his own house, he hath denied the Faith of Christ, which indispenably enjoins it, nay despising such a notorious and necessary Precept of mere Nature, he is worse than any honest Infidel, 1 Tim. 5. 8. ^s In answer to the Parents side, Maintenance & Provision.

Fathers provoke not your Children to wrath against you by a harsh and austere Government of them, but rule them in kindness and love; and bring them up in the nurture and admonition of the Lord. And ye Children on the other side ^t obey your Parents in the Lord, for this is right. ^u Honour your Father and Mother, that it may be well with you, Ephes. 6. 1, 2, 3, 4. Which Precepts are of the number of those which he imposes on them as parts of their walking as Children of the light, and proving what is acceptable unto the Lord, Chap. 5. 8, 10. Loving Government. Religious education. ^t Col. 3. 20, 21. ^u Mat. 15. 4. Obedience on the Childrens side. Honour.

If any man have Children or Nephews, let them first

Requiting their Parents. *learn to shew piety at home, and requite their Parents, for this is good and acceptable to God. But if any man provide not for his own, especially those of his own house or Family, as Parents are in the first place, he hath denied the Faith, and in his unnatural actions is worse than an honest Infidel, 1 Tim. 5. 4, 8.*

And thus are all the Laws of this relation likewise established in the greatest strictness, and our obedience to them made plainly necessary to our bliss and happiness.

Laws in the relation of Brethren and Sisters. And as for the particular Laws of natural affection, and communicating upon occasion to each other of their Substance in the relation of Brethren and Sisters; they are proved to be necessary in the proof of the former: For the same places which require them in that relation, require them in this also.

Laws in the relation of Masters and Servants. And then as for the Particulars of the last relation, viz. that of Masters and Servants; they are of equal necessity with all the foregoing.

On the Masters side, Maintenance. If any man provide not for his own house, whereof Servants are one part, he hath denied the Faith, and is worse than an Infidel, 1 Tim. 5. 8.

Just and equal Government. Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven, who will punish your unequal dealing towards them, Col. 4. 1. If I despise the cause of my man-servant, or of my maid-servant when they argue in their own defence, and contend with me; what then shall I do when God rises up? and when he visiteth, what shall I answer him? Job 31. 13, 14.

Punctual payment of the wages of the Hiring. Thou shalt not oppress an hired Servant that is poor and needy, whether he be of thy Brethren, a Jew, or a Stranger, of the Gentiles. At his ^x Day thou shalt give him his hire, neither shall the Sun go down upon it; for he is poor, and setteth his heart upon it, Deut. 24. 14, 15. ¹ Weep

⁊ Weep and howl, O ye rich men, says St James, for the miseries that shall come upon you; for behold the hire of the Labourers, who have reaped down your Fields, and which is of you kept back by fraud, crieth against you, and the Cries are entred into the ears of the Lord, who hearkens to them, and in great Justice will one Day avenge them, James 5. 1, 4.

Ye Masters do the same things (viz. good, whether as to their Bodies, in providing for them, or to their Souls, in religious instruction, with a good will, in expectation of a reward from the Lord) to your Servants, forbearing threatenings; knowing that your Master also is in Heaven, who has threatned you if ye neglect this necessary Duty, neither is there any respect of persons with him, Ephes. 6. 8, 9.

Let as many Servants as are under the Yoke, count their own Masters worthy of all honour, that the name of God be not blasphemed, as certainly it would upon their contrary practice. And if any man teach otherwise, he is proud, knowing nothing, 1 Tim. 6. 1, 3, 4.

Servants obey in all things your Masters according to the Flesh; not with eye-service, but in singleness or sincerity of heart, without fraud or double dealing, as persons fearing God. And whatsoever you do, do it heartily, as to the Lord, not to men; knowing that of the Lord you shall receive the reward of the inheritance for such your obedient practice, for, in thus serving them, you serve the Lord Christ, Col. 3. 22, 23, 24. Servants obey your Masters with fear and trembling; not with eye-service, as Men-pleasers, but from the heart, with good-will, doing service as to the Lord, who commands this of you, and not only to men; knowing that whatsoever good or ill in this particular any man doth, the same shall he receive of the Lord, Ephes. 6. 5, 6, 7, 8.

Exhort Servants to be obedient to their own Masters,

*vindicating
their injured re-
putation.
concealing their
defects.
Fidelity.*

and to please them well by all manner of observance in all things, either as to their reputation in vindicating it when 'tis injured, or concealing such defects as would stain and sully it, or their other interests: showing all good fidelity. For the Grace of God which brings salvation hath appeared to all men, teaching them, as ever they hope to be saved by it, That denying all ungodliness and worldly lusts, whereof the contrary practices to these are the effect and offspring, they should live soberly, &c. Tit. 2. 9, 10, 11, 12, 13. And moreover, these Precepts are part of that sound Doctrine, which Titus is required to speak, ver. 1. in opposition to their Doctrine, who in the Verse before are said to be abominable, disobedient, and to every good work reprobate.

οὐκ ἀποκρίσεις.

Servants be subject to your own Masters, with all fear or reverence; not only to the good and gentle, but also to the ^a hard or hasty and froward. For this is thank-worthy, if for Conscience towards God you patiently endure grief, suffering wrongfully. This is acceptable to God, and likewise necessary for you; for even hereunto were you called, that you may be like to Christ who has left you an example of such patient suffering, for this end, that you might follow his steps, 1 Pet. 2. 18, 19, 20, 21, &c.

And thus are all the particular Laws of this last relation imposed in the same strictness of obligation, and under the same severe sanction with all the rest that went before.

And as for the Law of Baptism, and of the Lords Supper, and of Repentance and amendment whensoever we fail in any of the former, which are all the commanding Laws yet remaining; their necessity will appear from the Scriptures following.

Baptism.

Except a man be born again of Water as well as of the Spirit, he cannot enter into the Kingdom of God, says Christ

Christ to *Nicodemus*, John 3. 5. And when Christ sends his Apostles out to preach to all the World, that Doctrine which he commissions them to declare is this, *He that believeth and is baptized, shall be saved*, Mark 16. 16.

Take, eat, this is my Body: Do this in remembrance of Lords Supper. me. For as often as you eat this Bread, and drink this Cup, you do shew forth the Lords death, which you must do, till he come the second time to judge us, and to punish all impenitent Transgressors as well of this as of all his other Precepts, 1 Cor. 11. 24, 25, 26. And this Command, he further says, *he received of the Lord to deliver to them*, ver. 23. And for the fuller proof of the necessity of this Sacrament, that is very remarkable, which, as some have observed, the Jewish Doctors have taken notice of, viz. that whereas God forbade twenty three things under pain of being cut off from the people to them who committed them; yet in the whole Old Testament there are but two things commanded under that penalty to those who should neglect them; and they are Circumcision and the Passover, which are Types and Figures of, and answer to our two Sacraments, Baptism and the Lords Supper. And for that necessity particularly of the Passover among the Jews, which answers to the Eucharist among us Christians, where, as the Apostle says, *Christ our Passover is sacrificed for us*, 1 Cor. 5. 7. we have a plain Text at the institution of it, *Exod. 12. Whosoever, in the Feast of the Passover, eateth leavened Bread from the first Day to the eleventh Day; that soul shall be cut off from Israel*, ver. 15.

Repentance and remission of sins thereupon is com- *Repentance.* manded to be preached to all Nations, Luke 24. 47. And as Christ ordered, so his Apostles practised. Repent, says St Peter in his first Sermon, and be baptized for the remission of sins, Acts 2. 38. But without this there is

no

no mercy for any *wilful* Offenders ; for *except you repent*, says our Saviour, *you shall all perish*, Luke 13. 3.

And thus we have seen of all the *commanding* Laws particularly, that our obedience to every one of them is plainly necessary to our salvation. They are that Rule which God has fixt to measure out to us either *Life* or *Death*, and which at the last Day we must all be eternally *acquitted* or *condemned* by.

CHAP. VI.

Of the Sanction of all the forbidding Laws.

The CONTENTS.

Of the Sanction of all the negative or forbidding Laws particularly. The perfection of the Christian Law. How our Duty exceeds that of the Heathens under the revelations of Nature. And that of the Jews under the additional light of Moses's Law.

AS for all the Vices opposite to the several Vertues in the foregoing Chapter, which are the number of the *negative* or *forbidding* Laws; they must needs be under the same sanction, and our observance of them be bound upon us by the same necessity with our observance of the former. For whatsoever any of the particular Laws *commanding* any Vertues threaten, they denounce against these opposite *Vices*, which are the several transgressions of them. So that in shewing the *severe sanction* and necessity of the *one*, I have shown it sufficiently of the *other* also.

And

And this might very well excuse me all further trouble in searching after an exprefs sanction of every particular forbidding Law.

But on the other side I confider, that men are infinitely concerned to be fully convinced of the particular neceffity of abftaining from every Vice, as well as of performing every Vertue. And that there is much more force to work this full Conviction in an exprefs and particular proof, than there can be in a general and implicate intimation. And becaufe I would fhun no pains which may be likely to quicken the obedience, or fecure the interefts even of any one foul; I will not leave it to mens felves to collect and inferr this neceffity, although the meanest capacities may do it without any great difficulty, but proceed ftill to fet down fuch fancies of all the particular *forbidding* Laws, as I meet with in the Scriptures.

And to take the feveral Claffes of them in that order wherein they are described above, for the penalties threatned to all the Particulars of *unfobernefs*, they will appear from the places following.

The works of the Flefh are manifeft, faith St Paul, which are adultery, fornication, ^a uncleanness, lasciviousnefs, ^b drunkennefs, revelling, emulations, of the which I tell you, that they who do fuch things fhall not inherit the Kingdom of God.

And befides thefe, if we live in the Spirit, without which there is no hopes of happinefs, Rom. 8. 6; let us not be defirous of ^c vain-glory, provoking one another, Gal. 5: 19, 20, 21, 25, 26.

Neither the effeminate, thofe that ^c fuffer themfelves to be unnaturally abufed, nor the abufers of themfelves with mankind, nor extortioners, or ^d ravifhers and men that commit ^e rapes, fhall inherit the Kingdom of God, 1 Cor. 6. 9, 10.

Unfobernefs.

Adultery.

Pornication.

Uncleanness.

Lasciviousnefs.

Drunkennefs.

Revelling.

Emulation.

Vain-glory.

αἰσχρολογία

τῶς μισαὶ ὁ

sedes, Clem.

Rom. 1. Ep.

ad Cor. c.

30.

Effeminate nefs.

Sodomy.

Ravifhers.

εὐλαστοί.

ἀρπαγῆς.

1 Cor. 5. 11.

& 6. 10.

But

Fearfulness.

ἐξουνογυμέ-

vol.

Whoredome.

But the fearful and soft, the abominable, or ^f abusers of themselves with mankind, and whoremongers, shall have their part in the Lake which burneth with fire and brimstone, which is the second death, Rev. 21. 8.

Filthiness.

Obscene jesting.

Let not filthiness, nor ^g foolish or ^h obscene talking, nor jesting in ⁱ filthy jests be so much as named among you. For this ye know, that no whoremonger, or covetous man, &c.

Covetiousness.

hath any inheritance in the Kingdom of God, and of Christ. Let no man deceive you, for these things sake cometh the wrath of God upon the Children of disobedience, Ephes. 5. 3, 4, 5, 6.

Carnality.

In the last Days perillous times shall come, for men shall be lovers of themselves, or of their own

Covetousness.

Pride.

Arrogance.

Incontinence.

Haughtiness.

Insolence.

Sensuality.

^k Rom. 8. 6, ^k Flesh, covetous, proud, Boasters, or ^l arrogant, incontinent, high-minded, or ^m enormously haughty in behaviour or insolent, ^l ἀλάζωνας. ^m τῆς ὑπερηφανείας. ⁿ Jude 19. ⁿ sensual, having a form of godliness, but denying the power thereof: from such turn a-

way, for they are men of corrupt minds, and reprobate concerning the faith, 2 Tim. 3. 1, 2, 3, 4, 5, 8.

Backbiters.

ὁ ἀλάζωνας.

Being filled with covetousness, Back-biters, Boasters, or ^o arrogant, which in the judgment of God are worthy of death, Rom. 1. 29, 30, 32.

Gluttony.

The Servant that shall begin to eat and to drink with the drunken, shall have his portion appointed with Hypocrites, in the place where there shall be weeping and gnashing of teeth, Matth. 24. 49, 51.

Voluptuousness.

worldliness.

P James 4. 4.

Many are enemies of the Cross of Christ, whose God is their Belly, which they carefully serve in voluptuous eating, who are altogether ^p worldly, and mind earthly things; whose end is destruction, Phil. 3. 18, 19 Ye have lived in pleasure on the earth, and been wanton; or ye have ^q lived deliciously, and fared luxuriously: Ye have

^q ἡδυστοῦντες
καὶ ἐπαυσαμέν-
τες.

Ye have nourished or ^r fed your hearts, as men use to do ^r ἐθρέψατε. Cattle which they intend for the Shambles against or in a day of slaughter. Weep therefore and howl for the miseries that shall come upon you, James 5. 1, 5.

Love not the world, nor covet and ambitiously pursue ^{Ambition.} the rich and splendid things of the world. But if any man do love the world, I declare this concerning him, that the Love of the Father is not in him, 1 John 2. 15.

Blessed is he who shall not be offended in me, or not ^{σκανδαλισθῇ.} scandalized and turned out of the way and profession of my Religion, through any difficulties or persecutions that befall him in it, Matth. 11. 6. For he who will ^{Refusing of the Cross.} save his life in this world; by fleshly policy and wicked compliances against his Duty, shall lose it in the world to come; but whosoever shall lose his life, or other temporal enjoyments for my sake, or for an honest owning of my Laws and Religion, that same man shall find it, Matth. 16. 25.

And for the prohibitions of the second Class, impiety, ^{Impiety.} we have their penalty expressed in the Texts ensuing.

The works of the Flesh are manifest, ^r idolatry, witch- ^{Exod. 20. 4,} craft; of which I tell you, that they who do such things ^{5.} shall not inherit the Kingdom of God, Gal. 5. 19, 20, 21. ^{Idolatry.}

But the ^u unbelievers, and sorcerers, and idolaters, shall ^u Mark 16. 16. have their part in the Lake which burns with fire and brimstone; which is the second death, Rev. 21. 8. ^{Unbelief.} ^{Sorcery.}

The wicked man hath said in his heart, God hides his face, he will never ^x see what men do, and therefore ^r Psal. 64. 5, 7. he will not require an account of it. But thou Lord dost ^{Denying Providence.} behold mischief and spite, and that too to punish and requite it with thy hand, Psal. 10. 11, 13, 14.

Being haters of God, without ^r understanding or foolish, which in the judgment of God are worthy of death, ^r Mark 7. 22. Rom. 1. 30, 31, 32. ^{Tit. 3. 3.} ^{Hating God.} ^{Foolishness.}

In the last days perillous times shall come, for men shall

² Matt. 15. 19, be ² Blasphemers, unthankful, unholy, heady; and these
 20. are men of corrupt minds, and reprobate concerning the
 Blasphemy. faith, 2 Tim. 3. 1, 2, 4, 8.
 Unthankfulness.

Headiness. They that despise and dishonour me, shall be lightly set
 Dishonour. by, 1 Sam. 2. 30.

Want of zeal. Because thou hast no zeal for me, but art lukewarm,
 and neither hot nor cold; I will spew thee, as men do warm
 water, which the Stomach loaths and nauseates, out of
 my mouth, Rev. 3. 16. If we deny him, he also will de-
 ny us, 2 Tim. 2. 12. And our being ashamed of, and
 not owning and maintaining him and his Religion, al-
 though it be at a time when impiety is barefaced, in an
 adulterous and sinful Generation, is interpreted by him
 for such damnable denial of him. For what is called
 denying me and my words, Matth. 10. 33; is upon ano-
 ther occasion repeated in St Mark, and expressed by be-
 ing ashamed of them, Mark 8. 38.

Perjury. Ye have heard that it hath been said in old time, Thou
 shalt not forswear or ^a perjure thy self, but shalt perform
 unto the Lord thy Vows. But in addition to this I say
^b James 5. 12. unto you, Swear not at all in your common ^b converse,
 common swear- but let your communication or ordinary discourse be yea,
 ing. yea, and nay, nay; for whatsoever is more than these, co-
 meth of evil, Matth. 5. 33, 34, 37. And these Precepts
 are of the number of those whereof Christ had expres-
 ly said, ver. 19. He who breaks the least of these Command-
 ments, shall be least or none at all in the Kingdom of
 Heaven.

Disobedience. The Law, with its terrors and severe sanctions, is not
 made for a righteous man, who would do what it re-
 quires without them; but for the lawless and disobedient,
 for ungodly, for unholy and prophane, for perjured persons,
 that by means of its dreadful punishments it might either
 fright them from sinning, or take vengeance on them af-
 ter they should have sinned against it, 1 Tim. 1. 9, 10.

Wo unto him that strives through^c contumacious and^c 1 Cor. 10. 10
repining carriage with his Maker, *Isai. 45. 9.* 11.

And for the necessity of observing the prohibitions
of the third Head, injustice towards men, take these
places:

The works of the Flesh are manifest, adultery, mur- Adultery.
ther; of which I tell you, that they who do such things Murder.
shall not inherit the Kingdom of God, *Gal. 5. 19, 21.*

Being filled with all unrighteousness, covetousness, de- Covetousness.
ceit, covenant-breakers, or perfidious, who in the judg- Deceit.
ment of God are worthy of death, *Rom. 1. 29, 30, 31, 32.* Perfidy.

This is the will of God, That no man go beyond and Circumvention.
defraud his Brother in any matter, or way whatsoever, Oppression.
whether it be extortion, oppression, or plain^d couzen- 1 Pet. 2. 1,
age; for the Lord is the avenger of all such, as we also 2, 3.
have forwarned you, and testified, *1 Theff. 4. 3, 6.*

Know ye not that the unrighteous shall not inherit the
Kingdom of God? Be not deceived, neither thieves, nor Stealing or thie-
covetous shall inherit the Kingdom of God, *1 Cor. 6.* very.
9, 10.

In the last Days perillous times shall come; for men
shall be Truce-breakers, false Accusers, or Slanderers and Slander.
Calumniators; from such turn away, for they are men of
corrupt minds, and reprobate concerning the faith, *2 Tim.*
3. 1, 2, 3, 5, 8.

Out of the heart proceed thefts, false witness, murders; False witness.
these defile or pollute the man, and so exclude him from
Heaven, where nothing can ever enter that is unholy
and unclean, *Matth. 15. 19, 20.*

Thou hast greedily gained of thy Neighbour by^e extorti- Lev. 25. 14.
on, therefore I have smitten my hand at thy dishonest gain. Luke 18. 11.
Can thy heart endure, or thy hands be strong in the day when Extortion.
I shall deal with thee, *Ezek. 22. 12, 13, 14.*

All^f Lyars shall have their part in the Lake which^f 1 Pet. 2. 12.
burns with fire and brimstone, which is the second death, Lying.
Rev. 21. 8.

Uncharitable-
ness.

^a 1 Tim. 6. 4.

5.

Maliciousness.

^b Matth. 6. 14.

ⁱ Desists.

Wickedness.

Envy.

Malignity.

Whispering.

Back-biting.

Implacableness.

Unmercifulness.

Contumely.

Revenge.

And as for all the Particulars of *uncharitableness*, we have their sanction in these Scriptures following :

Being filled with wickedness, maliciousness, full of ^e envy, malignity, whisperers, back-biters, ^b despightful or contumelious, implacable, unmerciful ; who in the judgment of God are all worthy of death, Rom. 1. 29, 30, 31.

Recompence to no man evil for evil, avenge not your selves ; but rather, instead of that, give place unto wrath, Rom. 12. 17, 19. For if ye forgive not, but revenge upon men their trespasses ; neither will your heavenly Father forgive you your trespasses, Matth. 6. 15. Deal thus therefore with your enemies, not rendring evil for evil, or railing for railing ; but contrariwise blessing or benediction, knowing this, That hereunto are ye called in Christianity, to inherit from Christs example this Vertue of blessing or speaking well of them, who revile you. And this is no indifferent thing. For he that will love life, and see good days, must thus refrain his tongue from evil, 1 Pet. 3. 9, 10.

Reproaching e-
nemies.

ⁱ Matth. 5. 22.

Bitterness.

Anger.

Wrath.

Clamour.

Evil-speaking.

Malice.

Let all ⁱ bitterness, and anger, and wrath or hatred, and clamour or brawling, and ^e evil speaking, be put away from you, with all malice, Ephes. 4. 31. And that if you have been taught as the truth is in Jesus, to put off the old man, and to put on the new, ver. 20, 21, 22, 24.

Exhort and rebuke with all authority, and let no man despise thee, lest in doing so he be judged as a Despiser of Christ also, Luke 10. 16. Put them in mind to speak evil of no man, to be no Brawlers or ⁱ Quarrellers ; but gentle, shewing all meekness, opposite to furliness, unto all men, Tit. 2. ult. & Chap. 3. 1, 2.

ⁱ Quarrellers.

Swiftness.

^m Aponyados.

Unthankfulness.

Despising and

hating good

men.

In the last days perillous times shall come ; for men shall be unthankful, fierce, Despisers and ^m Haters of those that are good. From such turn away, for they are men of corrupt minds, and reprobate concerning the faith, 2 Tim. 3. 1, 2, 3, 5, 8.

Charity

Charity suffers long before it be provoked, and so is not hasty to punish; and is also kind or ^ἡ *courteous, and so not uncourteous; Charity* ^ἡ *is not puffed up, doth not swell and exalt* ^ο *it self above others in stateliness or difficulty of access and uncondescension, but is condescensive and affable; doth not behave it self unseemly or* ^ἡ *contumeliously; seeks not her own praise* ^ἡ *or pleasure at other mens loss or shame, and therefore neither mocks, nor upbraids, nor reproaches any; is not provoked easily, or not unto the height; but mixes mercifulness with anger in exacting punishment, which is opposite to rigour; thinks or imputeth no evils or vices to men, who are guilty of them, in railing and reproach; but kindly overlooks or lessens them, as we are wont to do with persons whom we love; rejoiceth not in evil, and least of all in the highest sort of it, iniquity of men, 1 Cor. 13. 4, 5, 6. And without this Charity all other things whatsoever will at the last Day profit nothing, ver. 3.*

Hastiness to punish.

Uncourteousness.

Difficulty of access.

Uncondescension.

Contumely.

Mocking.

Upbraiding.

Reproaching.

ἡ *παροχῆσαι*.

Rigour.

ἡ *καλοῦν*.

Rejoicing in evil.

The works of the Flesh are manifest, which are hatred, envying, variance or debate, Gal. 5. 19, 20, 21.

Variance or Debate.

ἡ *2 Cor. 12. 20.*

Be not deceived, no revilers shall enter into the Kingdom of God, 1 Cor. 6. 9, 10. I write unto you, that if any Christian Brother be a railer, to excommunicate him, and with such an one to use no conversation, no not so much as to eat, 1 Cor. 5. 11. And our Lord himself hath determined, whatsoever you shall bind by excommunication on earth, shall be bound also in Heaven, Matth. 18. 18.

Railing or reviling.

Judge not, or be not forward to pass undervaluing and censorious judgments upon what other men do or say, that you be not judged. For with what judgment you judge others, you shall be judged your selves, both not your self a Judge to censure and give Sentence against any one, and you shall not have Sentence given against you

Censoriousness.

ἡ *Steph. MS.*reads, *μὴ καὶ ἀ-**δικάζετε ὅτι**μὴ καὶ ἀδική-**σῆτε. . Make*

by

by God and men, who will repay you in your own kind, *Matth. 7. 1, 2.* Which Precept we must note moreover is one of those whereof Christ affirms, That *whosoever breaks the least of them shall be least in the Kingdom of Heaven, Chap. 5. ver. 19.*

Uncharitable-
ness in Alms.

Unhospitable-
ness.

σκανδαλα.
Scandalizing
weak Brethren.

Discord.

At the Day of Judgment Christ will say unto the uncharitable, *Depart from me ye cursed into everlasting fire. For in my poor Members I was hungry, and you gave me no meat; thirsty, and you gave me no drink; naked, and you gave me no cloaths; a Stranger, and you were inhospitable, and took me not in. For in as much as ye refused it and did it not to the very least of these, ye did it not to me, Matth. 25. 41, 42, 43, 45.*

Wo unto the world because of offences or ^u scandals; for it must needs be that offences come, but wo unto that man by whom the offence or scandal cometh, *Matth. 18. 7.*

And as for all the prohibiting Laws in the sin of discord, their penalty is expressed in these places:

ἐχθρα.
Emulation or
provoking one
another.
Strife or conten-
tion.
Seditions.
Heresies.
Schism.
Unpeaceable-
ness.

ἡ πλανά
ἀδελφοί μου
τις ἐξ ὑμῶν
καταβῆ, βασι-
λειαν θεῶ
κληρονόμοι,
nat. Ep. ad Phil.
Ed. Voss. p. 4c.

The works of the flesh are manifest, which are these, hatred or ^x enmity, variance, emulation, strife or contention, seditions or divisions, heresies, envyings; of the which I tell you, that they who do such things shall not inherit the Kingdom of God, *Gal. 5. 19, 20, 21.* And if we live in the Spirit, let us not be desirous of vain-glory, provoking one another, *ver. 25, 26.*

Mark those which are turbulent and contentious, or cause divisions and offences among you, contrary to the Doctrine which you have learned, and ^y avoid them. For they that are such, serve not the Lord Jesus Christ, *Rom. 16. 17, 18.* Whereas there is among you strife and divisions, are ye not carnal? *1 Cor. 3. 3.* And what the punishment of that is, we are told in plain terms; for to be carnally minded is death, *Rom. 8. 6, 13.*

ἐπιπορευ-
σαι.
Unpeaceable-
ness.

Study, so as to be ^z ambitious of it, to be quiet, which directly forbids all unpeaceableness, and to do
your

your own business, not ^a *busying your selves in other mens matters. Which are of the number of those Commands that were given them by the Lord Jesus; so that he who despiseth them, despiseth not men, but God,* ^{2 Thess. 3. 11, 12. 1 Pet. 4. 15. Base Bodies.}
1 Thess. 4. 2, 8, 11.

Thou shalt not go up and down as a Tare-bearer among thy people: I am the Lord, to judge and punish any man that doth, ^{Tare-bearing.}
Lev. 19. 16.

I fear when I come, there will be found among you debates, tumults; and I shall be forced to bewail many, or excommunicate them with mourning over them as over a dead Body at a Funeral, which was the custom of the Apostles times, ^{Tumults.}
2 Cor. 12. 20, 21.

And as for the prohibitions in the particular relation of Subjects to our Sovereign Princes, their sanction is expressed in the Texts ensuing. ^{Laws in the relation of Subjects to our Sovereigns.}

The filthy Dreamers who despise dominion, which implies both dishonour and irreverence of it, and speak evil of Dignities, were before ordained to condemnation, ^{Dishonour. Irreverence. Speaking evil of Dignities.}
Jude 4, 8, 9.

Let every soul be subject to the higher Powers; for they that resist and rebel against the men in power and authority, shall receive to themselves damnation. Render therefore, in fear of that penalty, Tribute to whom Tribute, and Custom to whom Custom is due, ^{Resisting lawful Powers. Rebellion. Refusing Tribute and Taxes.}
Rom. 13. 1, 2, 5, 6, 7.

Submit your selves to every Ordinance of man, and be obedient to it for the Lords sake, from whom you shall receive a severe recompence of all your disobedience; whether it be to the King himself as supreme, or unto lower Officers and deputed Governours, as unto those who are sent by him, ^{Disobedience.}
1 Pet. 2. 13, 14.

In the last Days perillous times shall come, for men shall be fierce, traitors, &c. from such turn away, for they are men of corrupt minds, reprobate concerning the faith, ^{Traitors.}
2 Tim. 3. 1, 4, 5, 8. And

Laws in the relation of people to their Pastors.

And as for the particular prohibitions in the relation of people to their *Bishops* and *Pastors*, their penalty is the same with the others already mentioned.

Dis honour.

Irreverence.

Evil-speaking.

Mocking.

Setting them at nought for their works sake.

Disobedience.

He that despiseth you, either your persons by dishonour, irreverence, evil speaking, mocking, setting you at nought for your works sake, or your Message and Commands by disobedience; in Gods account *despiseth me* also, whose Messengers and Ambassadors you are; and in like manner *he that despiseth me, despiseth him* withal *who sent me*, Luke 10. 16.

Not providing for them, or not maintaining them.

Do you not know that they which minister in the Jewish Worship and Temple about holy things, live of the maintenance of the Temple? and that they which wait in sacrificing at the Altar, are Partakers of some portion of the Sacrifices with the Altar? Even so hath God ordained amongst us, like as he did among them, that they who preach the Gospel, should for that have a due maintenance and livelihood, and live of the Gospel. And say I this as a man, only from common reason, equity and custom; or saith not God, by a peremptory way of Command in the Law, the same also? For there it is written, *Thou shalt not muzzle the mouth of the Ox which treadeth out the Corn.* Which is said not for the Oxen alone, but for our sakes no doubt, that we might not grudge the Labourer his hire, 1 Cor. 9. 8, 9, 10, 11, 13, 14. And as he who should despise this Law under *Moses*, could not escape death; so much less can we, since *Christ* has made it one of his Laws, if we despise it now, Heb. 2. 2, 3.

^b Gal. 6. 6.

Matth. 10. 10.

1 Tim. 5. 17,

18.

Sacrilege.

Thou that sayest a man should not steal, dost thou steal? Thou that abhorrest Idols, dost thou commit sacrilege? By such scandalous sins as these the name of God is blasphemed among the Gentiles through you, as it is written, &c. Rom. 2. 21, 22, 24:

And as for the prohibitions in the relation of *Husband and Wife*, their sanction is the same also.

Laws in the relation of Husband and wife.

No man ever yet hated his own Flesh, so as to be estranged to it, or unconcerned for it, or not to bear with its infirmities, but by rubbing upon every sore place to vex and provoke it; or not to hide and conceal its weaknesses, but to publish and discover them. And as unnatural is this usage between Man and Wife, for *they two are one flesh*, Ephes. 5. 29, 31. Which prohibition of hatred between Man and Wife as between a Man and his own Flesh, is set down as a necessary part of *ceasing to be darkness, and becoming light in the Lord*, ver. 8.

Unconcernedness. Estrangement. Not bearing each others infirmities. Provoking one another. Publishing their mutual defects.

No Adulterer shall inherit the Kingdom of God, Gal. 5. 19, 21.

Adultery.

Husbands love your Wives, and be not bitter or passionate, uncomplying and imperious against them. And this you must do, as you would be accounted the *holy and elect of God*, Col. 3. 12, 19.

On the Husbands side, Imperiousness. Uncompliance.

He that provides not convenient maintenance, especially for his own house, whereof the Wife is the chief Member, *hath denied the faith of Christ, and is worse than an Infidel*, 1 Tim. 5. 8.

Not maintaining his wife.

Teach Wives to be obedient to their own Husbands, lest if they disobey them, the Word of God, or the Christian Religion, be blasphemed for such disobedience of Women that profess it, Tit. 2. 5.

Disobedience of the wives.

And as for the prohibitions in the relation of *Parents and Children*, what their sanction is, these places will inform us.

Laws in the relation of Parents and Children.

In the last days perillous times will come; for men will be without natural affection, disobedient to Parents; from such turn away, for they are people of corrupt minds, and reprobate concerning the faith, 2 Tim. 3. 1, 2, 3, 5, 8.

want of natural affection. Disobedience in children.

They who provide not for their own house, and especially

Parents not providing for their Children.

for so near a part of it as their own Children are, have denied the Faith, and are become worse than Infidels, 1 Tim. 5. 8.

Provoking them to anger.

Irreligious education.

Fathers provoke not your Children to wrath, and hatefulness of you by a rigorous and harsh Government of them, but bring them up in the nurture and admonition of the Lord, Ephes. 6. 4. Which are part of those Precepts, our obedience whereof is necessarily required to our being accepted as Children of the light, chap. 5. ver. 8.

* Prov. 20. 20.

Gen. 9. 22, 25.

Reproaching Parents.

Contempt, and mocking them.

He that curseth, by reproaching and publishing the shame of his Father and Mother, shall surely be put to death, Exod. 21. 17.

The eye that mocketh at his Father, and despiseth to obey his Mother, although the offence be not come so far as words, but is only a scornful and contemptuous look, a jeering and abusive Countenance; the Ravens of the valley shall pick it out, and the young Eagles shall eat it, Prov. 30. 17.

Robbing them.

He that robbeth Father and Mother, and saith it is no transgression, but an innocent action, in regard he takes nothing but what either is, or one day will be his own; the same is the Companion of a Destroyer, i. e. he deserves to dye as well as a Murderer, Prov. 28. 24.

Contumacy.

If a man have a stubborn or contumacious and rebellious Son, who will not obey the voice of his Father or Mother when they have chastened him; let them bring him to the Elders or Rulers of his City, and to the Gates, wherein were the Courts of Judicature, of his place, and let him be stoned to death, Deut. 21. 18, 19, 20, 21.

Laws in the relation of Brethren and Sisters.

Want of natural affection.

And as for the prohibitions in the relation of Brethren and Sisters, we have their penalty established in these words:

Without natural affection, whom the judgment of God are worthy of death, Rom. 1. 31, 32.

He that provides not for his own, is worse than an Infidel, 1 Tim. 5. 8.

And

And as for the prohibitions in the last relation, viz. *Laws in the relation of Masters and Servants, their sanction is expressed in the places following:*

Masters, give unto your Servants that which is just and equal, knowing that you your selves also have a Master in Heaven (who will recompence your injustice, rigour and unequal Government of them upon your own heads, as Christ has plainly shewed us in the Parable of the Servants, Matth. 18. from ver. 23. to the end of the Chapter) Col. 4. 1. *On the Masters side, Unjustness, and rigour in commanding. Unequal Government of them.*

Masters, love your Servants, forbearing threatening, and what is near akin to it, opprobrious language or railing; knowing that your Master also is in Heaven, who, in judging and punishing such offences as these, is no respecter of persons, Ephes. 6. 9. *Immoderate threatening. Railing at them.*

If any man provide not for his own house or Family, whereof his Servants are one part, he is worse than an Infidel, 1 Tim. 5. 8. *Not maintaining them.*

Weep and howl, O ye rich men, for the miseries that shall come upon you. For the hire of the Labourers, which is of you kept back by fraud, cryeth against you for vengeance, and the Cries are entred into the ears of the Lord, who will most severely punish this injustice, Jam. 5. 1, 4. *Defrauding the hireling of his wages.*

Exhort Servants to be obedient to their own Masters, and not to be unobservant of them, but to give all diligence to please them well in all things. Not answering again, not purloining; not being false or unfaithful in any matter, but showing all good fidelity. These things speak and exhort with all authority, let no man dare, under the pain of Gods high displeasure, to despise thee, Tit. 2. 9, 10, 15. Which things, amongst others, he is bid to teach, in opposition to some who vented contrary Doctrines, who upon the account of those Rules which they gave their Followers opposite to these, are called abominable, disobedient, and to every good work reprobate, Chap. 1. 16. *On the Servants side, Disobedience. Unobservance. Answering again. Purloining. Unfaithfulness.*

Dis honour.
Irreverence.
Publishing or
aggravating
their Masters
faults.

Let as many Servants as are under the Yoke, count their own Masters worthy of all honour, and not despise and dishonour them by their irreverent behaviour, publishing their faults and wounding their reputation; that the Name of God and the Christian Doctrine be not blasphemed or evil spoken of through the contrary usage. If any man teach otherwise, he is proud, knowing nothing, 1 Tim. 6. 1, 2, 3, 4.

Eye-service.
αἰσχροψυχία.

Servants obey your Masters, not with eye-service, but heartily and in singleness or ^d simplicity of heart, without acting double, viz. something whilst their eye is over you, but nothing when it is off you; which you are bound to do, not only out of a dread of your Masters anger, but as fearing God, who will be sure to punish you, although your Master should not take notice of you, Col. 3. 22.

Contumacy.

εὐμενία.

Servants, be not stubborn and contumacious, but subject to your Masters with all fear and reverence; and that not only to the good and gentle, or ^e equitable and moderate, but also to the hasty and morose or froward. For if when you do well and suffer for it, you yet take it patiently; this is truly thank-worthy and acceptable to God. And indeed hereunto are you called in Christianity, to suffer many times unjustly, but still with patience, as Christ did, that hereafter you may reign with him also, 1 Pet. 2. 18, 19, 20, 21.

Thus is our observation of these particular prohibitions plainly necessary unto life, and indispensably required to mercy and salvation. And as for that small remainder of them which are not expressly insisted on in this proof, their necessity is sufficiently evidenced by the indispensableness of the opposite Commands, which in the proof of the affirmative Laws is shown expressly.

As to all the particular Laws then recited in the foregoing Catalogues, whether they be affirmative or negative,

tive, Commands or Prohibitions ; 'tis plain that they are all bound upon us by the severest sanction, no less than our *fears of Hell* and *hopes of Heaven*. They are the adequate and compleat matter of that *obedience* which is to secure for us a happy Sentence. At the last Day we must all stand or fall by them; where they promise, God will bestow rewards; but if they threaten, he will eternally condemn us.

And thus at length it plainly appears what those *particular Laws* are, which under the sanctions of Life or Death the Gospel indispensably binds us to obey. And upon the whole we see, That when we become Christians we are not turned loose and set at liberty to do what we list; but are put under a most strict Rule, and bound up by a most exalted purity, and a most compleat and perfect love. The height of our Duty is answerable to the greatness of our Priviledges and advantages; For as never any people had so much ^{Grace} Luke 12. 48. given to them as we Christians have by the Gospel, so never was there of any so much Duty required.

The poor *Heathens*, who knew nothing more, either of Gods Laws, or of his rewards and encouragements, than they could argue themselves into a belief of by the strength of their own wit and reason; knew nothing of, nor shall at the last Day be condemned for the transgression of several of those Commands which we shall dye for. So far were they from thinking that in the judgment of God *lasciviousness, uncleanness, filthy talk, and obscene jests*, deserved death, that as wise men as any among them did not believe it of ^h *Fornication* and *Whoredome* it self. They were in no fear of being called to account then, and being found liable to eternal punishment; for being

^e Placet Stoicis suo quamque rem nomine appellare. Sic enim differant, nihil esse obscenum, nihil turpe dictu, &c. Cic. Ep. ad Famil. 1. 9. Ep. 22. quæ est ad L. Papyrium Petum.

ⁿ To prevent Adulteries, this sage Cato adviseth to, *Quidam notus homo cum exiret Fornice, Mæste virtute esto, inquit Sen-*

angry

tentia Dia-
tonis, &c. Ho-
rat. lib. I. Ser.

Sat. 2. Ne-

mo hic prohibet,

nec vetat, quin

quod palam est

venale, si argen-

tum est, emas.

Nemo ire quen-

quam publica

prohibet via;

dum ne per fun-

dum septum fa-

cias semitam,

dum tete abstin-

as nupta, vidua,

Virgine, ju-

ventus & Pue-

ris liberis, a-

ma quod lubet,

Plautus de usu

Meretricum in

Curculione,

Act I. Scen. I.

And Cicero

in his defence

of Marcus Caelius:

Vincat aliquando [in adolescentibus] cupiditas rationem, dummodo parcat

juventus pudicitia sue, ne spoliaret alienam, &c. Si quis Meretricis amoribus interdictum juven-
ti putet, est ille quidem valde severus, abhorret non modo ab hujus seculi licentia, verum etiam a
majorum consuetudine ac concessis. Quando enim hoc non factum est? Quando reprehensum? Quando
non permixtum? Cic. Orat. pro M. Caelio.

Upon the account of this Gentile opinion of the

lawfulness of Fornication, and because they reputed it as an indifferent thing, although really

and in it self it were most necessary, it is sorted amongst other indifferent things in the Ca-

nons made for the Gentile World at the Council of Jerusalem, Acts 15. 20, 28, 29.

ⁱ Minerva in Homer, when she advises Achilles to cease the Quarrel with Agamemnon, and
to keep off from fighting and blows; doth yet allow him this liberty, ἀλλ' ἄτοι ἐπέων καὶ
ὀνείδων, Il. α.

^k Nullam aliam Virtus mercedem laborum periculorumque desiderat, præter hanc Laudis & Gloriæ:
qua quidem detracta, quid est quod in hoc tam exiguo vitæ curriculo, & tam brevi tantis nos in
laboribus exerceamus? Cic. Orat. pro Arch. Poet. sub finem.

^l ὁ μὲν οὖν ἡ ὑπαρχόντων περιστοιχέμενος [which is his definition of ἀλλόθεν] μὲν
νδρς ἐνεκα πρᾶσι καὶ οἰκεν, μάταιον δὲ φέρειν μᾶλλον ἢ κακόν, Arist. Eth. Nicom.
l. 4. c. 7.

angry at an enemy, for ⁱ cursing or reproaching, for pray-
ing to the Gods against him, nay nor for other higher acts
of malice and revenge. They never dreamed of being
condemned for censoriousness, uncourteousness, surliness,
malignity, mockery, upbraiding, reproach; and least of
all for scandalizing an ignorant and weak Neighbour, or
not relieving an enemy, for not taking up the Cross, or not
mortifying their own Bodies. ^k Vain-glory and emulati-
on they looked upon as deserving commendation rather
than reproof: and boasting and ostentation, when it had
no mixture of ill design, but was only for boastings
sake, even they who would find fault with it rebuked
only as a ^l vanity, but not as a mortal crime. The most
that any of them could say of these, or of several o-
thers, which it would be too tedious to mention, was
that it would be a point of praise for men to observe
them, but not of duty; they might be advised to it by
a sage Philosopher, but not imposed and commanded by a
Judge and Lawgiver.

Thus dark and defective was that sense of Duty which
governed the heathen World. The priviledg of a clear
and full revelation of it, which God in great degrees
afforded

afforded the *Jews* under the Law of *Moses*, and us *Christians* in the compleatest measures under the Gospel of *Christ*, was a Grace and Favour which he did not vouchsafe them. He shewed, as the Psalmist says, his Word unto *Jacob*, and his Statutes unto *Israel*; but he hath not dealt so with any of the heathen Nations; for as for his Judgments, or those Laws which we are to be judged by, they have not known several of them, Psal. 147. 19, 20.

And since not only the poor and ignorant, but even the more wise and learned sort of Heathens were thus void of knowledge in the simplicity of their hearts, and did not discern several of those to be Laws of God, which every one of us may discern most clearly if we will: although we must stand or fall by them, yet they shall not; but when they are brought to Judgment, they shall go unpunished for their transgressions of them, because they did not know them. They shall not be condemned for acting against they knew not what, nor suffer for the breach of such Laws as were not sufficiently published and proclaimed to them. They that sinned without our Law, shall also perish, not by it, but without our Law, according to the Sentence of such other Laws as are, not ours but, their own; and it is only as many as have sinned in or under our Law, that shall be judged and condemned by the Law, Rom. 2. 12. Whatsoever they may suffer then for their transgressions of their own plain natural Laws, which all of them might have known that had a mind to it: they shall not be punished for their ignorant breach of such as are peculiarly ours, but that part of their offences shall be overlooked, and graciously connived at. For those times of ignorance, saith the Apostle, God winked or connived at, Acts 17. 30.

And as for the *Jews*, although they had a stricter
Rule

Rule and a more perfect Precept, answerable to their clearer light and expresser promises ; yet were many

^m Plus tunc indulgentie erat, & plus licentiae : tunc ejus carnum predicabatur, nunc abstinentia : tunc in omni vita juniorum paucissimi dies, nunc quasi unum jejunium Vita omnis : tunc legis ultio supponebat, nunc patientia : tunc in ministris Lex adversari : tunc accusatori gloriolum porrigebat, nunc Charitatem : tunc etiam carnali illi cebræ Lex indulgebat, nunc evangelium nec aspectui : tunc corporeæ voluptates habebant quandam licentiam, nunc jubentur etiam oculi custodire censorum : tunc ad multas Uxores recipiendas unus Maritorum Lex dilatabat : nunc etiam ad unam excludendam casti affectus devotione constringit. Superest enim, inquit Apostolus, ut qui habent Uxores, &c. 1 Cor. 7. 29, 30, 31. says Salvian of the strictness of the Christian above the Jewish Law, de avaritiâ, l. 2. p. 383. Ed. Oxon. The reason whereof he addes p. 385. Majora solvimus, quia majora debemus. Judei habebant rerum umbram, nos veritatem : Judei fuerunt servi, nos adoptivi, &c.

^a Matth. 19. 8. ^m things still for the ⁿ hardness of their hearts, indulged to them ; for which without repentance we shall smart most severely if we are guilty of them. A man might be innocent in the charge made against him by the Law of Moses, although he should return ill for ill, or ^o retaliate injuries, and curse and pray against his enemies.

^o Matth. 5. 38.

And this their most righteous persons, and greatest Prophets, even ^p David himself, who was the man after Gods own heart, have done frequently. They had no express Law threatening death to bare sensuality and worldliness ; but the very constitution of their Law, which consisted mainly, if not wholly, in temporal promises, seemed much to encourage it. They were in no danger of being damned by Moses for not bearing with the infirmities and weaknesses of their wives,

since their Law it self allowed them to put them away when they did not please them ; yea and, even whilst they continued with them, to marry, and take others to them. For all which, with others that might be mentioned, although we Christians are liable to damnation, yet they were not. For they will be judged at the last Day according to their obedience to their own Laws, not to ours. As many as have sinned in the Law of Moses, says the Apostle, shall be judged by that Law, Rom. 2. 12.

Superest enim, inquit Apostolus, ut qui habent Uxores, &c. 1 Cor. 7. 29, 30, 31. says Salvian of the strictness of the Christian above the Jewish Law, de avaritiâ, l. 2. p. 383. Ed. Oxon. The reason whereof he addes p. 385. Majora solvimus, quia majora debemus. Judei habebant rerum umbram, nos veritatem : Judei fuerunt servi, nos adoptivi, &c.

But as for us *Christians*, we must walk by a more perfect Rule, and live up to a nobler pitch than ordinarily either *Jew* or *Gentile* did; or at the last day we shall be eternally condemned. For take even those Sects among the *Jews*, which in the judgment of St ¹ Paul ¹ Acts 26. 5. are the *strictest* of any in their Religion, viz. the *Scribes* and *Pharisees*; and yet, as our Saviour himself has peremptorily and plainly affirmed, our obedience must of necessity surpass theirs. *Except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the Kingdom of Heaven, Matth. 5. 20.*

In the accounts of our Religion we are guilty and punishable, when no other Law would take hold of us. For by the Gospel of Christ, as we have seen, we shall be damned not only for *Adultery*, *Fornication* and *Whoredom*; but also for *uncleanness*, for *lasciviousness*; nay, for *filthy jests* and *obscene discourses*. We are liable to dye, non only for *drunkenness* and *revellings*, for *gluttony* and *surfeiting*; but also for *carnality*, *sensuality*, and *voluptuousness*. There is enough against us to condemn us, although we do not *kill our enemy*, if we *hate him*, or *rail at him*, nay if we *refuse to do good to him*, to *speak well of him*, or to *pray for him*. We are strictly charged not only that we should not *lie* and *slander*, but moreover that we should not so much as *revile* or *reproach*, or *mock*, or *upbraid*, or *censure*, or *speak evil*. We are severely threatned, not only if we *offer violence* to our Neighbour; but if we are *surly* towards him, if we are *hasty* and *fierce* with him, if we are *stately*, *uncondescending*, or *uncourteous* to him. So far must we be from *fighting* and *blows*, from *seditions* and *tumults*; that under the highest penalties we must abstain from *clamour* and *brawling*, from *debate* and *variance*, from *unquietness*, yea from *pragmaticalness*, or *busying our selves in others mens matters*. We must keep back from *dispo-*

nour, irreverence, and speaking evil of Dignities, whilst we submit to them; as well as from disobedience, and resistance of our lawful Prince in open rebellion. To extort, depress, or circumvent our Brother in any matter, is an Article of our Condemnation, as well as direct theft, and downright robbery. To refuse the Cross, to scandalize a weak Brother, to envy our Neighbours praise, and to be vain-glorious, arrogant, and forward upon all occasions to boast and set off our own; are all mortal sins in the accounts of our Law, and such as subject the impenitent Actors of them to eternal destruction.

These, and all the other instances set down in the foregoing Catalogues, which are too many to mention here, let us plainly see the height of that holiness, and the perfection of that love which we are to live or dye by. Our Law is the most perfect Rule that ever the World heard of; and, as ever we hope for mercy and bliss, ours is to be the most perfect obedience. For as all these Laws, which under the pains of Death we are bound to obey, are most Heavenly and Divine; so is that a most perfect obedience which is indispensably required to them. Which will more fully appear by clearing up what I am to show in the next Book, *viz. What degrees and manner of obedience is indispensably required to them.*

BOOK III.

What degrees and manner of Obedience is required to all the Laws forementioned.

CHAP. I.

Of Sincerity.

The CONTENTS.

The first qualification of an acceptable Obedience, that it be sincere. Two things implied in sincerity, truth or undissembledness, and purity or unmixedness of our service. Of the first Notion of sincerity, as opposite to hypocrisie, or doing what God commands out of a real intention and design to serve him. Of a two-fold intention, actual and express; or habitual and implicate. Of intention in general, and of these two in particular. Where an actual intention is necessary, and where an habitual is sufficient to our obedience. Of the second Notion of sincerity, as it notes purity of our service in opposition to mixture and corrupt alloy. This Point stated, viz. What intention of our good together with Gods service is consistent with an acceptable and sincere Obedience, and what destroys it. Integrity of our Obedience a sure mark whereby to judge whether it be sincere or no.

THE Qualifications which must render our obedience acceptable to Almighty God, and make it avail us unto life and pardon at the last Day, are comprehended in these two;

1. Sincerity.

2. Integrity.

1. To render our obedience to the forementioned Laws of God acceptable and available to our salvation at the last Day; it is necessary that it be *sincere*.

ἡλικεινὸς ἦν.
ἐλὼν κεινόμε-
νος : that be-
ing true, and
not counterfeit,

Sincerity is a ^a true and undissembled service of God, opposite to *hypocrisie*, or a false and feigned pretence of obeying him, when in reality we only serve our own selves.

doth not fear the light, but is willing to be tryed in the brightest Sun. And the Apostle joins these two, ἐν ἀπλότητι καὶ ἡλικεινότητι, opposing sincerity to fraud, and a double heart, and making it the same with simplicity, 2 Cor. 1. 12. And again he joins it with Truth, The unleavened Bread of sincerity and truth, 1 Cor. 5. 8. And so sincerity by the Latine Grammarians is derived from *sincere* and *corde*, as signifying the same with *cum corde*, heartily and unfeignedly.

For we must take notice, that God has been so gracious to us in chusing out the instances of our Duty and of his Commands, as to adopt for the most part those particular sorts of actions into the matter of our obedience, which by the natural Order and Constitution of things make for our own present pleasure, reputation, or interest. And every one of these, from the first and fundamental principle of our Natures, *self-love*, are sufficient inducement to us to practise them, although God had never laid his Commands upon them. So that although we have no kindness at all for God, nor would do any thing for his sake; yet shall we observe many things which he enjoins us, not for *his pleasure*, but our *own*. Thus, for instance, may we be *chast*, and *sober*, and practise all other Vertues that are gainful, not because we love God; but only because we love *money*. We may be *just* and *honest*, and *seemingly religious*; not for the sake of a *Commandment*, but of our *own credit*

credit, because the contrary practice would wound our good Name in the world, and stain our reputation. And now when our own *lusts and vices*, our *carnal pleasures*, and *temporal advantages* strike in after this manner with Gods Laws, and command the same service which he enjoins us; we may pretend, if we will, and as too oft we do, that all is for his sake, and that these performances, which are really owing to our own *self-interests*, come from us upon the account of *Religion* and *Obedience*. And when we falsifie and feign thus, it is flat dissimulation. It is no more but *acting the part* of an obedient and religious man, seeing, like an ^b *A-^b *ὑποκριτής* is joined with Θεοφύλας, Matth. 6. 5.* For on the Stage, we are that person whom we represent, not in *inward truth and reality*, but only in *outward shew and appearance*, which is the very nature of *hypocrisis*. Which is an intimation of its being taken

from publick Plays and Theaters.

But for a man to be *sincere* in Gods service, is the same as really to intend that obedience which he professes. It is inwardly and truly to will and do that for his sake, which in outward shew and appearance we would be thought to do. It is nothing else, as the Psalmist says, but *truth in the inward parts*, Psal. 51. 6; the having our inward design and intention to agree with our outward profession; and being verily and indeed those obedient persons which we pretend to be.

And as for this sincerity of our performance of what God requires, *viz. our doing it for his sake, and because he commands it*: it is altogether necessary to make such performance become obedience, and to qualifie us for the rewards of those that obey. For without it we do not observe ^c Gods will, but our own; his Command

^c *Si pro arbitrio suo Servi Domini obtemperant, nec in iis quidem, in quibus obtemperarint, obsequuntur. Quando enim Servus ex Domini iussis ea facit tantummodo quæ vult facere; jam non Dominicam implet voluntatem sed suam, Salvian. de Gub. Dei. l. 3. p. 79. Ed. Oxon.*

had

had no share in what we did, because it had been done although he had said nothing; so that in our performance of it we served not him, but our own selves. And what has God to thank us for, if we do nothing but our own pleasure? Wherein do we serve him, by acting only according to our own liking? That cannot be charged on him which is not designed for him; and if we do what he commands no otherwise than thus, it is all one as if we had done nothing.

But if ever we expect that God should judge us at the last Day to have obeyed him, we must be *sincere* in our obedient performances. For *the Lord looketh not* ^d *on the outward appearance and pretence, saith Samuel,* ^d *but he looks on the inward intention and design, which is the heart,* 1 Sam. 16. 7. *He saves, as the Psalmist tells us, the upright in heart,* Psal. 7. 10. And again, *As for the upright in heart, they, and they alone, shall glory,* Psal. 64. 10. For it is not from the bare outward appearance and profession, but *from the heart,* says Solomon, that proceed *the issues of life,* Prov. 4. 23. And this is plainly declared in the express words of the Law it self. For it accepts not a heartless service, nor accounts it self *obeyed* by what was never *intended* for it. But thus it bespeaks us: *The Lord thy God requires thee* ^e *to serve him with all thy heart, and with all thy soul.* ^e *For he is a great God, a mighty and a terrible to all that do otherwise, and who in his Judgment regardeth not persons, nor to corrupt him taketh rewards,* Deut. 10. 12, 17. And the Apostle tells the Philippians, that their *being sincere* is the way *to be without offence till the Day of Christ,* Phil. 1. 10.

And thus we see, that to render our obedience acceptable at the last Day, it is absolutely necessary that it be sincere and unfeigned. We must do what Gods Laws prescribe, not only because our own credit or interest

terest sometimes requires it, but because God has commanded it. In all our obedient performances our heart and design must go along with him, before ever he will recompence and reward us.

So that 'tis plain we cannot obey God, either against our will and intention, or without them; seeing our wills and intentions themselves are the very life and soul of our obedience. The prime part of our Duty consists in the directing of our Design: for even that which is done agreeably to Gods Command must be aimed and intended for him, or else it will never be owned and approved by him.

But that we may the better judge of this *sincerity* of our service which is measured by our *intention* and design; we must take notice of a two-fold intention. For it is either,

1. *Actual* and *express*. Or,
2. *Habitual* and *implicite*. Now it is this latter which is always and indispensably required to the sincerity of our service; but as for the *former*, it is not always necessary, though oftentimes it be.

Intention is the tendency of the soul towards some end which it likes, and which it thinks to compass and endeavour after. And this is one prime requisite in the actions of men, and that which distinguisheth our operations from the actions of brute Beasts; for what they do, proceeds from the necessary force of *uncontriving Nature* and *instinct*; but what we, from *reason* and *design*.

And the cause of this difference is this, Because God has given the *brute Beasts* no higher Guide and Commander of their actions, than *appetite* and *passion*, whose motions are not *chosen* with freedom, and raised in them by *reason* and *thought*; but merely by the *necessitating force* of *outward objects* themselves, and those impressions

impressions which they make upon them. For they act altogether through *love* and *hatred*, *hopes* and *fears*; and they *love* and *hate*, not through *reason* and *discourse*, but through the *natural* and *mechanical* *suitableness* or *offensiveness* of those objects which they act for.

But as for us *men*, he has put all our actions under the power and in the disposal, not of *outward things*, but of something within us, even our own *free will*. They are not imposed upon us by the force of any thing without us, but are freely chosen by us; we are not their Instruments, but their Authours; they flow from our own pleasure and undetermined choice.

Now as our actions are at the disposal and command of our wills; so do our wills themselves command and dispose of them, not *blindly* and by *chance*, but always for some *reason*, and upon some *design*. For in *themselves* they are *indifferent*, to make us either *omit* or *act*, *neglect* or *exert* them. And therefore to determine our wills one way rather than the other, to act them rather than to let them alone, they must be moved and perswaded by such Arguments as are fit to win upon them. Now that which can move and gain upon our wills, is only *goodness*. We will and desire nothing but what we think is *good* for us, and which tends some way or other to better and advantage us. For what we believe is *insignificant* and *useless*, we *contemn*; and what is *hurtful* and *evil*, from the first Principle of our Natures, *self-love*, we straightway entertain with *hatred* and *avoidance*, but never with *love* and *good will*. So that whensoever we will and chuse to act, rather than to sit still; it is always for some *end* which we propose to our selves, and by reason of some *good* or other which we expect to get by it. For no man will be at pains for nothing, or labour without aiming at any recompence; but some *end* or *goodness* there must still be,

be, which is to move our wills, and make them choose *rather* to act, than to sit idle. All our Actions therefore are only as *means*, and there is alwayes some *end* or other of them which we propose to our selves to reap from them; something which we like, and which we think they tend to, that makes us employ our Powers in the production of them. And this *eying* or *aiming* at the *End* or *Motive* whereunto we see our Action *tends*, and for the *sake* whereof we *set about it*, is our *Intention* of it.

Thus we see that all our Actions agree in this, that they are chosen for the sake of some end, and exerted upon some intention and design.

But in the *manner* of this Intention there is some difference: For sometimes in acting we actually and expressly think of, and look up to that End or Good which we are moved by, and act for, and operate in direct order, and respect to it; which is an *actual* and *express intention*. But at other times we do not look expressly further than the act it self; but through a settled Intention before made, and, as to its full force in determining of our Wills towards that Good which we act for, yet continuing; we readily do what tends towards it, without ever expressly eying or designing of it. Our former Intention was so full and so effectual, that it has determined our choice of the action so far, as that our Wills need nothing more to make them command that it be done, than to be offer'd the opportunity of doing it. They are sufficiently moved by the *End* for which the Action is to be undertaken, and their *constant temper* and *inclination* is to bend after it. So that when a particular Action occurs, which is to be chosen for the sake of it, they need not *actually* to think of it, and look up to it; but are sufficiently inclined to act in order to it, through their *habitual ten-*

dency and propension towards it. And this being no *express intuition*, and *particular designing* of the end which we act for, but only a *settled tendency* and inclination in the soul after it, which through long *use* and *custom* is become its *constant temper* and *habitual*; it may be called an *habitual*, or *implicit intention*.

Now both these sorts of Intention have their place, as in all our *other Actions*, so particularly in those of *Virtue* and *Obedience*. For sometimes our performances of those things which God requires are *studied* and *deliberate*; we pause at them before we exert them, and think and persuade our selves into the production of them. And in regard the *great motive* or *end* of exerting them, (*viz.*) *Gods command and injunction* of them, is the *great Argument* to win us over to them; when we take time and ponder so, we act through a *particular* and *express intention*. But then at other times we do what God enjoins before we are *aware*; we need not deliberate about it, or argue our selves into the practice of it; but stand ready to perform it as soon as opportunity is offered. And here the will being already inclined of it self to exert the action, because God has commanded it, it needs no arguments to move, nor any *express intuition* of the end to persuade it, but indeliberately chooses to obey out of its own *habitual temper*, and *implicit intention*.

And as for the *cause* of this difference of our *Intention* in doing those things which God commands; it is plainly the *different degrees and perfection* of our *Obedience*. For when our *Virtue* and *Obedience* are of *small strength*, and in an *imperfect degree*; there our *Lusts* have a considerable *Power* with us, as well as our *Religion*; and although they have not force enough eventually to hinder, yet they have so much as will suffice them to contend with, and to oppose the doing
of

of our duty : So that even when we do obey in *this state*, and close with Gods command, it is by a *strife* and a *war*, by *conflict* and *victory*. Now here our wills are in doubt what way they shall determine their choice, for they are canvassed and beset on both sides, both by *God* and by our own *Flesh*, by our *Duty* and our *Appetites*. And to enable *Religion* to prevail with them in this conflict above our *Passions*, there is a necessity of representing all its force, and of setting all its motives before them, that thereby they may be induced to strike in with it, and to choose what it commandeth. But now as for the main *end* and *motive* of all our *Religious Services*, it is *Gods having enjoined and commanded them*. It is for *his sake*, that we perform them ; that we may *endear our selves to him by doing of his pleasure*. So that to enable us to choose obedience to Gods Laws, rather than to our own Lusts, we must set him and his command before us. They are the end for which we are to work, the motive and argument that must bear us out, and make us effectually willing to do what we are required. In this state then of *strong lusts* and *imperfect obedience*, to enable us to choose to do what God enjoyns, when our own Lusts do powerfully incline us to do the contrary ; we have need of an actual thought and intuition of God and his command, which is the great end and motive that must determine us for him, and bear down all that opposition which our Lusts make against him : So that all the obedience which we perform here, is through a *particular and express intention*.

But then on the other side, when our *Virtue* and *Obedience* is of full growth, and we are so accustomed to do what God requires, that now we find no reluctance or opposition to it, but use has made it become, not so much our *considerate choice*, as our *natural*

ral and indeliberate performance ; here our wills are ready of themselves to embrace the instance wherein we are to obey as soon as it is offered : We need not to consider and think our selves into a choice and practice of that which is commanded ; for our natural bent and habitual tendency is towards it, and nothing more is wanting to our performance of it, than our being shew'd it. The Action of Obedience is chosen before it is offered, and all our Principles of working stand ready and prepared for it. For the intention of serving God is confirmed without all reserve ; and the decree of our wills is past already to perform what we have intended ; so that as soon as ever an opportunity for obedience is presented, we have nothing left to deliberate and consider of, but without all doubtings or delay go on to work and practise it. And all this, as I said, is a genuine and direct effect of our Obedience having acquired *great degrees of strength*, and becoming *customary and habitual*. For *Custom*, as it is truly said, is a *second Nature* ; such things as have been long *used by us*, stick as close to us, and flow as *easily*, as *quickly*, as *indeliberately* and *naturally* from us, as those things that are *born with us*. They do not stay for our particular contrivance and designation of them, but run before it. A man by long custome shall have his fingers move so fast upon a *Lute*, that thought it self shall not be able to keep time with them, and answer every stop with a particular intention and command of it. An *habitual Swearer*, when occasion is offered, or without any, will rap out Oaths when he is not aware ; and so little many times was there of actual contrivance and express design in it, that when he hath done he doth not know it. And the case is the same in other *habitual sinners*, whose transgressions, proceeding not so much from a particular and express choice,

choice, as from an habitual temper, and even natural inclination, are unconsidered and indeliberate. And therefore when our Obedience it self is become customary, and use has wrought it into our very Nature; we have no need, upon every return of opportunity, to eye Gods command which is the *end*, and to intend his service as a motive to our wills, to engage them to choose the Action before us which tends to it. We stay not to bethink our selves what it tends to, and who is to be served by it, and after that to intend expressly to serve him in it. No, all these were done to our hands before the time of obeying came, so that now when we have the opportunity, we do not busie our selves in exciting them, but in this habitual state of things, and perfection of obedience, act ordinarily in the force of them, which is obeying through an *habitual* and *implicite intention*.

And now from what has been said of this *Perfection*, and *customariness* of our obedience, being the cause of our obeying only through an *habitual intention*; it plainly appears, that not the *actual*, but *habitual* intention of serving God, is that which is *always*, and *indispensably* required to a *sincere* service of him. Indeed when we *pause*, and *deliberate*, and take several things into our *consideration*, a *particular intention* of his service is necessary to make what we do upon such deliberation an *acceptable obedience*: For if in the deliberation our choice was doubtfull as to the *event*; such particularity of intention was necessary to make us choose the *Action* of obedience; and if it were doubtfull as to the *motive*, when other things *sufficient* to make us act as we did, (as the service of our *Lusts* or *Interests*) concurr'd to it as well as *Gods Command*; then is it necessary to make us choose the *acceptable service* of obedience. But for that intention, I say, which

is not only here in *this* case, or some *others*, but *universally*, and in *all*, indispensably necessary to the *sincerity* of our obedience, it is an *habitual intention*. For the very reason why we do not intend his service *particularly* and *expressly*; but only *habitually* and *implicite-ly*, is because our obedience has arrived to good perfection, and long use and custome has made it, not so much at every turn our considerate choice and contrivance, as our unstudied inclination and very nature. Now this exaltation of *Obedience* into a natural *temper* is so far from rendring it *unsincere*, and making God look upon it as none at all; that in very deed it is the height and perfection of that which his Gospel commands us to aspire and aim at. For there our Duty is expressed by our *being* ^f *born again*, by our becoming ^g *New Men*, ^h and *New Creatures*, and by our being made ⁱ *partakers of the Divine Nature*, and so like unto God himself, who is carried on to all actions of *Virtue* and *Holiness*, not by the motives of Reason and Argument, but by the exact and infinite goodness of his own Nature it self.

^f Joh. 3. 3.

^g Ephes. 4. 24.

Coloss. 3. 10.

^h Gal. 6. 15.

² Cor. 5. 17.

ⁱ 2 Pet. 1. 4.

Mat. 5. 48.

So that in measuring the sincerity of our Obedience by the reality of our intention and design for Gods service, we see that we are not alwayes to exact of our selves a particular and express intention, because God requires it not; but may, and often must, when our Obedience becomes natural and habitual, take up with an intention that is so too.

But for the fuller understanding of this condition of our Obedience, *Sincerity*, we must consider, not only the *reality* and *undissembledness* of our service and intention, which have been discoursed of hitherto, but their *unconruptness*, and *unmixedness* likewise. And this, as well as the former, is sometimes signified by sincerity, which is used to denote, not *Truth* only and *reality*

in opposition to *Fiction* and *Hypocrisie*; but ^k *Purity* ^k Thus *sincervum* also, in opposition to *mixture* and *alloy*. And thus *mel*, is honey we read of the *sincere milk of the Word*, (*i. e.*) the pure without any and unmixed parts of it, or the Christian Doctrine as mixture of wax in it; and *sincervum* is explained freed from all adulterate mixtures of *Gnostick Impurities* and *Jewish Observances*, which were those compositions, wherewith in the Apostles times so many went to corrupt the Word of God, *1 Pet. 2. 2.* by the Grammarians to signifie the same as *sine cera*.

So that to serve God *sincerely* in this sence, is to perform what he commands us *for his sake*, and with a *design to please him*, without mixing therewith any *by-ends* of our own, or *intending* our own *self interests* together with him.

But this we are to understand with much restriction. For it is not all intention of *Pleasure*, *Profit*, or other *Interest to our selves* in the performance of Gods commands which he has forbidden us: We may design to advantage our selves by our Obedience, and be sincere still; provided that this design be only upon those *spiritual* and *eternal advantages* which God himself promises to the obedient; or upon *temporal ones* so far as they minister to Obedience, and are subordinate under it. But that *mixture of intention* only is corrupt and *un sincere*, when together with our intention of *serving God*, we joyn another intention of *serving sin*, or when we design some *temporal ends* as much, or more than we do Gods service, which makes our *self interest*, instead of being *subservient* to Obedience, to become fit to oppose and undermine it.

First, I say, God has not forbidden us all intention of our own advantage in the performance of his Commandments. When he requires us to obey him, he doth not prohibit all Love of our own selves, and regard to our own self interests; which will appear from all these Reasons, both because *some eye at our own good*, and

and respect to our own advantage is of that *nature that it cannot be forbidden us*; because Gods Laws themselves have offered and proposed it to us; because the necessity of our faith to our obedience shews plainly that it cannot be denied us; and because the best men that ever were have not been able to obey without it, and yet their obedience has been most graciously accepted.

First, Some respect to our own good, and intention to advantage our selves by our obedience is of *that nature that it cannot be forbidden us*. It cannot fall under a Law, or be a matter of a Commandment, because it can never be performed.

As for any *one particular* advantage, and self-interest indeed, we may deny our selves in it, and therefore any Law may very well require it. For we have many particular self-interests to serve, and they clash and interfere among themselves; and so long as we are in pursuit of any one, by virtue of it we are able to restrain and deny our selves in any other. And thus *all men* daily deny their *Ease* for their *Interests*, and their *Gain* for their *Liberty*, and their *Liberty* for their *Lives*. And *all good men* daily over-rule that Love which they have for their *Bodies*, by that higher and stronger love which they have for their *Souls*, and deny themselves in any *Temporal* Interests, to secure their *Eternal*. And because all men have this power of denying their own Self-love in small instances, to serve it in greater, and of parting with any goods and advantages of this world, to purchase to themselves incomparably better in the next; God has enacted the *denial of our selves*, in all such particular Interests as hinder our Obedience into a Religious Duty, and made it universally obliging to all the world.

But

But as for the casting off this *love of our selves*, and *respect to our own advantage*, not only as to some particular interests, whilst our eye is upon others, but as to all self-interests *whatsoever*; this in the matter of *Duty* and *Obedience*, no man can perform, and therefore no Law can command it. For in that Constitution of Nature, which God has given us, *self-love* is the *first* and *over-ruling Principle*. It has a share almost in all our actions, and influences all our faculties; so that in all that variety of operations which flow from us, there are very few wherein we have no eye at our own advantage.

In some actions, 'tis true, we are influenced chiefly, and almost wholly by our *love of others*, which is a noble and a generous Principle. For there are several good Offices which we daily do to others, in doing whereof we no way prejudice our selves; and these our *love of others* makes us perform, and our own *self-love* doth not withstand it; which is seen in all the Offices of *humanity* and *common courtesie*. And other things again there are wherein we advantage them, though it be considerably to our own trouble, and our own hindrance: and here, although our own *self-love* oppose it self, yet our *love of them* prevails and over-rules it; as is daily shown in the Offices of *Christian Charity* and *particular friendship*. In these Cases our *love of others* and of our selves are separate; our *kindness for them* shews it self in such things, wherein our own *self-love* is either not concerned at all, or wherein it is opposed and over-powered: so that here we are not influenced and governed by it. And if this were the Case in all our obedient actions, there might be more pretence for performing them purely out of love to God, without mixing therewith any love of our own selves.

But in them quite contrary our *love of God* and of our
G g selves

selves are neither repugnant, nor so much as *separate*; but most closely conjoined. For God hath made the *same things* the matter both of our *Duty* and of our *interest*; so that in *serving him* we do in the highest measure *serve our own selves* too. And in this Case, where our own *self-love* is so much concerned, and has not the love of God to oppose and over-rule it, but to jump in and conspire with it; it is not possible but that we shall be influenced and acted by it. For it naturally issues out upon our own good, and here it has an object in the highest advancement, and there is nothing to hinder or restrain it. So that whatsoever we may do through a bare abstracted love of others, without any regard to our own selves, in those Cases where our own self-love and it are separate, or repugnant: yet in the matter of obedience, where they are so close conjoined, and Gods service is so infinitely our own interest; 'tis plain that we cannot be wholly free from it. For since in obeying we do that which we know is most highly advantageous to us, we are not able perfectly to abstract our thoughts, but we shall intend whether we will or no to be advantaged by it.

And since no man can wholly abstain from intending his own advantage in Gods service, no Law can require it. It is no fit matter of a prohibition, nor capable of being retrenched by a Commandment; being it is at no mans choice whether or no he shall observe it. So that God must work a Change in his own Creation, and form us into something different from what we are, before he can in reason demand it of us.

2. Some respect to our own advantage in performing what God commands is lawful and allowable in us; because Gods Laws themselves do authorize and propose it to us.

God has not required us to serve him for nothing, but

but has offered us an abundant recompence for all our labour, and added such allurements to his Laws as infinitely surpass all the difficulties of our Duty. He has proposed every thing to us that may any way work upon our self-love, and care for our own advantage; whether it be the *promises of good* to intice, or the threats of evil to affright us into obedience.

For thus saith our Law, *Verily, verily*, (I double the Asseveration, that you may give the greater credit to it) *I say unto you, He that keepeth my Sayings or Commands, shall never see death*, John 8. 51. *To my Sheep that follow me, and hear or obey my voice, I will give eternal life*, John 10. 27, 28. *Blessed are they that do his Commandments, for they shall have right to the Tree of Life, and enter in through the Gate into the City*, Rev. 22. 14. But on the other side, *The wrath of God cometh upon the Children of disobedience*, Col. 3. 6. For at the Day of Judgment, *when the Lord Jesus shall be revealed from Heaven with the Guards and Attendance of his mighty Angels*; then will he *in flaming fire take vengeance on them that obey not the Gospel, who shall be punished with everlasting destruction from the presence of the Lord*, 2 Thess. 1. 7, 8, 9.

Thus have we in Christs Laws, to omit other things, a promise made to us of Heaven and endless joys to induce us to obedience; and a threatning of Hell and eternal miserie denounced to us, to make us afraid to disobey. And these make our obedience to become infinitely our greatest self-interest, and render it impossible for us not to serve our own advantage in the highest measure, if we do obey at all.

And since Gods Laws themselves propose such incomparable Arguments, to perswade us to obedience, they can never forbid us to have an eye to them, or to be excited to obedience by them. For the very end why

God annexes such allurements to his Commands, is, that they may be a *motive* to win our choice, and make us *willing* to obey them. But now our wills are moved by nothing further than they desire it, and intend to purchase it. We cannot be drawn by it longer than we have an eye to it, nor can we endeavour after it further than we design to obtain it. For we must always design the end before we chuse the means, since it is only for the sake and hopes of that, that the trouble of these is undertaken. So that if any thing must be the final cause and encouragement of our endeavour, it must be the matter of our intention and design also. And therefore seeing God himself has placed such infinite advantages and self-interests at the end of our Duty, to perswade and excite us to a willing performance of it; 'tis evident he designs first of all that we should have an eye to them in obeying, because otherwise it is not possible that we should be moved by them.

Nay, so far is God from forbidding all respect to our own advantage, in our obedient performances of his Laws; that

3. In asserting so clearly as he has done the necessity of faith to our obedience, he plainly tells us that, If we must obey at all, it cannot be *denied us*.

Faith is a most necessary Principle of all *natural* as well as *Gospel service*. For *without faith*, saith St Paul, *it is impossible* for any man, whether he be Heathen or Christian, *to please God*; because *he that cometh to God in whatsoever Religion, must believe* thus much of him at least, *that he is, and also that he is a rewarder of all them that seek him*, without an eye whereat no man would ever be perswaded to seek after him, *Heb.*

II. 6. And as for the *belief of the Gospel* in particular, which is the *faith of us Christians*; so necessary is it to make us obey the Laws of Christ, that our *obedience,*

ence, as being effected by it, is called the *obedience of faith*, Rom. 16. 26 ; and *disobedient men* in the Scripture language are ordinarily styled *unbelievers*; and *disobedience*, *unbelief*.

But now what is there in our faith so indispensably necessary to effect this obedience, but our belief, as St Paul says, of *Gods readiness to reward us*, and of those *advantageous promises* which the Gospel proposes to us upon our performance of it ? And how is it possible for our belief of them to carry us on to obey, further than we concern our selves for those things which are promised, and intend by such obedience to procure them ? The Gospel indeed has furnished us with all manner of *Motives*, if we will *believe* it, without which it is not possible that we should be moved by it. It tells us of a most *surpassing love* and infinite kindness, which God and Christ have shown to us ; and if we believe this, it is fit to raise in us a most exalted *love*, which will make us *perform* any thing *for their sakes* out of very *gratitude*. Now this is a most *noble* and *ingenuous Principle* of obedience, which although it have *something*, has yet the *least* of *self-love* in it. But it is *weak* and *insufficient*, unable of *it self* to carry us far, and to bear us through our *whole Duty*. And therefore besides it, for a perfect supply of all our wants, we have in it moreover the *greatest good* things, and such as we are most in love with, *promised* to our obedience ; and the *greatest evils*, such as we most fear, *threatned* if we disobey. And if we believe *these*, we must take obedience to be our *highest*, not *service* only but, *self-interest* ; and that no *temptation* can either *promise* or *threaten* so much to our own *self-love*, as God doth. And this indeed carries us through all, and makes us obey intirely. It overcomes every difficulty, and overballances all contrary inticements. But this it doth only so
far

far as we intend to purchase all those surpassing advantages by our obedience which infinitely exceed all those other inticements that are attained by men who disobey.

And as this respect to our own advantage in our obedient performances is nothing more than the condition of our Nature absolutely requires, than the necessity of Faith supposes, and than Gods Law it self offers and proposes to us ; so neither is it any thing more

4. Than the best men have always used, who yet were graciously accepted upon such obedience. For just *Noah* obeyed Gods Law through the fear of that destruction which it threatned, and with a design of escaping it himself, when all the wicked of the World should be overwhelmed in it. *Noah*, saith the Text, was moved with fear to the preparing of his Ark, as God had commanded, and to the saving of his house thereby. And for that very reason, because he believed Gods threatning, and was effectually afraid of it, he is in that very place called an *Heir of the righteousness which is by Faith*, Heb. 11. 7. The obedience of *Moses* is ascribed in plain words to his design upon those rewards which God had promised, and which he hoped to compass by it. For he had respect, saith the Apostle, to the recompence of reward, Heb. 11. 26. And to put it beyond all doubt that this respect to our own advantage in our performance of Gods Laws, is not only the necessity of some men, but, as I said before, the very frame and constitution of the humane nature : we are told that it was found in it in the highest advancement, which it either ever did or possibly can receive ; I mean in our Saviour *Christ* himself. For even of his obedience, and of the highest instance of it, his death it self ; the Apostle assures us that it was performed through

through a design upon *his own advantage*, as well as upon *that Glory* which would thereby redound to God. It was, says he, *for the sake of the joy that was set before him*, that he endured the Cross, and despised the shame of it, Heb. 12. 2.

Thus upon all these accounts it appears, that *the having respect to our own advantage in our obedience to Gods Laws*, is not only an *innocent*, but an *absolutely necessary* thing. God can never be offended with it, because the *necessity of our nature requires it*, because *his own Laws propose it*, because *our faith is made effectual by it*, and lastly because *the best men that ever lived have stood in need of it, and obeyed through it*.

And since some respect to our own good, and intention of our own advantage in Gods service is so plainly lawful; that surely must be such where the good things which we intend for our selves are only those spiritual and *eternal advantages* which his *own Law* has *promised to the obedient*, or other *temporal ones*, so far as they *minister to obedience*, and are *subordinate under it*.

For the *spiritual and eternal advantages* which we are to reap by our obedience, they are *the forgiveness of our sins*, the *peace of Conscience*, the *assistance of the Spirit*, and the *joys of Heaven*; together with deliverance from all the contrary evils of *guilt and Hell*. And these God himself has *expressly promised to us upon our obedience*, to *persuade us into a performance of it*. He uses them as Arguments to us to gain our *choice*, which they must do by actuating our *intention*. He proposeth them to our *aims*, that they may enliven our endeavours; and annexes them to our obedience for this end, that we may be won to perform it for *their sakes*, when we should not barely for *its own*. So that it must needs be *lawful* for every man to *intend* these in Gods service,
because

because God himself has *proposed* them *expressly* in his Laws to every mans *intention*.

And as for the temporal advantages which accrue to us from Gods service, they are *length of days*, and *health of Body*, and *riches*, and *honour*, or *good reputation*; with a freedom from all the opposite evils of *sickness* and *death* and *shame* and *poverty*. And these also are *promised* to the obedient. *Let thine heart keep my Commandments*, saith Wisdom; *for length of days, and long life, and peace shall they add unto thee*, Prov. 3. 1, 2. And as *length of days* is in her right hand, so in her left are *riches and honour*, ver. 16. *The memory of the just shall be blessed, when the name of the wicked shall rot*, Prov. 10. 7. *There neither is, nor shall be any want to them that fear the Lord*. For though the *Lions*, that seem best able to get it, and are most careless how they come by it, *do lack, and suffer hunger*; yet *they that seek the Lord shall not want any good thing*, Psal. 34. 9, 10.

But if there were no express promises of these temporal advantages proposed to us upon our obedience in *God's Word*; yet were it enough to warrant our intention of them, that God has annexed them to it in the very order of things and course of Nature. For according to the ordinary course and constitution of the World, *Sobriety*, *Justice*, *Peaceableness*, *Diligence*, and other instances of *Vertue* and *Obedience*, are naturally fitted to bring down all these temporal advantages upon us. And this Course of Nature and Order of things is of Gods establishment. It is as much his appointment, as are the promises and revelations of his Gospel. For he is the Authour of the *World*, as well as of the *Bible*. He made the Frame and Order of it to be what now it is, and after he had formed it, *he saw that all was very good*, Gen. 1. 31. His *Word* and
Works

Works are both his own, and the *advantages* of *Vertue* and *Obedience* in the *one* are as much of *his appointment* as in the *other*.

So that as for our *temporal advantages* also, which are much improved and ministred to by our obedience, they are such as God has given us for *motives* and *encouragements* in his service. He has set before us things *present* as well as *future*, to quicken us in our performances of his Commandments, and has appointed us to intend both, because otherwise it is not possible that we should be quickened and excited by them.

But the only thing which we are to take care of in this matter, is, that as these *temporal advantages* are *established by God*, whether in the *course of Nature*, or in the *express revelations of his Word*, as *motives* and *inducements to Obedience* : So we use them accordingly as *helps* and *instruments* to enable us to obey. We must make them *assistant* and *subservient* to those *Laws* which they are annexed to; they are to *minister* to them, but by no means to *exalt* themselves *above* them, or to make *against* them. For they are offered and authorized by God no further than they make for him; Obedience to his Laws is the chief thing which he intends; and these good fruits and advantageous effects of it, are laid only as baits and allurements to excite us on to it. But if once they *lose* this *service-ableness* and *subordination* to the *doing* of Gods will, they *lose* all that can warrant them, and all the place which he has assigned for them; and make our *performance* of Gods Commands to be *no Obedience* to him, nor to give right to any recompence or reward from him. For, as I said, then

Secondly, our *intention of our own advantage* in Gods service is *forbidden*, and renders our *obedient performances* *corrupt* and *unsincere*; when together with our

intention of serving God, we joyn another intention of serving sin; or when we design some temporal ends as much, or more than we design Gods service, which makes our self-interest, instead of being subservient to obedience, to become fit to oppose and undermine it.

Sometimes, I say, *together with their intention of serving God, men joyn another intention of serving sin.* And this is done in these and the like cases; (*viz.*) If a man *prosecutes a malefactor*, which is an action agreeable to the command of Justice, out of the sinfull end of *spite and revenge*, as well as out of a purpose of *Obedience*. If a *Priest shall take Confessions* from women with a design of *Lust*, as well as of *Religion*. If a man shall be *temperate and sober, chaste and industrious*, out of a principle of *covetousness*, as much as out of *Duty*. If he do, as our Saviour tells us the Pharisees did, *make long Prayers*, and other *professions of Religion*, to enable him the better and without suspicion to *devour widows houses*, as well as to *serve God*. In these instances, and in all others that are like unto them, there is a mixture of *light and darkness, of good and evil design*. Men joyn God with *Belial*, and *Obedience* with something of a quite contrary nature, *intending at once to serve both the Lord, and their Sins too.*

But as for their performances which flow from such a mixture of design as this, they will in no wise be owned as an *obedient*, but punished as a sinfull service. For that *evil motive* which is mixed with the good, is such as God has *expressly threatned*. He has plainly declared that he will damn men eternally for *Revenge*, for *Lust*, for *Covetousness* and *Rapine*, and for all those *actions* that proceed from them. So that as for such *performances* as arise from such *sinfull principles*, they are *judged* already, and the dreadfull sentence is long agoe gone out against them.

And then as for their *mixing* this damnable design of *sin*, with a design of obedience to God in the same action; so far is that from *lessening*, that it is rather an *aggravation* of their crime. For it adds to all that evil which it contains within it self, a *prophanation* also of what is *holy*, or an *abuse* of what is *sacred*; and together with the *service* of the *sin*, joyns an *immediate* and *direct* affront of God too.

At other times, I say, men design some *temporal ends* for themselves as *much*, or *more* than they design Gods service. And this also renders their performances *unsincere*, and qualifies their own *temporal self-interests*, instead of being *subservient* to obedience, to oppose and undermine it.

Their *temporal advantages* they intend sometimes as *much* as they do Gods service. They make them equal and co-ordinate, and are moved by the one as much as by the other. Their love for the world is as great as their love for God, and they are induced to perform what he commands them as much for its sake, as they are for his.

Now this is an indignity which God will by no means endure. For it is plainly an *intolerable degradation* of him, and a bringing him down to nothing more than an *equal amiableness* with those *earthly pleasures*, and *temporal interests*, which we joyn in *co-ordination* with him. It is a setting up the world for his rival, and making the Creature equall in our estimation to him who is the Creator and Lord of all. But the peremptory words of his Law are, -----Thou shalt have no other Gods before me, or in my presence, *Exod.* 20. 3. He will be served and respected *above* all; and to bring other things into competition with him, he looks upon to be the same thing as to renounce him. For he is *jealous* of the *preheminence* of his service above

all other things, as a husband is of his wives love to him above all other men ; I the Lord, saith he, am a jealous God, Exod. 20. 5.

And since *this intending of our temporal advantages equally to Gods service*, is looked upon to be so great an affront and degradation of him ; the making them superior to him, and being won more for their sakes than for his, must do so much rather. For this is a setting up other things above him, and is like making and serving of another God. Upon which account, as some expound it, Covetousness, which is a loving and serving of Riches more than God, is called Idolatry, Col. 3. 5.

And when any Temporal Interest of our own has got as great power over us, or greater than God himself has ; as it makes for the performance of his Command at one time ; so will it at another be as ready to make against it. For although our Duty and our Interest do ordinarily strike in together, yet always they do not ; but are sometimes divided. And then this hank, which our own advantage has got over us, will not determine us for God, but contest with him. It will make us neglect his Service, that we may serve our selves ; and carry us on to transgress his Commands, whensoever we may thereby promote our own worldly interests.

So that the intending to serve our sins together with our intending to serve God ; or the intention of our own temporal interests in a degree either equal or superior to our intention of obedience to him ; by both which ways all worldly advantages are qualified to oppose him : this mixture of intention, I say, makes our performance of his Commands to be no acceptable obedience, but an unsincere service, and a damning sin.

As for that unmixedness of intention therefore which is implied in sincerity, and which is necessary to the acceptance of our obedience of all the forementioned Laws ;

it excludes not *all intention* of our own advantage together with Gods service. No, to have respect to the *spiritual* and *eternal* advantages which in Gods Laws themselves are expressly promised to our obedience, is *always lawful*: and to have an eye upon those *temporal* advantages which will accrue to us by obeying is *lawful* so far, as we intend them, not in a degree, either equal to Gods service, or superior to it, by both which ways they are empowered to *undermine* it. But then only our *mixing a design of our own self-interest*, together with our *design of serving God*, makes our service *unsincere* and our *damning sin*, when together with our *design of serving God* we join a *design of serving sin*; or when we *design some temporal ends of our own as much, or more than we design obedience unto him*.

And therefore it is a vain fear wherewith many good people are wont to perplex their souls, when they *doubt of the sincerity of their obedience*, because it was performed with an eye at their own advantage; through their fears of Hell, or their hopes of Heaven. For whatsoever some, out of a *mistaken zeal for God's honour*, may have said to the contrary; this is not only *innocent*, but, as I have shewn, plainly *necessary*. If they scruple at this, they must scruple eternally. For it is not their *choice*, but their very *Nature* to act *thus*, and they cannot help it. This, I say, is their very *Nature*, and they must *leave off* to be men before they can get quit of it. Men may *speak loftily*, and talk of obeying *purely for God's sake*, without seeking any thing at all for *themselves*. But this is *mere talk*, and *empty rant*, that can never come *beyond words*, or appear in *action*. For they must be made something else than what they are, before they can *practise* it. If any man doubts then whether God will accept his obedience, because in obeying he had an eye at his own self interest; he doubts

doubts whether God will accept him because he obeys as a man. *Noah, and Abraham, and Moses, nay Christ himself might have doubted at this rate ; for in their obedience they all intended their own good as well as God's Glory, and had respect unto the recompence of reward. If this be a sufficient ground of scruple, every Christian man must of necessity scruple without end. For all our obedience is an obedience of Faith ; and our faith or belief of Heaven and Hell makes us chuse to obey, in making us first to intend by such obedience to obtain the one, and escape the other. So that either our own nature, and Christ's Gospel must be changed into something different from what they are : or we must acknowledge that such honest intention of our own good, as I have mentioned, is lawful for us in God's service, since it is made so necessary and unavoidable for us in the one, and so much encouraged by the other.*

And thus at last we see what is the first requisite to an acceptable obedience, *viz. sincerity*. And that it implies both the *reality* of our intention in Gods service or our performing it truly for Gods sake, as we pretend to do ; and also the *uncorruptness* of it, or our performing it for his sake more than for any thing else whatsoever, and without regard to any other advantages of our own, than such as are allowed by him, and are subordinate under him.

But in regard the *degrees* of our *intention* and *design* are not so *obvious* and easily discoverable in themselves, but are better known to us in their *fruits* and *effects* than in their *own natures* : for the greater ease in judging whether we do intend God's Service *most* of all or no, I shall, before I conclude this Point, lay down a *plain* and *certain* mark, whence any man of common apprehension may easily discern whether he doth indeed design God's service *most*, and whether his heart and obedience be *sincere* or no. And

And the Rule which I shall lay down whereby certainly to try and examine that, is this, *If our obedience be intire, it cannot but be sincere likewise.* For he that obeys God in *all times* and in *all instances*, cannot but serve him with both these *ingredients* of sincerity, *viz. Truth and Preheminence.* He must needs *intend* God's service *really*, and *above all*; who *intends* it so, as to *serve* him *constantly*, and *universally*. And the reason is this, Because although our *temporal interest* and present advantage be for the *most part* united with Gods service, yet *always* it is not; but *sometimes* in *all instances* of obedience, and at *most times* in *some*, it is *separated* and *divided* from it. So that as long as we are true to our own Principle of acting, which we may safely conclude we always are, if we either design not God's service at all through *hypocrisie*, or design it not above all through a *corrupt mixture of intention*; at *those times*, when these instances happen, we shall not be *acted* by the *Command*; but through the *love* of our *own interest*, which we intend *really*, and design *more*, we shall certainly *act against* it. For our *actions* go where our *wills* lead them; and our *wills* always follow that which is the *prevailing motive* to them, and has most power with them. And therefore if we still chuse *God's service* in *all its parts*, and in *all times*, whether it make for our *present advantage*, or *against* it: we may be assured that we *intend* his service *truly*, and also that we *intend* it *most*; since we *serve* him when no *bye-interests* of our own can be served, and *disserve* all other *interests* for his *sake*. He must needs be our *highest aim*; because, where we may *please* him, though no *secular advantages* concur, we chuse *any thing*; and where he would be *offended*, though *all other advantages* invite, we chuse *nothing*.

So that in the matter of *obedience*, our *integrity* is the
great

great and last measure of our acceptance. And if upon examination we find that our obedience is *intire*, we need not doubt but that it is *sincere* also.

And this is that very *mark*, from which, according to that version of the Psalms which is used in our Liturgy, the Psalmist himself concludes concerning the obedience of the Israelites. For he collects it to have been a *dissembled* and *unsincere*, because it was not a whole and *intire* service. *They did but flatter him with their mouth, saith he, and dissembled with him in their tongue; for their heart was not whole or intire with him.* Psal. 78. 36, 37.

To clear up this enquiry then, *What qualifications of our obedience to all the forementioned Laws of God, must render it acceptable to him, and available to our salvation at the last day; I shall proceed to discourse of the second condition of all acceptable obedience, viz. integrity; of which in the next Chapter.*

CHAP. II.

Of the second qualification of all acceptable obedience, viz. integrity.

THE CONTENTS.

Of the second qualification of an acceptable obedience, viz. integrity. The Notion of integrity or uprightness. A three-fold integrity. Of the integrity of our powers and faculties. Or of the obedience with our minds, affections, wills, and bodily powers. How God is to be obeyed with the first faculty, our minds or understandings. God is to be obeyed with the second faculty, our affections.

affections. This Question stated, How God and his Laws, which are spiritual things, are proportionate objects for our love and affections, which are bodily faculties. Of the difference betwixt our love of God, and of the World: that this is more warm and sensible; that more lasting and powerful. An account of what measures of obedience in our minds and affections, is necessary to the acceptance of our service. That contrivances and consultations for evil things, and such mere apprehensions as are particularly forbidden, are deadly and damning: but that all other bare apprehensions; and that all our affections after good or evil things will be rewarded or punished, not merely for themselves, but only as they are Causes and Principles of good or evil choice and practice. God to be obeyed with the third faculty, our wills. He cannot be served without them. Men are guilty of sin if they chuse it and consent to it, though they cannot act it. All this service of our inward faculties is in order to our outward works and operations.

I*ntegrity of obedience is such a perfection and completeness of it, as excludes all maimedness and defects. Which is well intimated by St James, when he explains intire by wanting nothing; Let patience have her perfect work, that ye may be perfect and intire, which you will be by wanting nothing, Jam. I. 4.*

And this in another word is ordinarily expressed in Scripture by uprightness. For in the most common Metaphor of the holy Books our course of life is called our way; our actions, steps; and our doing, walking. And, to carry on the Metaphor, our course of obedience is called our right or straight path; our course of sin and transgressions a crooked path; our committing sin, stumbling and falling; and our doing our duty, walking up-

rightly. So that for a man to be *upright in God's ways*, is, not to *stumble or fall by sin and disobedience*; i. e. to be *perfect and intire*, or *wanting nothing in our obedient performances*.

Now this *integrity or uprightness* which is necessary to our *obedience* that it may stand us in stead at the last Day, is *three-fold*.

1. An integrity of our *powers or faculties*, which I call an *integrity of the Subject*.

2. An integrity of *seasons and opportunities*, which is an *integrity of Time*.

3. An integrity of the *particular Laws of Duty*, and instances of obedience, which is an *integrity of the Object*.

And all these are necessary to render our performance of God's Laws an acceptable service. For if ever we expect that he should reward our obedience at the last Day, we must take care beforehand that it be the obedience of our *whole man*, in *all times*, to the *whole Law* of God. To begin with it.

1. That our obedience of the forementioned Laws may avail us to life and pardon at the last Day, we must take care to obey with *all our powers and faculties*, which is an *integrity of the Subject*. And for this the very Letter of the Law is express. For when the Lawyer asks, *What shall I do to inherit eternal life?* Christ sends him to what is written in the Law, and repeats that to him for an Answer; *Thou shalt love (and serve, as it is Dent. 11. 13.) the Lord thy God with all thy heart or will, and with all thy soul or affections, and with all thy strength or executive and bodily powers, and with all thy mind or understanding, Luke 10. 25, 26, 27, 28.* Obedience with all these powers and with our whole Nature, is the means of life, and the indispensable condition of our eternal happiness.

First,

First, We must keep all Gods Commandments with our *minds* or *understandings*. It is a dangerous conceit for any man to phantasie that he may be as *sinful* as he will in his *thoughts*, so long as he only *loves* and *chuses*, projects and contrives for the forbidden instance in his *mind*; but doth not proceed so far as to obey it in his *outward practice*. For at the last Day we must be called to account, and justified or condemned by the *counsels* and *imaginations* of our *minds*, as well as by the *works* of our *lives*. For not only the works and practice, but also *the thoughts of the wicked*, or of wickedness, are an abomination to the Lord, Prov. 15. 26. *The thought of foolishness is sin*, Prov. 24. 9. And since God forbids and hates them; as ever we hope for his favour, we must repent of them and forsake them. Let the wicked man forsake his *thoughts*, saith the Prophet, and turn them from his sin unto the Lord; and then he will have mercy upon him, and abundantly pardon him, Isai. 55. 7. For the warfare that God has set us, after which we are to attain the reward of eternal happiness, is a casting down *imaginations*, as the Apostle tells us, and bringing into captivity every rebellious thought to the obedience of Christ, 2 Cor. 10. 4, 5.

In particular, this obedience of our *minds* to the Law of God must be, as a doing what he enjoins, so likewise a keeping off from every thing which he forbids.

First, In our *imaginations*. We must not phantasie it in our minds with love and delight, nor indulge to any thoughts of it with such pleasure as may be a bait to our choice, and weaken our averfaction and hatred of it, and thereby ensnare us into the practice of it. Our warfare, as we have heard from the Apostle, must not be against *actions* only, but against *imaginations* also, and *ensnaring phancies* of evil; casting down rebellious

imaginations, and making every thought obedient to the Laws of Christ, 2 Cor. 10. 4, 5. And in the old world, when the imaginations of mens thoughts were always evil, it repented the Lord that he had made man, inasmuch as he resolved to destroy him, Gen. 6. 5, 6, 7.

Secondly, In our counsels and contrivances. We must not study what means are fittest, what times are best, and what manner is most advantageous for the acting of our sins. They must no more have our care and contrivance, than our service and obedience. For if we cast about in our thoughts, and consult about the most commodious way of committing any sin; although all our designs be defeated before we come to any effect, yet shall we be damned for our contrivance, as well as we should for the compleat action. And this our Lord himself has plainly determined in one instance, and the Case is the same in all the rest. For of the contrivances and machinations of murder he assures us, That they, as well as murder it self, are of the number of those things which pollute a man, and so utterly unfit him for Heaven, where nothing can ever enter that is polluted or unclean. Out of the heart, saith he, proceed evil thoughts or a murderous machinations, and besides them, compleat murders, adulteries, &c. and these defile the man, Matth. 15. 19.

^a διαλογισμοὶ
πονηροί.
Which being
set immediate-
ly before εἰς τοὺς
ὀφθαλμοὺς,

and the sins here being reckoned up according to the order of the ten Commandments, determine the wicked machinations to this particular, viz. murderous only.

And as for that particular sort of contriving for sin, which is the height and perfection of villany; viz. *the inventing of new, and before unknown ways of transgressing*: it, of all others, is sure to meet with the severest punishment, and to thrust men down into the deepest Abyss of Hell. Of this sort are all *invention of new Oaths, new Nick-names or evil speakings, new frauds and methods of couzenage, new incentives of lust, new modes*

modes of drinking, and arts of intemperance. But of these, and of all others that are like unto them, God will one day exact a most rigorous and terrible account: For *he that deviseth to do evil, saith Solomon, although he himself doth not act, but only devise it, he shall be called and dealt with as a mischievous and wicked person,* Prov. 24. 8. And St Pauls words are full to this purpose. For he tells us expressly, that in the judgment of God *inventers of evil things shall be declared worthy of death,* Rom. 1. 30, 32.

As for our *minds or understandings* then, they are one faculty which is plainly implied in the *Integrity* of our service, and without the obedience whereof at the last day God will not accept us.

And another faculty implied in it likewise is,

Secondly, Our Soul or Affections. It is a vain thing for any man to love and set his heart upon any particular sin, and yet for all that to expect that God should love and reward him. *If I regard iniquity in my heart, saith the Psalmist, the Lord will not hear me,* Psal. 66. 18. *No man, as our Saviour sayes, can serve two masters, for if he love the one, for his sake, when their interests enterfere, he will hate the other; so that we cannot serve God, if with our affections we continue to serve sin,* Mat. 6. 24. To pretend obedience to God, and yet to love what he forbids, to make a show of his service, and yet in our very hearts to hanker after his vilest enemies whom above all things his soul abhors: this surely is not *honestly to serve, but grossly to colloque, and flatly to dissemble with him.* For in very deed, if any man love sin, he sides with Gods enemy; but for the service and fear of the Lord, *it is to hate evil,* Prov. 8. 13. If ever we expect that God should accept our works, we must offer up our affections with them. For if our hearts go along with our lusts, whilst our practice

ctice is against them; we serve God only against our wills; we submit to him as a *slave* doth to a *tyrannous* Lord, not through any kindness for him, but through a hatefull fear of him. We utterly dislike what he bids us, but yet we do it, only because we dare not do otherwife. But now this is such a way of performing obedience, as God will never endure to accept of. For he scorns to be served by a slavish fear, and an unwilling mind; he will never look upon a heartless sacrifice; but it is the affection that we do it with, which makes him set a price upon any thing that we do; and our love that he regards more than our performance. For this is that very thing which was thought fit to be mentioned in the command it self. *Thou shalt love the Lord with all thy heart, with all thy soul, and with all thy mind*, Mat. 22. 37.

'Tis true indeed, we do not find our *affection* so quick and sensible for God and his Laws, as it uses to be for the things of the world, neither can we reasonably expect it should. For our affections are *bodily powers*, and it is their very nature, as *Philosophy* instructs us, to be a *vehement sensation upon some certain commotions of our bodily spirits*; so that God and his Laws, which are things *immaterial and insensible*, are no proper and proportionate object for them. For it is only *matter* that is able of it self to *affect matter*; and *material and sensible objects*, which can excite our *material and sensitive passions and appetites*. One bodily faculty is no more fit in its own nature to be moved by a spiritual object than another: and we may as well expect that our eye should see, or our fingers handle it; as that our *affections* should of themselves issue out upon it, either to love, or desire, or delight in it.

So that considering things barely in themselves, I say, and the *natural agreeableness* that is betwixt them, which

is the ground of their *natural operations* ; it is only *bodily pain* or *pleasure* that is of it self fit to move our *bodily passions*. But as for *spiritual* and *insensible objects*, such as *God* and *Virtue* are, whatever fitness to work upon our *affections* they may have upon *other accounts*, yet in themselves they have *none*. *Virtue* and *Obedience*, which are *spiritual* things, may gain upon our *wills* and *understandings*, which are *spiritual* and *rational faculties* ; but upon our *bodily appetites* and *affections* for their own sakes barely they never can.

But that which makes our *affections* to issue out upon *God* and *Virtue*, is not the *spiritual* nature of *God* and *Virtue* themselves ; but those *sensible* and *bodily* things which *flow* from them, and are *annexed* to them. For although *God* be *immaterial* in himself, yet infinite are those *material* and *bodily delights* which we receive from him. And although *Virtue* and *Obedience* are in their own natures *spiritual* and *insensible*, yet exceeding great, and exceeding many are the *sensible goods* and *pleasures* that are *annexed* to them. For *Heaven*, and *eternal life*, which are *promised* to our *obedience*, will give a *full delight*, not only to our *souls* and *spirits*, but even to *all our senses* likewise. It will endlessly entertain our *eyes* with most *splendid sights* and *glorious objects* ; it will feast our *ears* with *melodious songs*, and most *ravishing hallelujahs*, and refresh our *whole bodies* with a most *exalted* and *everlasting ease* and *pleasure*. As on the other side, *hell* and *eternal misery*, which are the *established punishment* of all *sin* and *disobedience*, will bring not only upon our *spirits*, but upon our *bodies* too as full a scene of most *exquisite pain* and *sorrow*. For so violent and intolerable will the torments of our *bodies* there be, that *God* could find nothing too high to set them out by, but has expressed them by one of the most *raging* and *tormenting* things in nature, *eternal fire*.

Now

Now as for *Heaven* and *Hell*, they indeed are such things as can of *themselves* stir our *affections* and *bodily passions* with a witness. When they are set before us, they are able to make us *love God* and our *Duty* above all things else, and to *hate* nothing so much as *Sin* and *Disobedience*. For no *Sin* can promise us so much *bodily delight*, as is to be enjoyed in *Heaven*; neither can *Obedience* in any *possible* instance expose us to so great *bodily pains*, as the damn'd for ever undergo in *Hell*. So that when once *Heaven* and *Hell* are *proposed* to our *affections*, and act upon them, they will prevail with them more than any thing else can, and make nothing so *dear* to them as the *performance of their duty*, nor any thing so *hatefull* as the *transgression* of it.

And thus may *God* and *Virtue* become a fit object even of our *bodily passions*, and a most *cogent* matter of *love*, *desire* and *joy*; as on the contrary *sin* and *wickedness* are of *sorrow*, *flight* and *hatred*. They are most powerfull to excite all these *affections*, although not in their *bare spiritual selves*, yet in their *bodily dependants*, and *annexed consequences*. For the *greatest* *bodily joys* shall one day crown our *Obedience*, and the *acuteſt* *bodily torments* will certainly befall us if we *disobey*. And these, although as yet they are at a *distance*, and *future* to us, are most fit to work upon us, and most strongly to affect us. For we are *Creatures* endowed with *understanding*, and have *Reason* given to us to set future things before us, and to think our selves into passions and affections, and not to be *idle* and altogether *passive*, like the brute and unreasonable *Creatures*, and suffer the bare force of *outward* and *present* objects to excite them in us: So that with our *bodily affections* we may *love*, and *delight* in *God* and *Religion*, which are *spiritual* things, because of their *bodily joys* and *attendants*; and *sensibly* *hate* and *grieve* at our *sins* and *disobedience*,

disobedience, which are *moral* and *immaterial* evils; because of their *sensible* pains and punishment. And we may *love* the *one* and *hate* the *other* above all things else, because no *bodily joys* are in any the least comparison so great as those which are laid up for the *good* in *heaven*, nor any *bodily pains* so tormenting, as those which are prepared for the *damn'd* in *hell*. And since God has given to our *bodily affections* even in their *own way*, the *greatest motives* to *love him* above all, and above all things to *hate sin*; it is the highest Reason that he should require it of us, and demand the *preeminent service*, not only of our *spirits*, but also of our *lower soul* or *affections* also.

But although our *bodily affections*, when they are employed about *Vice* and *Virtue* which are *spiritual* things, by reason of this *supereminence* of *sensitive* rewards in the *one*, and punishments in the *other*, be more *strong* and *powerfull*, yet are they not, as I said, so *warm* and *sensible* as they use to be, when they issue out upon *sensible* and *bodily objects*. We *feel one* in our own souls, and are affected in them much more violently, than we are in the *other*. And that it must needs be so is plain: For our affections for *worldly* things are raised in us by the *things themselves*, and by those impressions which they make upon us; and they act to the *highest*, and according to the *utmost* of their power. But our *affections* for *spiritual* things are to be raised in us by our own *Reason*, we are to argue and think our selves up to them, and our thoughts are *free*, and go no further than we please to suffer them. And indeed we find so much difficulty in fixing them upon any thing, and there are so many other things obtruding daily upon them to divert and call them off from these; that we seldom stay so long upon them, or are so well acquainted with them, as to be wrought up into a ve-

ry *warm* and *inflamed* affection for them.

Besides, what is the chief Reason of all, that *Good* and *Evil* in *worldly* things which *affects* us is *present* with us, and therefore our passions *for*, or *against* them are raised in us by our *sense* and *feeling*. But as for *spiritual* things, and those *bodily* joys and sorrows that are *annexed* to them, for the *sake* whereof we are *sensibly affected* with them; they are not *present* with us, but future and at a distance; and therefore our passion for them cannot be raised by our *sense*, whose object are only *present* things, but meerly by our *fancy* and *imagination*. But now as for the *sensible warmth* and violence of a *passion*, it is nothing near so *quick* when it is excited by *fancy*, as when it is produced by *sense*. For no man is so *feelingly affected* with *hearing* a sad story, as he would be by *seeing* of it. A man will be moved abundantly less by *imagining* a battle, a murder, or any other dreadfull thing, than by *beholding* it: And the reason is, because the impressions upon our *sense* are *quick* and *violent*, and their *warmth* is communicated to our *affections* which are raised by them: whereas our *imaginations* are *calm* and *faint* in comparison, and the *passions* which flow from them partake of their *temper*, and are more *cold* and less *perceptible*: So that our passions for *worldly* things being passions upon *sense*, and our passions for things *spiritual* with their *bodily* pain or pleasure annexed, being only upon *fancy* and *imagination*; we must needs be more *warmly* and *sensibly*, although not more *powerfully* affected with the things of *this* world, than of the *other*.

But that which is to distinguish our *passion for God* and *Virtue* above all things else, from our passion for *worldly* things, is not the *warmth* and *sensibleness*, but the *power* and *continuance* of it. For it must be a *prevalent* affection, which doth more service, although it
make

make less noise. It must be such a settled and *overpowering* Love, answerable to the *prevailing strength*, and *surpassing greatness* of its *motive*, as gets the *upper hand* in *competition*, and makes us, when we must *despise* one to disregard all things else, and to adhere to Gods service, what other things soever be lost by it : What it wants in *warmth*, it has in *permanency* and *power* ; it sticks faster to us, and can do more with us than our love of any thing besides. For in our affections we must needs prefer God and *his service* before every other thing when they stand in competition ; or we have none of that *Love with the whole soul* which the Commandment requires of us ; as will be shewn more fully ^b afterwards. Chap. 8.

And because our *thoughts* and *affections* have in them a great *latitude*, and in a matter of so high concern every good soul will be inquisitive after some determinate accounts of that *compass* and *degree* of them which is necessary to our acceptance : before I conclude this Point, I will set down what measures of obedience in these two faculties, what *thoughts* and *imaginations* of our *minds*, and what *degrees* of *love* and *delight* in our *affections*, shall be judged sufficient at the last Day to *save* or to *destroy* us.

As for our *thoughts*, there is one more *elaborate* and *perfect* sort of them, *viz.* our *counsels* and *contrivances*. And when they are employed about the compassing of forbidden things, they are our *sin*, and, without *repentance*, will certainly prove our *condemnation*. For he that *deviseth to do evil*, saith Solomon, he shall be called and dealt with as a *mischievous person*, Prov. 24. 8. The *machinations* of *murther* are joined in guilt and *punishment* with *murtherous* actions themselves, Matth. 15. 19. And as for that particular sort of *Contrivers*, the *inventers* of *evil things*, they are pronounced by St Paul to

be worthy of death, Rom. i. 30, 32.

And as for other of our thoughts which are not come up to the height of a *contrivance* or *consultation*, but are only *simple* apprehensions; some of them also are properly and directly good or evil, and an *Article* of our life or death. God has imposed several Laws, which he has backed both with threats and promises, upon our very thoughts themselves. Of which sort there are some to be met with under all the three general Parts of Duty, viz. to God, our Neighbour, and our selves. For our thoughts of God are bound up by the Law of honour, which forbids us to lessen or prophane him by *dishonourable Notions* and *Opinions*; our thoughts of our Neighbour by the Laws of *Charity* and *Candour*, which suffer us not either to reproach or injure him by *undervaluing Ideas*, or *groundless suspicions*; and our thoughts of our own selves by the Law of *humility*, which prohibits us to be exalted in our own conceits through *false* and *over-high apprehensions* of our own excellence. *Pious* and *charitable opinions* both of God and men, and *humble* and *lowly conceits* of our own selves, are Duties incumbent upon our very minds themselves. And all the opposite vices of *impious* and *reproachful Ideas* of God; of *ensorious*, *suspicious* and *lessening thoughts* of other men; and of *proud* and *arrogant conceits* of our own worth; are transgressions within the sphere and compass even of our *understandings*. For the exercise of the first is not only a *Cause* and *Principle*, but a *part* and *instance* also of *obedience*, and an *Article* of *life*: as the exercise of the other is an *instance* of *disobedience*, and an *Article* also of *damnation*.

As for these Instances then, of *bare thought* and *naked apprehension*, they are *essential parts* and *necessary instances* of an *acceptable obedience*; and the *wilful transgression* of any one of them, without *repentance*, is *dangerous* and *damning*.

So

• So that as for all our *perfected and studied thoughts of evil*, viz. our *counsels and contrivances*; and as for all *such simple thoughts and mere apprehensions* as have *particular Laws* imposed upon them; they are not only *principles*, but *parts and instances of disobedience*; and if we are *guilty* of them, unless we retract them by *repentance*, we shall be *condemned* for them.

But then there are several other *bare imaginations and simple apprehensions*, which are not under any of *these* particular Laws, that are imposed upon our thoughts themselves, but are employed upon things commanded or forbidden by any of the other Laws forementioned. And as for all *these* apprehensions, in themselves they are neither *sin* nor *Duty*, nor a matter either of *reward* or *punishment*; but so far only as they are *causes and principles* either of a *sinful* or *obedient choice and practice* of those good or evil things, which they are employed upon.

In *themselves*, I say, these *mere apprehensions* are neither *sin* nor *Duty*. We may perceive *sin* in our *minds*, and have it in a thought or notion, without ever being guilty of it, or liable to answer for it. For the *Sun shines* upon a *Dunghil* without being *defiled* by it: and *God sees* all the *wickedness* in *Hell*, but is not *tainted* with it. And so long as we sojourn in a World of *iniquity*, every good man must needs know and behold all the vices of the Earth; but bare understanding of them doth not make him partake with them, or subject to be punished for them.

But to make these *meer apprehensions and imaginations* either of good or evil an instance of *obedience or disobedience*; they must be *causes and principles* of an *obedient or disobedient choice or practice*. For our *inward thoughts and imaginations* are *Springs and Principles* both of our *inward choice*, and also of our *outward operations*.

• See this stated
Lib. 5. Cap. 3.

operations. And the service which God requires of them is the service of the *principle*. He demands the obedience of our *minds* as a *means*, and in order to a further obedience of our hearts and actions. He expects that we should think so long and so often upon the *absoluteness* of his *authority*, the *kindness* of his *Nature*, the *reasonableness* of his *Commands*, the *glory* of his *rewards*, and the *terror* of his *punishments*; till in our hearts we *chuse* those things which he has *commanded*, and *perform* them in our *works* and *practice*. For our *thoughts* of him, and of his *Laws*, are not in themselves *Obedience*, but only a *Spring* and *Principle* of it, and a good *step* and *degree* towards it. Our *knowledge* shall be judged an acceptable service as it carries us on to *performance*, but no otherwise. For hereby alone, says St John, we know that we know him with such knowledge as shall be accepted by him, if we keep his *Commandments*, 1 John 2. 3. And on the other side, our *bare imaginations* and *apprehensions* of some *forbidden sin* are then only *disobedient*, when they carry us on to *chuse* or *practise* those things that are *sinful*. We must go on from *thought* to *choice* or *practice* before the *vices thought* of become our own, and our *apprehensions* of sin become themselves *sinful*. For the *thoughts* of sin have the *sinfulness* of *means* and *causes*; they are sinful so far as they help on either our *consent* or *performance*. So our Saviour has determined in one instance, viz. that of *lustful looks* and *apprehensions*, Matth. 5. He that looks upon a woman so long as to lust after her or to consent in his heart to the enjoyment of her, he hath committed *Adultery* with her already in his heart, ver. 28.

As for our *thoughts* and *imaginations* then, we see what *obedience* in them is required to our acceptance, and when they are *disobedient* and will *destroy* us. For
our

our *counsels* and *contrivances* of *evil* are *always* *sinful*; and so are all such *simple thoughts* and *apprehensions* as have *particular* *Laws* imposed upon them: And as for our *imaginations* and *apprehensions* of things *commanded* or *forbidden* by any other *Laws*; they are *imperfect* things, and not fully grown up to the *perfect* *Stature* either of *obedience* or of *disobedience*; So that they are neither *punished* nor *rewarded* in *themselves*; but so far only as they are *causes* and *principles* of an *obedient* or *disobedient* choice or *actions*.

And then as for our *affections*, their measures are the very same with those already mentioned of our *bare* *imaginations* and *simple* *apprehensions*. For their *service* and *obedience* is that of the *principle*, and their *Sentence* shall be according to *those effects*, either in our *wills* or *practice*, which *flow* from it.

If we *love* and *desire* *obedience*, so far as to *chuse* and *act* it; this *degree* of *affection* will gain us *God's* *love* and *favour*, and secure his *rewards*; but less than it no other shall. *He that keeps my Commandments, saith Christ, he it is that loveth me, and they only who so love me in obeying me, shall be beloved again of my Father, and I will love them, John 14. 15, 21.*

But if our *love* and *desire* of *evil* things carry us on to ^d *chuse* or *act* any instance of *disobedience*, for the sake of that which is *loved* and *desired*; then are our *affections* *sinful*, and such as will *destroy* us. The *desire* ^{3.} of *evil* is not so truly the *state* of *mortal sin*, as of *dangerous* *temptation*; it is not *deadly* in it *self*, but *kills* by *carrying* us on to a *sinful* and *deadly* choice and *actions*. For when once it has got to that *degree*, it is *obnoxious* to a *dreadful* *Sentence*. Whereof the *Psalmist* gives us one instance in the *love* of *violence*. *Him that loveth violence, the soul of the Lord hateth, Psal. 11. 5.* And *St John* says the same of the *love* of *lying*, and the *Case* is *alike*.

^d See this stated
Book 5. Chap.

alike in every other sin. Without in outer darknes, are murderers, and whatsoever loveth or maketh a lye, Rev. 22. 15.

And thus we see what *measure* of obedience is required in these *two* faculties, and what *kinds* and *degrees* of *thoughts* and *affections* are to be *used* or *restrained* to make *theirs* an acceptable *Service*. For we must *abstain* from all *evil counsels* and *contrivances*; from all *simple apprehensions* which are particularly forbidden, and put in *use* all such as are particularly enjoined: and as for all other our *bare thoughts* and *imagination*s, and all our *affections* and *desires*, we must *fix* them upon our *Duty* so long, till they make us *perform* it; and never suffer them to *issue* out upon *evil* so far, till they carry us on either to *chuse* or *practise* it.

But besides these *two* faculties, *viz.* our *minds* and *affections*, there is yet another whose service is necessary to render ours an acceptable obedience; and that is,

Thirdly, Our hearts or wills also.

It is an absurd Dream for any man to think of serving God without his *will*, because without that none of his actions can be called his own. For that only is imputed to us, which is chosen by us, and which it was in the power of our own wills either to promote or hinder; no man *deserving* praise or being *liable* to answer for what he could *not* help. But of all persons God most of all regards our hearts in all our performances. He perfectly *discerns* them, and he *estimates* our *services* according to them. So that it is not possible for any of us to obey him *unwillingly*, in regard the choice of our *will* and *heart* it self is that which renders any action a *saving* and acceptable obedience. For out of the heart, as Solomon saith, proceed the issues of life, Prov. 4. 23.

The choice then as well as the practice of our *Duty*

is plainly necessary to render it *available* to our *salvation*. But on the other side if we *chuse sin*, although we miss of opportunity to *act* it, the bare *choice*, without the *practice*, is *sufficient* to our *condemnation*. For even by *that*, when we proceed no further, our *heart* has gone *astray* from God, and we are *polluted* by the *sin* which we resolve upon in our own *choice*; since *out of the heart*, as our Saviour tells us, *proceeds the pollution of the man*, Matth. 15. 19, 20. We may *commit* all sort of transgressions, and *incurr* the punishment of them merely by *consenting* to them inwardly in our *hearts*, without ever compleating them in our *outward operation*. For our Lord himself has thus determined it in one instance, and the Case is the same in all the rest. *Whosoever looks upon a woman to lust after her*, or so long till his heart consent to commit lewdness with her if he could, *he*, though he never meet with an ^e opportunity to *act* it, or before any, *bath committed adultery with her already in his heart*, Matth. 5. 28.

^e Cum ab homine mala res solâ necessitate non agitur, ipsa rei

turpis cupiditas pro actione damnatur, Salvian de Prov. l. 6. p. 205. Ed. Oxon.

No man then may venture to *will* and *chuse* any one *sin*, and yet presume he is *innocent*. For if *fear*, or *shame*, or *interest*, or other *bye-motive* and *worldly end*, or *want of opportunity*, hinder him from the *outward acting* and *compleating* of his *sin*; yet if his *heart* stands for it, and all the while he *wills* and *chuses* it, he is *guilty* in the Accounts of God as if he had *committed* it. We disobey in *willing* as well as in *doing*, and shall suffer for a wicked *choice*, as well as for a wicked *practice*. So that as ever we hope to have our *obedience* to the fore-mentioned Laws avail us unto *life* and *pardon* at the last Day, we must take care to perform it, as with our *minds* and *affections*, so with our *hearts* or *wills* likewise.

As for these three faculties therefore, *viz.* our *minds*,

our *wills*, and our *affections* ; they must necessarily be devoted to God's service, to make up an *intire* obedience. As ever we hope for *Heaven*, we must employ our minds upon God and his *Laws* so far at least, till we *love* them in our *souls*, and *chuse* them in our *hearts* with full purpose and resolution of performing them. Our *understandings* must consider of our *duty*, and of the *motives* to obedience so long, and so well, till our *affections* are inflamed with a desire of it, and our *wills* are firmly resolved upon it. And as ever we expect to escape the torments of *Hell*, we must take care that we entertain no *thoughts* or *desires* of any *sin* so long, till in our *hearts* we become concerned for it, and *willing* to fulfil it. But if we will *look* on it; it must be in order to *loath* and *disdain* it. We must consider how *disingenuous*, how *shameful*, and how *mischievous* a thing it is; and indulge to no apprehensions of it in our *minds*, that are like to insnare either our *choice* or *practice* ; nor *dwell* upon any but those that are apt to kindle our *indignation* and *zeal* against it, and arm our *wills* with full *purpose* to overcome it.

This must be the use and exercise of all our inward *powers* and *principles* of action. They must be used as instruments of *good life*, and made the great *Springs* and *productive* Causes of all vertuous *practice* and *obedience*. It is this *holy* and *obedient practice* that is the *end*, whereto all these *obedient thoughts*, *desires* and *resolutions* are directed ; so that if they fall short of this, they miss of their chief effect, and appear to be *weak* and *idle* things, that are *insignificant* and *useless*.

CHAP. III.

Of Obedience with the fourth faculty, viz. our executive or bodily powers, and outward operations.

The CONTENTS.

God is to be obeyed with the fourth faculty, viz. our executive or bodily powers, and outward operations. The great difficulty of Obedience in this instance. Four false grounds whereupon men shift off the necessity of this service with their works and actions. First, A hope to be saved for a true belief or orthodox opinions. Mens confidence in this represented. The folly of it. Orthodox faith and professions no further available, than they produce obedient works and actions. Secondly, A hope of salvation upon an obedience of idle desires and ineffectiue wishes. An opinion of some Casuists, That a desire of Grace is Grace, refuted. This stated, and a distinct explication of what is promised to the desire of Obedience, and what to Obedience it self. The pretence for this acceptance of idle desires from Gal. 5. 17. considered. An account when the will and desire is taken for the deed and performance. That Text 2 Cor. 8. 11, 12. plainly vindicated. Thirdly, A hope of being saved notwithstanding they do sin, because they are insnared into it through the strength of temptations. The folly of this. Our own lusts make temptations strong. The Grace of the Gospel is sufficient to overcome them. Fourthly, A hope of being excused because they transgress with an unwilling mind. These mens state represented. Unwillingness in sin a

mitigation, but no sufficient excuse. Some struggling in most actions both of good and bad men. The strife of the Flesh and Spirit. Two sorts of men feel nothing of it, viz. the Saints in Heaven after the Resurrection, and some profligate sinners here now on Earth. All good men, and the generality of evil are subject to it in this life. Mens peremptory will and last choice determines their condition.

A Fourth faculty that is indispensably necessary to the integrity of our Obedience, and which is the chief end and perfection, and gets acceptance for all the rest, is our strength, or *bodily and executive powers.*

For the completion and crown of all, we must *do* as well as *think* and *desire*, and our obedient choice must end in an obedient practice. For all our inward motions are in order to outward operations, they must go on to good effects, before they are fit for the great reward; we must *work* as well as *desire*, and not only *will*, but *do* our duty, because upon nothing less than that we shall at the last day be accepted.

This indeed is the severe service, and the distastfull part of duty. It is a matter of much labour and pains, of much strife and contention. For the doing of our Duty is the top of all, every hinderance must be removed, and every difficulty overcome before we can attain to it. Our scruples and gainsaying reasonings must be silenced, our discouraging fears quieted, and all our repugnant desires cooled or conquered: Every doubt of our minds must be solved, and every hostile lust subdued ere we can act what we are required. A secret wish, or a sudden desire of Obedience may start up in our souls unawares, and there is not much opposition made to it, because our lusts receive no great hurt from it. For the pleasure of our lusts lies in acting and fulfilling them,

them, they are secure of their own delights, so long as they are of our practice. And therefore they will allow us to *think of good*, to *send a faint wish*, a *sudden inclination*, or a *fruitless desire* upon it. But if once we would go on to *do our Duty*, and to *work Obedience*, then begins the conflict. Our Lusts then bestir themselves with *might and main*, and set every faculty awork to *resist and defeat it*. For our *thoughts* begin to *argue*, and to *pick quarrels* with our *Duty*. They suggest all its *difficulties and dammages*. They represent all the *pains* of the undertaking to *cool our love*; the *appendant dangers* to *raise our fears*; and the great *hazards* to *shake our hopes*, and make us *despair of success*. For the *sake of our sins* we *arm all discouraging passions*, and quite *stifle* all the *obedient suggestions* of our *consciences*. For either we *soften our sin* by *excuses*, or *justify it* by *arguments*, or *overlook it* by *ignorance*, *heedless inconsideration* and *forgetfulness*. Either we will *act it rashly* through the power of a strong lust, and not *consider it at all*, or else *think of it only to lessen or defend it*. And when by the opposition of our *Lusts* to the *perfecting and performing* of our *Duty*, our *spiritual strengths* are thus *weakned*, and our *lusts advanced*, when our *passions rise*, and our *minds plead against it*; then is the *strife*, and *there's the toil and difficulty of obedience*.

And because in this *obedience of our works and actions* there is so much *difficulty*, therefore are most people so *desirous to shift it off*, and so *forward to take up with any thing which will save them the labour of it*. They *perswade themselves* that God will *admit of easier terms*, and *build their hopes upon cheaper services*; in particular upon these *Four* :

First, A *true belief*; or *orthodox opinions*.

Secondly, An *obedience of idle desires*, and *ineffective wishes*. And

And if for all these they continue still to *do* what God forbids, and to *work* disobedience; then their hope is to be saved notwithstanding it, because

Thirdly, Their *falling* is through the power of a great and overpowering temptation, which they see and resist, but cannot prevail over. So that

Fourthly, Their *transgression* is with reluctance and unwillingness, their service of Sin is an unwilling and a slavish service.

I. The first false ground whereby men elude all the necessity of serving God with their strength or executive powers in outward works and operations, is their confidence of being saved for a true belief, or a right knowledge in religious matters, and orthodox opinions. They turn all Religion into a matter of study and speculation, as if it required only a good head, and a discerning judgment. They make it a matter of skill, but not of practice; an exercise of wit and parts, but not a rule of action. For the faith which they expect should save them, with some men goes no further than the mind, and consists barely in right notions and apprehensions. They take it to be nothing more but an understanding what Christ has said, a being able to reason upon it, and to argue for it, and in their own minds approving and consenting to it. And that not to all that Christ has revealed neither. For the Precepts or Commands it overlooks, and doth not meddle with; the threatnings it either considers not at all, or if it do, it takes them not to be due to that whereunto God has fixed them, (*viz.*) disobedience of practice, but only to ignorance and unbelief. But all that which their faith eyes, and which their minds solely, or at least principally approve of, is the historical passages of Christ's life and death, the doctrinal points which he has told us concerning God or himself, and the comfortable promises
of

of the Gospel. They believe what *Christ* is, what he has *done* and *suffered* for us, and what he has *promised* to us : they *think right* in all the *Religious Controversies* that are on foot in the world, *joyning* themselves with the *Orthodox men*, and *siding*, as they presume, with the true Opinion ; they *profess Christ's Religion*, and are *Members* of his Church, and adhere to the *right party* of *Christians*, and to the *purest Congregation*, and that they conclude is enough to bring them to *Heaven*.

But if any think, as God be praised, many do, that God requires more than the bare service of our *minds* and *right apprehensions* ; yet even a great part of them fancy, that all which he requires besides is only the *obedience* of their *tongues* and *discourses*. If they believe with the *mind*, and *confess* with the *mouth*, although they are *rebellious* and *reprobate* in their *practice*, they are *satisfied* of their *Godly estate*, and presume that God is so too. Their Religion is made up of *lip-service*, for they think to content God by *heavenly talk*, and *pious conference*, by larding all their discourses with the *Name of God*, and *shreds of Scripture* ; all their *conversation* is *holy phrase*, and *sanctified form* of speaking ; and this they hope will atone for all the *lewdness* and *disobedience* of their *lives* and *actions*.

And if they proceed yet further to a *Faith* that reacheth beyond the *mind* and the *tongue*, and think it necessary that it sink down from the *head* into the *heart* ; yet there they will allow God to expect no great matters. They hope he will be well pleased, although it summon not up all our *Affections* for his service, if it produce in us these *two easie* passions, which are raised without much adoe, and may well be spared, (*viz.*) a *strong confidence*, and a *warm zeal*. If to make it *saving* it must imply a *joynt concurrence* of our *Affections*,

fections, it shall be only of these *two*. It shall add *hope* to *knowledge*, and be a *belief* that *God will save sinners*, with a *special hope*, and *fancifull confidence* that he will in *particular* save them. It shall add *Zeal* to *Orthodoxy*, a warm heart to a sound head, and be no more but a *maintaining* of and *stickling* for *right opinions*, and *against* *erroneous* and *false* ones, with *heat* and *fierceness*.

Thus do men delude themselves into great confidences, and vain expectations from a *faith* that is *without fruit*, from an *orthodox*, but *empty knowledge*, which is void of all *obedient practice*.

But a *knowledge* and *belief* which is not more *comprehensive* in its *nature*, nor has other *effects* than these; they will find to their cost in the event of things, is miserably *delusive* and *vain*. It will serve to no other end but the *heightning* of their *crimes*, and the *encreasing* of their *condemnation*. For do but consider:

If we will *believe* and *understand* Christs *Doctrines* and his *Promises*, but *overlook* or *deny* his *Laws* and *Precepts*; what is this, but instead of *honour* and *service*, to *affront* and *renounce* him? By picking and choosing at this rate, we cast off his power of molding for us a Religion, and fixing the terms of his own mercy, and make to our selves a condition of our own salvation. We follow him so far only as we please our selves, but no further. The compass of our belief it self is not bounded by his authority, or measured according to *his* mind, but *our own*. For we understand and assent, not to every thing that *he* has *said*, but only to what *we* our selves *like*. We refuse to take every thing upon his word, and credit him in what he speaks no longer than it agrees with us. If we believe him, it is only where we matter not whether what he sayes be true or no; but we either give no heed to him, or flatly

flatly disbelieve him where we have any temptation. His *veracity* and *truth* it self has no power over our very *minds*, beyond what our own *lusts* and *beloved sins* will suffer it : but the *Devil* and the *World* must be served in the *first* place by our *Opinions*, and *God* must be forced to take up with *their* leavings.

Nay what is yet more, by such a *partial* and *squeamish* belief as this, we do not only give or take at our own *liking* from that attribute of his, which in *believing* we would be thought to honour, *viz.* his *Truth* : but even where we seem to *submit* to it, we *wrong* and *pervert* it. For we *wrest* his *sense*, and *spoil* his meaning, and *undermine* all that he *intends* : So that even that which we do believe is not *his* mind, but our *own*. For the true meaning of his *Promises*, which run all upon condition of our *Obedience*, we *pervert* ; the force of all his *threatnings*, which denounce *woes* to every sin and transgression, we *cancel*. We do as much as in us lies, to *corrupt* his *Word*, and to *belie* his very *Gospel*. We make his whole Religion signify another thing than what he intended. For we make it *allow* what he *forbids*, and *encourage* such as he *threatens* ; and *save* those whom at the day of Judgment he will *condemn*. And since this *perverse* faith and knowledge, which believes what it *likes*, and is *infidel* to all the *rest* ; which sets up one part of his Word against another, by making his *Promises* to undermine his *Precepts*, and the *Truth* of his *Doctrines* to render all his *threatnings* false and useless : I say, since such an untowardly *partial*, and *gainsaying* knowledge and belief as this, is in very deed so plain a *Libel* to his *Person*, so hateful a violence to his *Truth*, and such a *contradicting* piece of *Infidelity* to his *Gospel*, it can never be thought to be that *Obedience* which he *commands* and *encourages*, but such a piece of *contumelious* flattery, and *fawning* *disobedi-*

ence, as he will most severely punish and condemn.

But if we believe his *whole* Gospel, and besides the faith of his *Doctrines* and *Promises*, take moreover all his *Precepts* to be such as *he enjoins*, and all his *threatnings*, in their *true* meaning, to be such as he will execute; and yet, for all that, in our *works* and *practice* despise, and *sin* against them; then is *such* our faith and knowledge so far from rendring our condition *safe* and *comfortable*, that in very deed it makes it quite *desperate*, and utterly bereft of all colour and excuse. For it takes from us all *plea* for disobedience, and leaves us not so much as the *common* refuge of all misdoing, the pretence that *we did offend but did not know it*. It makes every sin which we commit to be acted with a *high hand*, and all our offences to become *contempt*, our *disobedience*, *rebellion*, and our *transgressions*, *presumptuous*. For we sin then with *open eyes*, we know Gods Commands, but refuse to practise them; we discern our duty, but despise it. It makes us not only to renounce his *Authority*, but also to *desie* his *Power*. For we know his Almighty Strength, but we will not fear it; we see his dreadfull threatnings, but yet *dare* to commit the things which he has threatned in despite of them. We see and believe that our Death is entailed upon our disobedience, but for all that we choose and run upon it. We *contemn* all his *Commands*, and set *light* by all his *Promises*, and *despise* all his *Threatnings*: We see and believe them all, but *prefer* the pleasure of our sins before them, and transgress in open affront to them. And such a state as *this*, every man must needs see is so far from gaining his *favour*, and ascertaining his *acceptance*; that in reality it is a *continued heightning* of every *provocation*, an *habitual hostility*, and state of *crying sin*.

But

But if ever our *Orthodox Faith* and *Professions* avail us unto *Life* and *Pardon*, they must end in our *Obedient Works* and *Actions*. We must do that which we know God requires, and practise that Pure Religion which we profess; *If ye know these things*, sayes our Saviour, *happy are ye if ye do them*, Joh. 13. 17. *It is not every verbal Professor*, every one that saith unto me, or calls me *Lord, Lord*, that shall enter into the kingdom of heaven; but he only that doth the will of my Father which is in Heaven, Mat. 7. 21. We are condemn'd out of our own mouths if we commend Christs Religion, whilst we contemn and disobey it: Every word which we speak in its behalf, is a charge against our own selves, and every Plea which we make for it, is to us an accusation. For if it be a Religion so pure, so good, so worthy of God, and so beneficial to men as we profess it is, the more unpardonable wretches we that transgress and act against it. All the praises which we heap upon our Duty, are a most bitter invective upon our own practice; and the more we commend Christs Religion and Laws, the more we condemn our own transgressions; so that now God in exacting the punishment, be it as severe as it well can, only executes our own sentence. We are made the worse for our knowledge if our *Actions* are not ruled by it; for it shews plainly, that our *Lusts* are most obstinate, and our *wills* most wicked; when for all we are clearly shewed the *Laws*, the *Promises*, and the *threats* of God, we can yet despise them all, and for the short pleasure of a silly sin transgress, and act against them. And since it doth thus enhance our Sin, we may be sure that it will proportionably encrease our punishment. For he that knows his masters will, and doth it not, shall be beaten with many stripes, Luk. 12. 47.

And thus we see, that this thinking to be saved by the *labour* of our *minds*, without any *works* of our *lives* and *practice*; and coming to Heaven barely by a *True Belief*, and *Orthodox Opinions*, and *Right Professions*, without ever *obeying* in our *works* and *actions*; is one of those *false* and *delusive* grounds, whereupon men shift off the necessity of this service *with all their strength*, the service of their *Actions*.

And another false ground of shifting off the same service is,

2. The delusive confidence which wicked men have of being saved at the last Day for an *obedience of idle desires*, and *ineffective wishes*.

It is a *strange* conceit which some people have been taught, *viz.* that *the desire of Grace is Grace*, and that *God will* at the last Day *judge men to have obeyed*, although they have not *wrought*, but only *desired* it. There is a *complaisant* sort of *Casuistry*, and a much easier than ever God made, that has been brought into the World, which bids men to *hope well*, though they *do nothing*, so long as they find in themselves a *desire* that they could do it. They wish they were what God expects, and that they performed what he commands; but they do no more but wish it. They sit still, and work no more now they have wished it, than they did before. Theirs is a *weakly infant-desire*, it *just lives*, but that is all, it can *effect nothing*. For the *smallest lust* is too *strong* for it, and the *least temptation* overbears it; the desire of the *Vertue* is hush'd when the opportunity of the *Sin* returns, for notwithstanding all the contrary desire, this is acted at the next offer. Obedience is not desired so much as their ease; for they love it not so well, as to be at the necessary pains for it. It is a *squeamish delicate desire*; it would obey if that could be without trouble, but it will undergo nothing for obedience.

But

But this is a conceit as *strange* as it is *destructive*, and such wherewith the *simplest* of men suffer themselves to be imposed upon in no *other* matters, but only *this* which most of all requires their care and caution, *viz.* the *eternal welfare of their souls*, and the *truth of their obedience*. For who ever took his *desire of gain* to be *gain*, his *desire of ease* to be *ease*, his *desire of meat* to be *food*, his *desire of cloaths* to be *rayment*, or his *desire of knowledg* to be *knowledg*? And why then must that be *true* in Religion, which is always *false* in *common life*? and the *desire of Grace* be said to be *Grace*, and the *desire of obedience*, *obedience*? Our *desires* are *one* thing, but the *thing desired* is *another*. Our *desires* are *within*, but the *object desired* is *without* us. Our *desires* are *our own*, but the *thing desired* is *wanting*. For so far is our *desire* of any thing from being the *very thing* it self which is *desired*, that it is not always joined with it, but we possess *one*, whilst we are without the *other*. For alas! we find that those things which we *need*, and have a *mind* to, do not come at the *beck* of a *desire*, nor are procured by a *wish*; but we must do more than desire them, *endeavour* after them, and *work* or *act* for them, or else we shall sit *without* them. A man doth not presently possess *meat* because he is *hungry*, or is *Owner* of a great *Estate* because he is *covetous*; no, he must labour and seek, as well as *desire*, both for the *one* and the *other*, or else let him desire what he will, he shall get neither.

'Tis true a *desire of money* is a great preparative to get money, and a *desire of knowledg* a good disposition to attain knowledg; because our appetites and desires are, of all the *passions*, the great and most *immediate Spring* of our *outward works* and *operations*. For *delight* begets *love*, and *love* ends in *desire*, and *desire* carries us on to *work* and *labour* for the thing desired. -We seek af-

ter a thing, because we long for it ; and take pains about it, because we desire it. And thus our *desires of Grace and Obedience* are *Grace and Obedience*. That is, Our *desire of Grace* is not *Grace* it self ; nor our *desire of Obedience*, *Obedience* ; but a good step and degree towards them. It is so *metonymically*, it is the *Principle* and the *Cause* of it. For therefore we acquire *Grace*, and perform *Obedience* ; because we desire them. We should take no pains about them, were it not for our desires of them ; but because we have a mind to them, therefore we labour after them.

But till our desires come on to *this effect*, they have no title to the rewards of it. Because although *they* are a gift of Gods *Grace*, 'tis true, as well as *Obedience* it self is ; yet are they not *that Grace* which in the Judgment shall entitle us to pardon and happiness. For the promise to the *Desire of Obedience* is one ; but the promise to *Obedience* it self is another. If we *sincerely desire* to *do Gods will*, i. e. if we desire it so, as according to the best of our power to endeavour after it ; the promise to that is, *That we shall be enabled to do it*. For one promise of the New Covenant is, *That God will grant unto us to serve him in holiness and righteousness*, Luke i. 74, 75 ; which he will then do, *when we desire it of him, by giving his holy Spirit to them that ask him*, Luke ii. 13. But if we do indeed obey it, the promise to that is, *That we shall be saved by it*. For *Christ is become the Author of eternal salvation to them that obey him*, Heb. 5. 9. And it is said expressly of *them that obey*, *That they shall have right to the tree of life*, Rev. 22. 14. So that to the honest desire of obedience, all that God promises is the power to perform and work obedience ; but that whereunto mercy and life is promised, is nothing less than obedience it self. For to the working out our salvation it is required, as St Paul says, that we be wrought

wrought upon, not only to *will* what God commands, but also to *do* it, *Phil.* 2. 12, 13.

The great pretence whereby men of idle, unworking desires would plead for their unfruitfulness, and support their hopes of a happy Sentence under a life of disobedience ; is a mistaken sence of these words of *S^t Paul* in his Epistle to the Galatians : *The Flesh lusteth against the Spirit, and the Spirit against the Flesh ; so that ye cannot do the things that ye would,* Gal. 5. 17. Which words they interpret thus : The Spirit in all good men lusteth against the *Flesh*, but not so far as to prevail over it : for although they may *will* and *desire* with the Spirit, yet they cannot *do* those things which they *would*. And if this be so, 'tis plain that we have warrant enough to hope for mercy notwithstanding we only *desire*, but are not able to *perform*.

But this is a plain perverting of the Apostles words from the Apostles own meaning. For although he says that the *lusting* is on both sides, both of the *Flesh* against the *Spirit*, and of the *Spirit* against the *Flesh* ; yet as for the *ineffectiveness*, or *not doing what is willed and desired*, that he charges only upon *one*. He leaves it purely and solely to the *Flesh*s share, which can indeed *lust* and *desire* evil things even in regenerate men, but is not able to prevail so far as to *work* and *effect* them, because the *over-ruling* will of the *Spirit* checks and restrains it. Through the victorious *lusting* of the *Spirit* against the *Flesh*, saith he, it comes to pass that *you cannot do* or ^a *do not those things which from the instigation* ^{μὴ ποιεῖτε.} of your *Flesh* *you desire* and *would* do. And to shew this to be his sense, I need do no more than set down his words in that order wherein they stand ; which is as follows : *This I say then, Walk in the Spirit, and you shall not work and fulfil the lusts of the Flesh.* Not work and fulfil them, I say, notwithstanding you will

will still feel an ineffective and unconquering stirring of them. *For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these two are contrary one to the other.* So that in walking or working, as I said, after the lustings and desires of the Spirit, you fulfil not the lusts of the Flesh which are contrary to it; ye cannot do, or you do not the things that your Flesh lusts after, which yet, through its lusting, ye would, ver. 16, 17. Whereas if this last Clause were expounded thus, *Ye do not the things that your Spirit lusts after, which yet, through its lusting, ye would do;* it would destroy that which the Apostle brings it to confirm, viz. their not willing and desiring only, but doing or walking also after the Spirit, so as not to fulfil the works of the Flesh, ver. 16. Which in plain English is to make the Apostle in the same breath to say and unsay, to tell them of walking in the Spirit, and not fulfilling the lusts of the Flesh; because they do not after the Spirit, but do fulfil the lusts of the Flesh. Which is flatly to make the Apostles proof to contradict the Apostles affirmation.

If therefore we would approve our selves regenerate, and have a just hope of life and pardon at the last Day; we must not only wish and desire, but live and walk after the Spirit, The service of the Flesh indeed must go no further than desire; and although we shall all of us more or less have lustings from it, yet must we not fulfil them. But as for the service of God, it must have our hands as well as our hearts; for it is not enough to will and desire what he commands, but we must moreover practise and perform it.

As for the affirmative Commands of God; it is not required that we perform every one of them at every time; for so our whole life would be taken up in the keeping of one Command, and we could never observe all, since we cannot do any two things, and much less
such

such a *multitude* at the same time. But all *that* obedience which God requires of us to *them*, is that we act them as his *Providence*, and ordering of *times* and *occasions* gives us *opportunity*. Now although for the main Body and greatest Number of them, *every man* has opportunities returning almost *every day*; yet for a *perfect* and compleat performance of some of them, *some men* have not opportunity at *some times*, nor *others* in *all their lives*. I instance in the affirmative Command of *Almsgiving*. A man that has *but little*, can give but little at any time; and a *rich man*, if he be in a strange place, and have no great stock about him, although he have a great Object of Charity, can yet make but small relief. So that in *both* these the *work* of Alms and *outward performance*, must needs be very *strait*; although *both* of them in their *hearts* and desires are never so *liberal*. They have not power and opportunity to *act* as they *would*; they would perform more if their circumstances would allow it. And now in this Case God doth not *measure* their obedience by the *size* of their *outward performance*; he looks not so much at what *was done*, as at what *would have been done* had they had ability. So that they shall be accepted according to the *greatness* of their *will*, and not according to the *narrowness* of their *deed*; and their reward shall be fitted to what was in their heart, and not that which appeared in their action.

And *this* very Case is expressly determined by St Paul in his *second* Epistle to the Corinthians. For exhorting *them* to contribute to the relief of the Saints in *Judea*, as the *poor* Christians in *Macedonia* had already done most *liberally*, he encourages them to give what they could out of their present livelihood, by telling them, that albeit it were not so much as they could wish, and were forward in their own hearts to give if they were

able ; yet in Gods acceptance it should be estimated as if it were. For if there be *first* a willing mind, saith he, it is accepted according to what a man hath, and not according to what he hath not, chap. 8. vers. 11, 12.

This is the very case for which the Apostle layes down this rule, as any man may see who will be at the pains to peruse that Chapter. He speaks it upon no other occasion, but where our *wills* are really ready to perform farther than our *outward* fortune enables us. He gives it as an *Axiome* only where our inward resolutions are larger than our possessions. For where our heart is indeed ready to do *more*, than in our necessitous circumstances we *can* do ; there God looks upon the *will*, and not upon the *work* ; and rewards us according to the *compass* of our *desires*, but not according to the *scantiness* of our *performance*.

But if any man shall conclude from hence, that when it is in *his* Power to do what is commanded, God will still accept of an *idle* desire without an *active* performance ; he may use St Paul's words indeed, but he perverts them wholly to his *own* meaning. For the Apostle spake them in *one* case, and there they are *true* ; but he applies them to *another*, and there they will *deceive* him. Because the *will* is never accepted for the *deed*, when it is in our power to *do* as well as to *will* ; and wheresoever we have opportunity to *do* what we *desire*, it is not the *willing*, but the *doing* that must *save* us ; as the Apostle himself intimates in this very place, when he presses them to compleat their *readiness* to *will*, by *performing* according as they were able, vers. 11.

So that this thinking to be saved by an *idle* desire, and an *ineffective* wish of obedience, without ever obeying in our *works* and *actions*, is every whit as false and delusive as the *former* deceitfull ground was, of being saved

saved at the last day barely upon the account of an *Orthodox Faith* and *Opinions*.

Thirdly, Another false ground whereupon men hope to be saved, though they *work* disobedience, is because when they do so, it is through the *violence* of a great and *overpowering temptation*, which they *see* and *resist*, but cannot *prevail over*. They are drawn in by a great *gain*, or a great *pleasure*, the bait laid for them is very *enticing*, and there is *no withstanding* it.

This indeed is a great and an *usual* pretence. For men would gladly shift off their sin, and charge it upon any thing but their own selves. They would have the *pleasures of their flesh*, and the *pride of their hearts* both served at once, enjoy all the *pleasures of sin*, and yet have the *praises of virtue*. ^c *Whensoever they do well*, as a great Philosopher has observed, *they would arrogate that to themselves; but when they do amiss, they would impute that to the pleasure that mislead them, and to the strength of temptation*.

^c ἢ καλῶν
πλεονεκτημάτων πολ-
λάκις τις ἐαυ-
τὸν αἰτιᾷται,
ἢ ὅτι ἀγαθῶν,
ἐχέουσιν, ἀλ-
λά τὴν ἰσχυρίαν.
Andron. Rhod.
Paraph. in Ech.
Arist. l. 3. c. 2.

But this is a very vain shift, and a thin pretence. For what is it that makes any *temptation strong*, but the *wickedness of mens own hearts*? They are slavishly in love with it, and therefore they cannot resist it, but are overcome by it. ^d *It is ridiculous to think*, sayes the same excellent Philosopher, *that the pleasure of the sin which is without us, is the cause of our sinfull action; and not rather that we our selves are, who are so wickedly inclined, as to be so easily taken by it*. It is only the strength of our *own sinfull lusts*, that gives such an irresistible strength to the *outward temptation*. A great offer of *gain* indeed cannot be withstood by a *covetous heart*; and an *inviting beauty*, and a *fair opportunity* are irresistible to a *slave of lust*, and a lascivious reigning inclination. But if the man is *above the world*, and his heart is *chaste*, they are of no force, nor can they offer any violence at all.

^d γελοῖον ἔστιν
αἰτία νομίζειν
ἢ πλεονεκτημάτων
τὰ ἔξωθεν κα-
λὰ καὶ ἡδέα, καὶ
μὴ ἐαυτὸν ὑπὸ
τῶν παθῶν
ἐλισσόμενον.
Ibid. and Arist.
Eth. ad Nicom.
l. 3. c. 1.

It is the *wickedness of our own hearts lusts* therefore, which are so deeply in love with them, and so unbridledly bend after them, that gives all the *prevailing force, and overpowering strength* to the *outward temptation*. But now this is our *Sin*, and so can by no means plead our *excuse*; it is our *damnable disease*, and therefore it can never prove our *saving remedy*. For this is that *reigning power of Sin* which the *Gospel* has indispensably required us to *mortifie*, but not to *submit* to. It is only *if you through the spirit do mortifie the deeds of the body*, says St Paul, *that you shall live*, Rom. 8. 13. Col. 3. 5.

But if we are not under this *damnable servitude to Sin*, there are no *temptations* so strong, but that God has given us *sufficient defensatives* against them. For the present offer of a *Gibbet* would fright away the most *endearing temptation*; the near expectation of a *great Estate*, or of a *Crown*, would make us prevail over it. And what are *these* to *hell fire*, and an *eternal Crown of Glory*? *Heaven* therefore and *Hell*, when they can be considered of, are an answer to all temptations in the world; they will engage our hearts *more* than all the *endearments* of a lust, and infinitely *outdo* all the *baits* and *allurements* of sin.

If we commit sin then, it is no *sufficient* excuse to us that the *temptation* was strong, because it was only the *strength* of our own *unmortified lusts* that made it so. For we *loved the sinfull pleasure* too well, and that was the reason why it *overpower'd* us. And since the strength of temptation is owing only to the strength of sin, it can never excuse us from undergoing punishment. So that *this* must needs be a false hope, to think of being *excused* for our sin, because we acted it through the *violence of a great temptation*.

Fourthly, Another ground of false confidence whereupon men hope to be saved, although they do not *obey* in their *works* and *actions*, but are workers of sin and disobedience; is, because when they do *transgress*, it is with *reluctance* and *unwillingness*. Albeit in their *actions* they do *serve sin*, yet in their *minds* they do not approve of it, their service of it is an *unwilling* and a *slavish service*. They cannot sin freely, and at their own ease, but with fearfulness and regret. For the *Conviction* of their duty abides in their *Consciences*, the *fear of hell torments* sticks fast in their *souls*; they cannot shake off either their *sense of duty*, or their *fears of punishment*. So that even when they do sin against God, it is with *remorse* of mind and *fearfulness* of apprehension. They cannot embrace their sin with a *full choice*, because they know that it is not an *unmixed pleasure*. They believe and know it to be of a *compound* and *mixt nature*; to have some *present pleasure* which will delight, but withall much *future punishment* which will torment them. And since they know it to be a *composition* of good and ill, they do not *perfectly* either love or hate, *choose* or *refuse* it. Their will is *distracted* by different motives in the same choice; for the *future pains* would draw them to *reject*, but the *present joyes* invite them to *embrace* it. So that in a different degree they both *will*, and *will* the same thing; they would *have* it, and yet they would *avoid* it. For they would enjoy what they desire, but withall they would keep off from what they fear: they have a mind to commit the sin, because it will please them for the *present*; and yet they are afraid of it, because of that wrath which it treasures up for them against the time to come.

But notwithstanding all this *conflict* in their own choice, yet at last their *sin prevails*, and they *obey* it. For they had *rather hazard* all its torments, than miss
of

of its delights ; they are unwilling to venture upon those dangers which it brings, but yet they had rather venture on *them* than go without it. They sin *unwillingly* just as a labourer works, or as a soldier fights *unwillingly* ; that is, they do not *will* it for *it self*, they would *not do* it unless they were *hired* to it. For considering *all* things they will to act, and not to omit it ; their will is against it indeed at the *first* sight, but upon *better* consideration it resolves upon it, and all things laid together they choose to commit the sin rather than to forbear it.

But now this is such a *State* as will never bring any man to *Heaven* : For whether he transgress *willingly* or with *reluctancy*, is not the question ; but if he *choose* at last to *disobey*, when God comes to judgment he shall be sure to pronounce upon him that *death* which he has established for the punishment of disobedience. Because for all he *fears* and *mistrusts*, *grumbles* and *repines* ; yet he *serves* and *obeys* his *lusts* all the while notwithstanding. He works at their will, and doth what they command him. He serves not with a full heart, or a fearless mind ; but yet he is their servant still.

'Tis true indeed, it is some *mitigation* of his sin that he doth it with *regret*, and the transgression is something the less for being acted not without reluctance and aversion. It shews that his *sense of duty* is not *quite lost* ; his *Conscience*, *wholly fear'd*, or his *fear of God* *utterly extinguish'd*. It is some extenuation that he *startles* at the offence ; for it argues that his soul is not *wholly depraved*, or his heart *harden'd* in disobedience. But although his sins be not of the *highest* rate, yet he is a *lost* sinner still. For so long as his *lusts* prevail, and he chooses at last to *act* and *commit* them, he *serves* and *obeys* them. It is his *works* and *actions* that must determine his *service* and *obedience* ; so that if he *commit* sin,
he

he is the *servant* of sin. *Willing* or *unwilling* may *extenuate* or *heighten* his disobedience, but not utterly *destroy* or *alter* the nature of it.

For indeed something of *struggling* and *regret* is to be found in the *obedience* and *disobedience* of the greatest part of the world. There being *few* so good, as to obey without all *reluctance*; and *few* so wicked as to sin without all *remorse*. For as long as we are in *this* life, we are a *mixt* and *compound* substance of *Soul* and *Body*, *Flesh* and *Spirit*. Our *carnal appetite* draws us on to *forbidden* things, to transgress those restraints which Gods Law has set to it, and to *sin*. And our *Conscience* being enlightened with the *knowledge* of Gods Laws, and allured by his *Promises*, and affrighted with his *threatnings*; would persuade us to keep within *his* bounds, and to *act* obedience. Now these *two contrary* and *gainsaying* Principles *distract* our choice, and *divide* our wills; so that when we close with *one* of them, it is not without the *grudging* and *reluctance* of the *other*. We would, and we would not; one inclines us for a thing, and the other against it. *The flesh*, says *S^t Paul*, *lusteth against the spirit, and the spirit against the flesh*; and these are *contrary one to the other*, so that you cannot fulfill both their desires, and do each of the things that you would, Gal. 5. 17. If we obey, it is through the *repining* of our appetites; and if we transgress, it is with the *remorse* and *lashings* of our *Consciences*: On both sides there is something that is evil, whereof we are *afraid*, and which we *would not*; our will is *imperfect* and with *reluctance*; and we *will* and *choose* in some measure *unwillingly*, whether it be to *work* obedience or *sin*.

As for the *Saints* in *Heaven* indeed after the *Resurrection*; 'tis true that they shall have no *gainsaying appetites*. For their *flesh* will be in *perfect* subjection to the

the *spirit*; their *will* shall have nothing to *seduce* it, but shall stand alwayes *firm* and *entire* for *God*; so that they shall obey without *any thing* of *reluctance* or *regret*.

And as for *some* of the *profligate* and *prophane* *sinners* here on *earth*; they have *now* already so quite benum'd their *Consciences*, that they neither *allure* nor *threaten*, *admonish* nor *accuse* them. And they sin without all contention; they transgress, and do not dispute; their lusts hurry them without any opposition; so that they disobey most *willingly*, and free from all *remorse*.

But as for *all* the *good*, and the *generality* of the *wicked* here on *earth*, they are of a *middle* rate. They both of them act through *strife* and *conquest*; their consent is courted on *both* sides, and when they comply with *one*, they must refuse the *other*. Both *Flesh* and *Spirit* struggle in them, although at last but *one* prevails. For in the *Regenerate* good man, the *flesh* stirs, but it cannot conquer; they have bodies, and bodily appetites, but they subdue them, and as *St Paul* says, *keep them under*, 1 Cor. 9. 27. So that all the while the *Spirit* *rules* in them, when the *flesh* doth but in *vain* *solicite*; this may *tempt*, but it cannot *govern*; for the *spirit* gives them *Laws*, its pleasure they perform, and what it commands, that in their actions they obey: But in the *wicked* and *disobedient* the case is quite opposite. For in *them*, although their *Conscience* *smite* them, yet can it not *prevail* with them; it suggests, but they will not hearken; it shews the way, but they will not follow it; in all things their *Lusts* are the *governours* of their lives and actions; so that although the lashes of their consciences may sharpen and embitter, yet are they not able to disappoint the service of their sin.

In *all* the obedience therefore, and in the *greatest*
part

part of the transgressions here on *Earth*; there is still something of *strugling* and *reluctance*. Men act not by a *will* that is void of all *restraint*, or by a *desire* and *choice* that is free from all *unwillingness*; but there is a *mixture* of *love* and *hatred*, an *unwilling will* that carries them on either to act obedience, or to disobey.

But notwithstanding their *ineffective wishes* and *imperfect woublings* to the contrary; it is their *peremptory will* and *last choice* which shall *determine* their *condition*. For if they will and chuse to do what God commands, in spite of all the gainsaying wishes raised by their fleshly Appetites; they shall be pardoned and acquitted. When the good man overcomes the temptation, and prevails over his unwillingness, and triumphing over it goes on to practise and obey; he shall receive the reward of his obedience. But if they will and chuse to do what God forbids, in spite of all the contrary Admonitions and Threatnings of their Consciences; they shall dye in their disobedience. The Sinner who is carried on to do what he disallows, to work what he fears, and to commit what at first sight his will is averse to; he shall undergo the smart and punishment of his transgression.

And the reason is plain; for he *serves* his *sin*, and *fulfils* his *lust*; and his *thralldome* to it is so *absolute* that no *aids* of the *Spirit*, nor any *suggestions* of his *Conscience* can *deliver* him from it. *He that committeth sin*, saith our Saviour, *is the servant of sin*, John 8. 34. So long as it *conquers*, it doth indeed *enslave* him; For of *whom a man is overcome*, of the same, says St Peter, *he is brought in bondage*, 2 Pet. 2. 19. If we yield our selves up to *serve* it, we do indeed *obey* it; and must expect that *death* which is denounced upon such obedience. Know you not, saith another Apostle, *that to whom you yield your selves servants to obey*, his servants

you are to whom you obey; whether of sin unto death, or of obedience unto righteousness, Rom. 6. 16. If we are at the beck of our Lusts, and go where they send, and do what they command us, and acknowledge their pleasure in all things to be a Law to us; we are perfect Slaves to them, and liable to all that misery which is denounced upon them. We serve and obey them; and that shall surely bring us to suffer for them. For it is the fulfilling of our lusts, the doing or walking after them, and the obeying of our sin which Christs Gospel threatens so severely, whatever mind we do it with. If you live after the Flesh, saith the Apostle, you shall dye; and it is only if you through the Spirit do mortifie the deeds of the Body that you shall live; Rom. 8. 13. When Christ comes to Judgment, the enquiry will not be, Whether we sinned with a full delight, or with fear and reluctance; but whether in very deed, without repenting of it afterwards, we sinned wilfully, or transgressed at all. For we have what shall be his Sentence at that Day, from his own mouth already, Depart from me ye that work iniquity, Matth. 7. 23.

So that it will be no sufficient Plea for any man at the last Day, who has disobeyed in deed and wrought wickedness, to say, That he did it with backwardness and remorse. For that which God indispensably requires, is, that he should not do it at all; and he will only deceive himself if he ever expect to be accepted otherwise. For as the hopes of salvation upon mere orthodox opinions, or ineffective desires of obedience, or sinning through a strong temptation are utterly delusive, and sure to fail them that trust to them: so is this fourth ground likewise, viz. our hopes of being accepted notwithstanding our sins, because we transgressed with reluctance and unwillingness.

CHAP. IV.

A further pursuit of this last ground of shifting off the Obedience of our actions, in an Exposition of the seventh Chapter to the Romans.

The CONTENTS.

A further pursuit of this last ground of false confidence. The Plea for it from Rom. 7. represented. This refuted. A Metaschematism usual with Saint Paul in an odious Topick. The Apostle shown not to speak of himself in that Chapter, because of several things there spoken which are not truly applicable to him. This evidenced in sundry instances. Nor to have spoken in the person of any regenerate man, which is proved by the same reason, and manifested in sundry Particulars. But to have personated a struggling, but as yet unregenerated Jew, who had no further assistance against his lusts, but the weak and ineffectivè Law of Moses. This shown from the order and design of that Chapter. This whole matter represented in a Paraphrase upon the seventh Chapter, with part of the sixth and the eighth. Two Reasons of the inability of Moses's Law to make men wholly obedient; and the perfection, as to them, of the Law of Christ, viz. First, The promise of eternal life. Secondly, The promise of the Spirit. Both these were wanting in the Law; and are most clearly supplied in the Gospel. The Jews had the assistance of the Spirit, not by virtue of any Article in their Law; but by the gracious Covenant of the Gospel, which has been confirmed with the world ever since Adam. The

Law mentioned in Scripture as a weak and mean instrument upon the account of these defects. This weakness of the Law set off particularly in this seventh to the Romans. No hopes to any man who acts sin from this Chapter; but plain declarations of the necessity of a working obedience shown in several expressions of it to that purpose. A proof of the necessity of this fourth part of integrity, the obedience of our executive powers in our works and actions; and the insignificancy of all the rest when it is wanting.

THAT which has been the great occasion of this last pretence whereby men justifie themselves in the practice of disobedience, viz. because *when they do transgress, it is with reluctancy and an unwilling mind*; is a wrong understanding of the words of St Paul in the seventh Chapter of his Epistle to the Romans. For Verse 15. thus says he, *That which I do, I, being sufficiently instructed in the Law which forbids it, in my mind and conscience allow not. For what, through the Laws commanding, I would do, that do I not: but what, from the Laws prohibiting, I hate, and would not do, that*
 19. *do I. The good that I would do, I do not. For although*
 18. *to will it is present with me, yet through the prevailing power of my Flesh how to perform and practise that which is good I find not. But the evil which I would not do, that do I. And all this happens to me by reason*
 23. *that the Law of my lusts or members wars against the Law of God in my mind or Conscience, and that with so much success as to make me act against my Conscience, and bring me into a slavish observance or captivity to the Law of sin, which is in my members. So that I*
 Verse 25. *my self, or the^a same I who, with the mind and Conscience, in approving and willing serve the Law of God, do yet, with the Flesh, in my bodily and outward works*
 and

^a αὐτὸς ἐγώ,
 Verse 25.

and operations, serve the Law of sin.

Now since no less a man than St *Paul* himself speaks thus of *sinning against his will*, of doing what he disallows, and transgressing through the power of a ruling lust against his Conscience : it may well be thought reasonable for any *other* man to conclude himself in a safe condition although he do so likewise. For who would desire to be more perfect than St *Paul* ? Who would ever scruple to have the same Lot in the next World with an Apostle ? If an unwillingness in sin, and transgressing with reluctance could bear him out notwithstanding he did against his Duty, and in works and actions disobeyed his Lord ; who can ever question but that it will be a sufficient Plea for us also ?

And indeed if St *Paul* had spoken all that of *himself*, and meant it of his own Person ; the Inference is undeniable, and it is not to be doubted but it would. But for a full Answer to this Allegation, it is plain that St *Paul*, when he expresses all those things in the *first person*, uses that merely out of *modesty*, but not out of *truth*. For he was upon an *odious* Topick, representing the *unmortified* state and *sinful* condition of *those* persons, who had no other help against their *Lusts*, but the *Religion* and *Law of Moses*. And because this was a *Charge* which they who were most guilty would not *love* to *hear* of, that he may *soften* the matter as much as may be, and discover things of so much reproach with the least offence ; he wisely takes all the business, and fathers all the *shameful Narrative* upon *himself* ; and expresses it, not in *theirs*, to whom it really did belong but in *his own person*.

And as for this *Metaschematism*, or speaking things that are *odious* in his *own name*, when indeed they belong not to him, but to *other men* ; it is very usual with the Apostle. For in this Disguise he recites a
most

most blasphemous perversion which some men had made of his most pious Doctrine, *Rom. 3. If the truth of God, or his faithfulness in performing his Covenant with us, hath more abounded to his Glory through my lye or unfaithfulness in breaking my Covenant with him (which makes the most that can be for the honour of Gods faithfulness, since no perfidiousness of ours can weary or provoke him out of it) why yet am I, not I Paul, who could never act thus falsely, or argue thus prophane-ly, but I blasphemous Objector judged as a Sinner? ver. 7.* And the same way of speech he observes again, when he charges the wicked lives of those who have given up their names to Christ, not upon his Religion, but upon their own selves. *If while we seek to be justified by Christ in the profession of his Religion and not of Moses's Law, we our selves are still found Sinners and as flagitious in our lives as ever, is therefore Christ the Minister of sin? God forbid. For if I build again the things which at my very Baptism into Christianity I destroyed, as 'tis plain all Christians do who after Baptism prove customary Sinners; it is no longer Christ who would rescue and free me from sin, but I my self, not I Paul, but I flagitious Christian that make my self a Transgressor. Gal. 2. 17, 18.* Thus also he speaks in his own person, when he only personates the strong but uncomplying Christian, *1 Cor. 6. All things are lawful for me, but all things are not expedient, ver. 12.* And when he personates the uncharitable Christian, *1 Cor. 13. If I have all faith, and have no Charity, what doth it profit me? ver. 2.* And the same inoffensive way he uses in noting faults in ^a other places.

^a 1 Cor. 10. ver. 22, 23. and 29, 30.

And such an obliging disguise in reprehending and exposing the faults of others is most usual among our selves. Nothing being more common in our ordinary Discourse, than when we would be sharp in reproving

ving, and inveighing against any thing, by a most courteous Fiction to put it in our *own* Case, and to suppose that *we* our selves should do *this* or *that*. When-as in the mean time we are no further concerned in it, than to be able under this disguise with more success and less offence to disparage and chastise it.

And this way of *transferring odious things to our selves* when we would describe and reprove them, which is so usual with all the *world*, and with *S^t Paul* in other Cases, is particularly used by him in his Character of the ineffective Striver in this seventh *Chapter* of the *Epistle to the Romans*. He speaks not those things above recited, of *willing but not performing*, &c. in his own person, or in the person of any regenerated man ; as will plainly appear from this reason.

Because in that Chapter such things are said of the person there spoken of, as can by no means agree to *S^t Paul*, or to any *regenerate* person ; so that the Apostle must be made to falsifie, if he should be understood to speak so of them.

Such things, I say, are there spoken, as can by no means agree to *S^t Paul* himself. For we read

Of the person there spoken of,

That *he* lived and *was alive without the Law* of the ten Commandments, *once*, ver. 7. 9.

Of Saint Paul himself elsewhere,

That *he* was both *born and bred up under the Law*, being *circumcised the eighth Day*, of the *Stock of Israel*, an *Hebrew of the Hebrews*, or an *Hebrew* both by his *Fathers* and his *Mothers* side, *Phil.* 3. 5.

That

That the Law of his members wars against the Law of his mind, and brings him into captivity to the Law of sin, which is seated and rules in his members, ver. 23.

That how to do or perform what is good, he finds not, ver. 18.

That sin works in him all manner of lust or concupiscence, ver. 8.

That he is captivated and conquered, and, as a vanquished Slave, sold under sin, ver. 14. 23.

That he sinned against his Conscience. For what I do, says he, in my practice, that I allow not in my mind or Conscience: but what I hate and disapprove, that I do, ver. 15. 19.

That he keeps under his Body, and is not led captive by it, but on the contrary brings it into subjection and captivity, 1 Cor. 9. 27.

That he can do all things which are good through Christ that strengthens him, Phil. 4. 13.

That it works none, but that instead of lusting and coveting worldly things, the world is crucified to him, and he unto the world, Gal. 6. 14.

That he has fought a good fight against it, 2 Tim. 4. 7. And that by the Grace of God through Christ he is delivered from it, Rom. 7. 25.

|| $\chi\alpha\rho\iota\varsigma$ $\tau\tilde{\omega}$
 $\theta\epsilon\tilde{\omega}$ in exem.
 Claromont. &
 vers. Lat. Not
 $\epsilon\upsilon\chi\alpha\rho\iota\varsigma\tilde{\omega}\tau\tilde{\omega}$
 δεσφ.

That he knew or was * conscious of * $\sigma\omega\iota\delta\epsilon\alpha$. nothing by himself, 1 Cor. 4. 4. but that he trusted he had a good Conscience, and that in all things, being willing to live honestly, Heb. 13. 18. Acts 23. 1. For this had all along been his care, he having

That he is in a state of death : For *sin* revived, and he died, *vers.* 9. and by *deceiving him*, it had slain him, *v.* 11. The good law he had found to be unto him the occasion of death, by his falling into that disobedience whereto it had threatened it, *vers.* 10. For the motions of *sin*, which were not, and could not be restrained by the law, wrought in his members to bring forth damning sins, or fruit unto death, *vers.* 5.

having made it his business, and exercised himself to have, not now and then, but *alwayes a conscience void of offence*, or not wounded and smitten with the sense of any offences either towards God or men, *Acts* 24. 16.

That the law of the spirit of life hath made him free from the law of sin and death, *Rom.* 8. 2. That he has finished his course to his advantage ; so as there is laid up for him, not a painful death, as the punishment of his disobedience ; but a Crown of Glory, as a reward of his righteousness, which the righteous judge will give him at the last day, *2 Tim.* 4. 8.

If therefore we will believe *St Paul*, and let those accounts which he gives of himself explain his own meaning ; he cannot be that very person who is there spoken of. For they are persons altogether of a different stamp, and a contrary character : they are as opposite as a servant of God, and a slave of sin ; as a spiritual, and a carnal man ; as one whose conscience approves, and another whose conscience condemns him ; as a child of God, and a child of darkness ; as an heir of

Heaven, and a subject of Hell. So that he cannot speak of himself in that *seventh* Chapter, and in the *other* places too ; because then he would appear inconsistent with himself, and be found false in his own story. And therefore as sure as *S^t Paul* is true, he says all that is spoken there in an inoffensive disguise, not intending to give a character of his own person, but to personate another man.

Nay, I add further, that the person whom he represents in that Chapter, is not only another from himself, but also one of a quite opposite and contrary character. He is not only *no Apostle*, but even *no good Christian* or regenerate man. For such things are there said of him, as, if *S^t Paul* and the other *Apostles* say true, are inconsistent with a regenerate state, and destructive of salvation. As will plainly appear by considering those things which are said

Of the person described
there,

That with his flesh or fleshly members, he obeys the law of sin, ver. 25. And this he is forced to do, and cannot help it. For the law of his members wars against the law of his mind, and brings him into captivity to the law of sin and death, ver. 23. He is as absolutely enslaved to it, as ever any servant was to his master who was sold in the market. For, says he,

Of the regenerate elsewhere,

That as for their members, they yield them not to be instruments unto sin, but unto righteousness; because now since their regeneration into true Christians; Sin is not to reign in their mortal bodies, that they should obey it in the lusts thereof, Rom. 6. 12, 13. In becoming Christians they are dead, and crucified with Christ, that the body of sin might, not be maintained

I am

I am carnal, and sold under sin, verſ. 14.

That *ſin works* or accompliſhes, and brings on to * outward act and perfection in him all manner of concupiſcence, verſ. 8. For taking occaſion by the nakedneſs of the tenth Commandment, whereto no puniſhment was expreſſly threatned, it deceived him into the cuſtomary commiſſion of it by that wile, and thereby ſlew him, verſ. 11.

* Kaſng-
2d ſeſſa.

to live and rule in them, but deſtroyed, that thenceforward they ſhould not ſerve ſin. For he that is dead is freed from ſin, verſ. 6, 7. The Goſpel of Chriſt, or the law of the ſpirit of life in Chriſt Jeſus, hath not enſlaved, but freed them from the law of ſin and death, Rom. 8. 2. So that ſin now ſhall not have dominion over them, becauſe they are not under the law, through the weakneſs whereof it tyrannized, but under Grace, Rom. 6. 14.

That *their body is dead* becauſe of ſin, Rom. 8. 10. And that they make no proviſion for the fleſh to fulfill and accompliſh the luſts or concupiſcence thereof, Rom. 13. 14. Becauſe if they ſhould, they would ceaſe to be ſons of God, and heirs of happineſs, and be rendred obnoxious to miſery and death. For the plain declaration of Chriſts Goſpel concerning the heirs of life and death is this. *If you live after the fleſh in accompliſhing its luſts, you ſhall die*; and 'tis only,

That the law he found to be unto death, in discerning himself to be fallen under the curse and condemnation of it, *vers.* 10. For the motions of sin which were encouraged and emboldened by means of the fancied impunity of the law wrought in his members, which are the seat of their Empire, so far as to bring forth damning sins, or fruit unto death, *vers.* 5.

That in his flesh dwells no good thing, *vers.* 18. For sin dwells and inhabits in him, *vers.* 17. and that so as to rule and govern, or have all the force of a law in his members, *vers.* 23.

That he sins against his own conscience. For what he doth, that he allows not; but what in his own mind he hates and disapproves, that he doth, *vers.* 15. 19.

only, if you through the spirit, instead of acting and compleating, do kill and mortifie the deeds of the body, that you shall live, *Rom.* 8. 13.

That against them there is no condemning force of any law, *Galat.* 5. 23. For the law of the spirit of life hath not left them still enslaved, but made them free from the law of sin and death too, *Rom.* 8. 2. And being become the servants of God, they have their fruit, not to sin and death, but to holiness at present, and the end thereof at length everlasting life, *Rom.* 6. 22.

That their bodies or fleshly members are temples of the Holy Ghost, and sacred places wherein it inhabits; and that they glorifie God in their bodies, as well as in their spirits, seeing both are Gods, *1 Cor.* 6. 19, 20.

That they hold faith and a good conscience, without which, of faith in dangerous times they would soon make shipwrack, *1 Tim.* 1. 19. And that they are saved by the answer of a good conscience,

That to do good, although he might wish, or approve it, *he found not*, v. 18.

That he stands in need to cry out, *O wretched man that I am, who will deliver me from this body of death*, being as yet not rescued from it, but labouring under it, *vers. 25.*

ence, which comforts and applauds, but cannot accuse them, *1 Pet. 3. 21.*

That *he only who doth good is of God*, *3 Joh. 11.* and that *there is no condemnation to them who do and walk after the spirit*, *Rom. 8. 1.* And that without these *new fruits*, it is in vain to lay any claim to a *new nature*; because, as our Saviour sayes, *if men were the children of Abraham, they would do the works of Abraham*, *Joh. 8. 39.*

That *the body of sin is already destroyed in them*, that henceforth they should not serve sin, which the other complains so much of, *Rom. 6. 6.* For they are delivered from the law, upon occasion of the weakness whereof sin brought forth in them fruits unto death, to serve now in newness of Spirit, *Rom. 7. 5.* So that what the weak, ineffective law could not do for them; that the Grace of God through Jesus Christ our Lord hath done in an effectual deliverance of them, *v. 25.*

So

So that if we will take the word of *S^t Paul*, and of the rest of the *Apostles* in *this* matter; we must needs believe that *regenerate men*, and *heirs of heaven* are not in any wise such persons as are described in that *seventh Chapter* to the *Romans*, there being no agreement or resemblance at all between them. Their *tempers* and *behaviour* are utterly *inconsistent*, and as far distant as *Heaven* and *Hell*: For *one serves and fulfills the lusts of his flesh*, the other *crucifies and subdues them*; one *yields his members servants unto sin*, the other *unto righteousness*; one *is made a perfect captive*, and *sold under sin*; the other *is made free from it*: one *is forced to act against his conscience*, the other *always acts according to it*; one *complains of being oppressed by the body of death*, the other *rejoyceth in being deliver'd from it*; one *can perform and do no good*, the other *doth all good*; one *brings forth fruit unto death*, the other *to eternal life*.

These, with others that might be mention'd, are the lines of difference, and the contrary characters of the person represented in the *seventh Chapter* to the *Romans*, and the *regenerate man* described by *S^t Paul* himself in all his other *Epistles*, and in the *following* and *foregoing Chapters* of *this*. By all which it appears, that they are *descriptions contradictory and incompatible*, which cannot at the same time be affirmed of the same man. And that to give such an account of a *regenerate man*, as is there set down, would not in all appearance be the way to *describe*, but rather *slanderosly to libel and revile him*.

If any therefore enquire now how I know that *S^t Paul* doth not speak of *himself* in that *Chapter*, nor of any other *regenerate person*; but of an *unregenerate man*, who is yet in the state of *death* and *sin*: he has his Answer *full and undeniable* already. I know he doth
not

not mean so, because he *cannot* mean so, the things which he says not *bearing* to be so understood. For *that meaning* would make his speech to be no *Apostolical Truth*, but an *open falsehood*; it would make St Paul *inconsistent* with himself, and to *unsay* at one time, what he had *said* most *peremptorily* at another. It would make him flatly to gainsay all that he has taught elsewhere, yea, even what he had affirm'd almost in the same breath, in the *foregoing* and the *following Chapters*. So that he cannot be understood of himself, or of any other regenerate person, but must be allow'd, according to his usual custome in such odious topicks as this was, to speak all in a borrowed disguise, and in the *person of a sinfull and a lost man*.

For indeed, to be yet more particular, all that discourse in that *seventh Chapter* is not meant either of St Paul, or of any other regenerate Christian; but of a *struggling and contending*, although yet *unconquering and unregenerate Jew*. For the Apostle is there describing the state, not of a *perfect debauch*, nor of a *perfect Saint*, but of a *middle man*. He is one whose *Conscience* is awaken'd; for he *delights in the Law of God after the inner man* of his mind and reason, *vers. 22.* and when he *doth evil, he doth not allow*, but disapproves of it, *vers. 15.* but yet his *practice* is enslaved; for to *perform what is good he finds not*, *vers. 18.* what in his mind he hates, that he *doth*, *vers. 15.* the law in his members bringing him into captivity to the law of sin, so that with his flesh, or in his bodily actions, he obeys the law of sin still, *vers. 23, 25.* He strives something indeed, but not enough; he is not far from the kingdom of heaven, but as yet he is short of it. He is a sinner of the *middle rate*, such as I have described in the last Chapter: For he is not as yet either quite hardned in sin, or perfect in goodness; he is offering to go off from sin, but still
it:

it lays hold of him, and keeps him under; he is in the rank of unwilling sinners, but he is a lost sinner still. He is something above the forelorn condition of meer *Nature*, and something below the more perfect institution of *Christ*; he is in a middle state between both, under the discipline and assistance of the *Jewish Law*, or the *Religion of Moses*.

And that this is the person there characterized will appear, not only from the *things themselves* that are said of him, and which I have already noted, (*viz.*) his *Conscience being awaken'd*, but his *practice still enslaved*, which is the very state of *midling sinners*; but also from the whole *order and design* of that *seventh Chapter*.

For the business which the Apostle drives at in the sixth, seventh and eighth Chapters, (to go no farther) of that Epistle, as any man that attentively peruses them may plainly see, is this; (*viz.*) *To shew the Jews at Rome a double change, which they had come under by their becoming Christians. One was in their subjection, and the other in the consequent of that, their service and obedience.*

One change he tells them is in their *subjection*; for now they are not subject to, and under the law of *Moses*, but under the *Grace and Gospel of Christ*, chap. 6. vers. 14, 15.

And upon that change in their *subjection*, there is likewise another change in their *service*. For now they serve not *sin* as they did formerly, but they serve and obey *God*, chap. 6. vers. 15, 16, 17, 18; and chap. 7. vers. 4, 5, 6.

And because this seems to be a great reflexion upon the *Law of Moses*, as if it encouraged them in their *sins*, and helped to make them *sinners*; this latter part, (*viz.*) *their being wrought into this change of service by change-*
ing

ing their Master and Religion, he explains more fully.

For to take off all reproach from the *Law*, under which he had affirmed they *served sin*; he shews that the reason why they sinned under it, was not the *sinfulness* of the *Law* it self, for it *is holy, and commands holiness*, chap. 7. ver. 10. but the *power* of their own *sinfull lusts*, which were too strong to be *corrected and restrained* by those aids which it offer'd towards it, ver. 11, 13,---23.

In the management, and evident proof whereof he shews *two things* :

One is the *goodness and innocence of the Law*, because, so far as they were influenced by it, they were for that which is *good*. For their *mind and Conscience*, wherein the *Law* was seated, did approve of it, and their *heart desired it*, chap. 7. ver. 15, 16, 18, 22.

The other is the *weakness and inability* of that *Grace* which was offered in the *Law* to work mens *reformation*, and to make this change in their service and obedience. For *notwithstanding it, they served and obeyed sin still*, chap. 7. ver. 15, 19, 21, 23, 25.

Wherein yet to be more *particular*, he shows further that those *good effects*, which the *Law* was able to work in them, were only in their *mind and conscience*, chap. 7. ver. 15, 18, 22, 23. But that still the *Law* in the *Members* proved all the while too strong for it, and kept possession of their *life and practice*, ver. 15, 17, 18, 21, 23, 25.

But then as for that *change in their service*, which the *Law of Moses* had not strength enough to work in them; he shows that the *Gospel and Grace of Christ* has wrought it effectually. For now, since they became *subject to him, they had thrown off the service of sin*, which the *Law* could not enable them to get quit of, and *had begun to serve and obey him*, chap. 7. ver. 25.

and ch. 8. v. 1, 2, 3, 4, &c.

Q q

This

This is the Argument which the Apostle pursues, and the way wherein he manages it, as every man will perceive who will be at the pains to peruse those three Chapters as I have pointed them out to him. So that as for all the *ineffective striving and sinning, with regret*, which is so often mentioned in the *seventh* Chapter; it belongs not to the *Apostle himself*, nor to any other *regenerate Christian*, but only to a *midling Sinner* among the *Jews*, who is changed something by *Moses's Law*, but not enough; and who is in a way to become a Child of Grace, although for the present he be a Son of Death and Hell.

This, I say, will appear to be the person, whom St *Paul* sets forth in that so much mistaken *Chapter*, to any man who shall fairly consider those three Chapters, observing that help for the understanding of them which I have already offered.

But because this is a matter of highest importance, and I would not seem to shun any pains which may in probability make for the satisfaction of any, though but *one* single man, concerning this necessity of an active obedience; I will here set down what I verily take to be the sense of those *three* Chapters (or so much at least of the *sixth* and *eighth* as makes for the understanding of the *seventh*) in this ensuing Paraphrase. Which I hope will not be altogether unuseful for common Readers, because they will thereby see what, as I take it, is the Apostles meaning, in *full* and at *length* here, whenas they read it more *contracted* and *involved* in their *Bibles*.

And to take our rise from thence, that being sufficient for our present purpose, at the *fourteenth* Verse of the *sixth* Chapter thus the Apostle discourses:

Chap. 6. Hereafter now you are not in subjection under the
 Verse 14. *Law of Moses, but under the Grace and Gospel of Christ.*
 But

But *what then ? Shall we serve sin, because we are not* Chap. 6.
under the Law which condemns, though it cannot con- Verse 15.
 quer it ; *but under Grace*, which pardons it ? *God forbid* that ever any of us, who are come now under the Gospel which proffers pardon for sins past, should think of refusing it all service for the time to come ; and continue still to serve and obey sin, as much, or more than we did under the weak aids of the Law before it came. That we should continue to serve, by continuing to obey it, I say, For

Know you not this, That to whom you yield your 16.
selves servants to obey, his servants you are to whom you obey ? So that there you will be judged to pay your service where you pay your obedience, *whether that be in the performance of sin, unto the purchase of death ; or of obedience, unto the obtaining of righteousness.*

But whatever some licentious Renegado Christians 17.
 may think of obeying, and so serving sin, after they have put themselves under subjection to Christ, who proffers to pardon it for the time past, only that he may thereby encourage them to leave it for the future : yet *God be thanked that you for your parts have quite other apprehensions.* For although indeed *you were formerly in your time of Judaism, and subjection to the Law of Moses, the servants of sin :* yet now, since your coming into subjection under Christ, *ye have, together with your subjection, changed your service also, and have obeyed from the heart that New Gospel-Form of Doctrin,* ^b *whereunto, or into the hands whereof, ye were* ^b *eis dy tape-*
delivered, when you were exempted from all subjection ^b *diak-*
 to the Law.

Being then, by this change of subjection from the 18.
 Law, under which sin had power, to Christ's Gospel, which enables you to destroy it ; *made free from the service of sin ; ye became, as the Subjects of Christ, so*

Chap. 6. likewise the *servants of righteousness*. And for this change of your service, together with the change of your subjection, there is all the reason in the World.

Verse 19. Whereof I will *speake after the most moderate expectations, and equitable manner of men, because of the infirmities of your Flesh*, whereby I know you are disabled from making such high returns as the reason of the thing calls for. For this is the least that the mildest man would require in this Case, and yet it is all that God exacts of you; *as ye have formerly, when you were subject to the Law, under which sin took so great advantage, yielded your members servants to uncleanness, and to iniquity, unto the bringing forth still of more iniquity; even so in the same manner now, since you are become subject unto Christ, give the same fruits there of your subjection, and yield your members servants to righteousness, unto the encrease of greater holiness.*

20. This, as I say, is no more than you did upon your subjection to the other. *For when ye were the servants of sin, and under subjection to his Law, ye were free from all that service of righteousness, which God expects of you now upon your subjection to a better Law.*

21. And as this change of your service, together with the change of your subjection, is most highly reasonable; so let me tell you withal it is most beneficial. For when ye were subject to the Law, and thereby servants unto sin; *what fruit had you then, either in enjoyment or expectation, besides death and disgrace, in those things and services whereof you are most justly now ashamed?* And not only so, for besides that one effect of shame, there is moreover another *end of those things, and that is death too.*

22. But now on the other side, *being, by means of your subjection unto Christ, made free from the Law and Authority of sin, and become, as it is meet for Subjects,*
servants

servants unto God; you have your fruit at present unto holiness, and the end thereof at last everlasting life. Chap. 6.

This difference there is, I say again, between the fruits of your former subjection and service, and those at present. *For the wages of sin to its Subjects and Servants is death; but the gift of God to his is eternal life.* Verse 23.

And this service of God, which gets you right to eternal life, I must still tell you is owing to your being freed from subjection to the Law, under which you served sin; and to your becoming subject unto Christ.

For in the first place, as for your being freed from subjection to the Law, and being now no longer under it; that is very plain. *For know you not, my Brethren, (for I speak to them that know the Law, or the nature and quality of those Laws which give one person interest and power over another) how that the Law, when considered as a person that hath such power, hath dominion over a man who is under it as long as he liveth indeed, or as it liveth in force to bind him, but no longer.* Chap. 7. Verse 1.

A mans subjection to a Law, is just like that of a Woman to her Husband; where, as we all know, the subjection ceaseth, and all the Laws pertaining to it, when her Husband dyes whom she was subject to. *For the woman which hath an Husband, is bound indeed by the Law of that subjection to her Husband as long as he liveth; but if the Husband be dead, she is then no longer subject, but loosed from the Law of wedlock made in favour of her Husband, as she is from that subjection wherein it was founded.*

So then if while her Husband liveth, during whose life all the Laws of Wedlock belonging to that subjection are in force, she be married to another man; she shall be truly called an Adulteress; but on the other side, if her Husband be dead, that subjection, and all the Laws which could oblige her in it, are dead with him; and she

Chap. 7. *she is free from the obligation of that Law which forbid her to marry another upon pain of being accounted an Adulteress; so that she is no Adulteress now, that Law being dead which made her so, though she be married to another man.*

Verse 4. And this is just your Case, the Law of *Moses*, which held you in subjection formerly, being dead and abolished now by the Death and Doctrine of Christ; or you being dead to it, which comes to the same thing. *Wherefore, my Brethren, ye also, as the woman is to the dead man (the Duties of this relation living or expiring at the same time on both sides equally) are become dead to the Law, which was your former Husband, (unto which therefore now you are no longer subject) by the body and sufferings of Christ crucified, who has abrogated and* ^c *abolished Moses's Law under which sin reigned; which abolition of the Law he wrought for this end, that ye, by this death of it, being freed from all subjection to it, might now be married, and thereby become subject to another, even to himself, who is raised* ^d *from the dead to a state of absolute Authority and Dominion over us; to whom, I must tell you, we are espoused for this purpose, that upon becoming his Subjects we should be freed from our former sinful service; and, agreeable to our present subjection, perform service, or bring forth fruit unto God.*

^c Ephes. 2. 15.

Col. 2. 14, 16,

17.

^d Matth. 28. 18.

5. And this alteration of our subjection from the Law to himself, was necessary, as I said, for this altering of our service from sin to righteousness. Which is manifest from comparing what we were formerly, with what we are at present. *For when formerly we were in subjection to the Flesh, or Law of Moses under which the Flesh had so great advantage, we generally felt, as they do now who are still under it, that the motions of sin, which were occasioned and strengthened by the weakness*
and

and inability of the Law, which could not restrain them, Chap. 7. *did work* such service and obedience to them *in our members* or bodily powers, as to bring forth fruit unto death.

But now, upon our becoming subject unto Christ, Verse 6. *we are delivered* from the subjection of the Law, whose weakness gave sin so great advantage over us; that Law, I say, being now dead and abolished, wherein, whilst we so served sin, we were held in subjection; which deliverance is vouchsafed us, as I said, for this end, that being made, not the Laws, but Christs Subjects now, we should answerably to that serve in newness of Spirit, or in such sort as the new Spirit and Grace of his Religion enables us, and not as we served formerly, under our subjection to the Law, in the oldness of the letter, or in those weak and ineffective degrees whereto the helpless letter of the old Law could assist us.

But upon what I say of this change of service from 7. sin to God (which we have all felt upon our becoming Christians) being an effect of this change of subjection from the Law to Christ; some of you 'tis like may think, that the Law, which I affirm we sinned under, is aspersed and reproached by me, and thus object: *What^e say we then? Is the Law*, under which you ^{τι ἐσθλόν;} say we sinned so much, and from which being now delivered, we have ceased to serve sin, the cause of sin to them who live under it? Now to this I must answer, *God forbid* that any man should either say or think so. No, we served sin under the Law, but yet the Law was no cause of sin. And both these all they who live under it feel in themselves, and must acknowledge. To avoid offence, suppose that I my self were this Subject of the Law now, as I was formerly; 'tis very true, as I have said, that I do serve sin under it; but is the Law the cause of it? By no means. Nay, so far is the

the

Chap. 7. the Law from causing or encouraging sin in me, that, on the contrary, it points it out to me, and forbids it. *I had not known* what things are *sin*, but by the help of the Law which shews it; for *I had not known lust or concupiscence* for instance, which is only in the heart, and not in the outward action, to be a sin, except the Law of the tenth Commandment had said expressly, *thou shalt not covet*.

Verse 8. But for all the Law both shews and prohibits sin, and so can contribute nothing to produce, but rather to destroy it: yet I must truly tell you still, that whereas Sin has other causes more than enow that are sufficient to produce it; the Law is so weak and imperfect, as not to be able to hinder it. For in this instance of Concupiscence especially, whereto in the Law there is no exprefs punishment threatned, the sinfull inclinations of our flesh, which are cause enough of all sin, grow bold, and, hearing of no exprefs threatning from it, will not be restrained by it. And by this means the Sin of Concupiscence taking occasion from the impunity of the Commandment, instead of being restrained by it, took liberty and presumed upon it; and so without all fear wrought and accomplished, or brought on to ^e compleat action and practice, in me all manner of concupiscence. And seeing the Law only forbid, but could not restrain it, it helped on in the end rather to make, and let me see my self to be a sinner, than to deliver me from sin; for without the promulgated Law, Sin was almost dead, being both little in it self, and less upon the Conscience. For the less knowledge there is of the Law, the less is there of sin in transgressing it, and also the less sense of it. And therefore, as I say, as for this instance of Concupiscence, which I had not known to be a Sin unless the Law had told me so; without the Law I had neither offended so

so highly in it, nor had so great a sense of my offence. Chap. 7.
Verse 9.

And this was found by experience in the men of our Nation. For any one of them, who was alive at the promulgation of the Law upon Mount *Sinai*, might say: *I was alive* to my thinking, and as to great degrees of that guilt which I contracted afterwards, *without the Law once*, or before such time as it was there proclaimed to us : for till then I knew not lust to be a sin, and so, by reason of my ignorance, neither sinn'd so much in it, nor was so sensible of it as now I am ; *but when the Commandment came*, and was plainly made known to me by *Moses* ; then *Sin*, I say, which was only shewn and forbid, but could not be restrained by it, *revived* and begun to have the fulness of guilt and terrour in it, *and I*, thenceforward, being warn'd against it, and not being able to keep back from it, became liable to that death which is the wages of it, and *died* by it.

And thus the Law or Commandment, which was not 10. only holy, and innocent in it self, but moreover intended by God for my good, and *ordained to life* which it promised could I have obeyed it ; *I notwithstanding found to be unto death* to me, because that became my due when I sinn'd against it.

Not as if the Law can be said to be the Author of 11. death to me, more than it is of sin in me : For it was aim'd to destroy sin, which it shews and forbids ; and to procure life, which it offers and promises. But the true cause of this effect so contrary to its intention, (*viz.*) its producing Sin and Death, whenas it was ordained to Holiness and Life, is its being, as I said before, weak, and unable by all its aids to conquer fully, and restrain that Sin which brings Death upon us ; for it cannot subdue, but only shew and forbid it. And therefore our habitual Lusts finding themselves too strong for it, burst through it, and, in spite of all its

Chap. 7. restraint, make us commit the one, and so become liable to the other. *For* in very deed it is not the Law, which is the cause of Death to me, but *Sin* it self, which, *taking occasion* or advantage by the literal and fancied impunity of the tenth *Commandment*, *deceived me* through a false hope into the commission of it; and by it made me in reality liable to that Death which is truly the wages of it, or in a word, *slew me*.

Verse 12. *Wherefore* notwithstanding we sinn'd, yea, and died also during our subjection under the Law; yet for all that neither can our Sin, nor our Death be charged upon the Law it self; because, instead of contributing to them, it tends to destroy them, by expressly forbidding the one, and offering to deliver us from the other. And therefore as for this difficulty that was made at the seventh verse against my saying, that we served Sin under the Law; (*viz.*) its following thence that the Law was the cause of our Sin and Death; this we see is quite taken off, and doth not follow at all. For although we sinn'd, yea, and died too under the Law; yet was not the Law the cause of these, but the strength of our own Lusts. But *the Law is holy* still, and so no cause of sin; and *the Commandment* forbidding sin, and promising Life to the obedient, is not only *holy*, and *just*, but over and above that *good* too, and so no cause of death and suffering.

13. But upon this you will say how *was* it *then*, that *that* which is so good in it self, as you say the Law is, should be made the cause of the greatest evil, even of *Death unto me*? Could it prove so to me if it were not so in it self? And to this I answer with abhorrence, *God forbid* that I should say the Law is Death. No, this Death as I have told you, is not the effect of the Law, for it was ordained to procure Life for me. But it was *Sin*, I say again, that was too strong for the Law, which could only

only forbid, but was not able by all its aids to restrain Chap. 7.
it; this Sin it was, *that it might appear Sin* indeed, that went on *working* transgression unto Death in me, by advantage taken over *that Law which is good*, although not strong enough to overpower the settled habits of evil. And by this conquest of Sin over the good Law, which was set up as a bar against it, and should have destroy'd it, it appears to be most mischievous. For this comes of it, *that Sin*, by proving too hard for the Commandment, *might* by such prevailing over all that is set against it, be extremely heightened and aggravated, and become exceeding *sinfull*.

And that the Law should thus be worsted by Sin is Verse 14.
no wonder. *For we know*, that although the Law, which commands, *is spiritual*, to shew and suggest better things; yet I, who am to obey, in that state of sensuality and sin, wherein the Law finds me, and out of which it is too weak to rescue me, *am carnal* so as to serve sin notwithstanding it. Which I am to such a degree, as if I were *sold under sin*, and my actions were as much at its command, as the actions of a slave bought with money are at the command of his master. So that although the Law shews me that which is good, and commands me to perform it; yet cannot I obey it, in regard I am under anothers power, under the beck of sin.

And in very deed, to speak yet more particularly 15.
to this business, the good Law can, and doth produce good effects in the mind and conscience, which is the throne wherein it is seated; but still the law of sin, which is seated in the members or executive powers, prevails over it, and engrosseth all our actions: So that the utmost that it can ordinarily do with us, is to make us in our mind to disapprove sin; but when it hath done that, it cannot hinder us in our lives from pra-

Chap. 7. *Ætising it.* And of this the complaints of those, who are subject to it, are a sufficient proof. *For* who is there among them for the most part, that is not ready to confess and cry out thus, *that which* through the prevailing power of my lusts *I do* in my practice; that, through the power of the Law, *I allow not* in my mind and conscience: *for what*, being excited by the Law, *I would do*; *that*, being hindred by sin, *do I not*; *but what*, from the Laws prohibiting, in my mind *I hate* and disapprove; *that*, from my own lusts forcing and overpowering me, in my actions still *do I*.

Verse 16. And this by the way, as it is an evident argument of the weakness and inability of the Law to restrain sin; is also a clear testimony to the holiness and goodness of the Law it self, which shews plainly that it is no favourer, or author of Sin, as was objected, *vers.* 7. Because *if* even *then* when I do sin, I do not approve of it, but in doing so, *I do what I would not*; I thereby *consent* in my own conscience *unto the Law*, and acknowledge, by my approving what it commands, *that it is good*. Yea, I shew moreover that all that, which it produces and effects in me, is good also. For even when I do sin, sinning thus against my conscience, the sin cannot in any wise be charged upon my conscience where the Law reigns, so as that the Law *in* my mind may be stiled the cause of sin, as it is *vers.* 7. but only upon the power of my habitual sin and fleshly lusts that reign in my members, which are so strong as that the law of my mind cannot restrain them.

17. And *now then*, (in this state of sinning thus with regret, and against my conscience) even when I do sin, *it is no more I*, (or my mind and conscience that is governed by the Law, and which may be called my self) *that do it*, seeing it disapproves it; *but it is sin that dwells in me*, and reigns in my members.

It must not be charged upon the Law in my mind, I say, but upon this inhabiting Sin which rules in my members. *For I know*, and confess freely *that in that other part of me*, that is to say *in my flesh* and members, (which for all the Law rules in my mind, doth yet keep possession of my practice) *dwells no good thing*. Nay, on the contrary, there dwells so much evil as proves too strong for the good Law, restraining all its effect to the approbation of my mind, but not suffering it to influence my practice. Which we, as I said, who are subject to the Law find by sad experience. *For almost every one of us feels, and must confess this, that to will upon the account of the Law, is present with me; but then how to perform that which is good after I have will'd it, that I find not.*

For after the Law has done all that it can upon me, 19. this is still true, that *the good that*, being instructed by the Law, *I would do*; that, being hindered by the prevalence of my lusts, *I do not*: but as for *the evil, which*, because of the prohibition of the Law, *I would not do*; that, being over-master'd by my lusts, *I do*.

But *now* all this while, as I said, if what my lusts 20. make me practise, through the Law in my mind I do not approve; but in doing it, *I do that which I would not*; then 'tis clear, that my sinning cannot be charged upon the Law, as it is *vers. 7.* because it hinders it as far as it can. It cannot, I say, be attributed to that, for *it is no longer I*, or my mind and conscience, *that do it*; but to the power of habitual Sin which the good Law cannot conquer, to that *sin which dwells* and rules *in me*, i. e. in my bodily members.

And therefore to sum up all, *I find another Law in* 21. my members opposite to the Law of God in my mind which strives against it, and prevails over it; and makes me practise contrary to what my mind approves. So
that

Chap. 7.
Verse 18.

Chap. 7. *that when, being enclined by Gods Law, I would do good; then, being over-ruled by the law of sin, I cannot, but evil is laid before me and present with me.*

Verse 22. *Gods Law, I say, I serve with the mind. For I delight in the Law of God after the inner man of my mind and conscience.*

23. *But all this while I only approve of it, but no more. For all the effect which it has upon me, is only to create a liking of it in my mind. But as for my practice and outward performance; it is under anothers power. For I see another opposite Law, (viz.) that of Lust and Sin, which is seated in my bodily members, not only warring against the Law of God in my mind, but conquering also and prevailing over it, bringing me into captivity, that absolute sort of subjection and slavery, to practise the Law of Sin which is seated in my members.*

24. *And since I am so far enslaved to the Law of Lust and Sin when the Law of God undertakes me, that even that Law it self, which God has appointed for my remedy, is not able to rescue and deliver me: I have too great reason to cry out, O! wretched man that I am, who shall deliver me, since this Law given me by Moses is not able to do it, from the slavery and misery of this body of death.*

25. *This indeed was our condition under the Law, which shews at once the Laws holiness and goodness, and withall its inability and weakness; because notwithstanding it offer'd some Grace, yet was not that enough, but that during our subjection under it we commonly served sin still. But now as for that slavish service of sin, which a bare Jew, who has no other help against it but Moses's Law, complains of, and longs to be delivered from: that, as I told you at first, we Christians, through the surpassing Grace of Christs Gospel, are delivered from already. So that to such a complaining Jew*

Jew as I have here personated, I *Paul* an Apostle of Chap. 7.

Jesus Christ can readily make answer. Alter your subjection, and you shall alter your service too; for in becoming subject unto Christ instead of the Law, you shall become servants of God instead of serving sin. I thank God there is a way now in Christ for such deliverance, or, as it is read by some copies, ^ε *the Grace of* God which comes through Jesus Christ our Lord shall deliver you, although the Law could not which came by Moses. But without this Grace I must still tell you that the Law it self will not generally have any such effect upon you; seeing, as I said, it will only awaken your conscience, but not reform your practice. So then,

In exemp. Clarom. 'tis not *ευχαριστω το θεο*, but *χαρει το θεο*, which reading is also follow'd by the old Latin Vers.

to shut up this discourse, this you must still conclude upon, that whilst you continue subject to the Law, you will serve sin in your practice, however you may disapprove it in your minds. For I my self, or the ^ε same I under the Law, who with the mind, as has been often observed, serve, in approving, the Law of God; do yet with the flesh, so long as it has nothing else but the Law to restrain it, serve, in practising, the Law of Sin.

ε αυτος εγω.

But to return to what I said, *vers. 5, 6.* of the last Chapter, from whence we have hitherto diverted to answer this objection. I say having by this passage from subjection to the Law, to subjection unto Christ upon the Laws being abolished, changed our service together with our subjection, and become servants now, not unto Sin, but unto Christ: All we Christians are safe from that Death which the Law of the members brought forth fruit to (*Chap. 7. vers. 5.*) and have right to that Eternal Life, which as I said, is the gift of God to all his servants (*Chap. 6. vers. 22, 23.*) So that what reason soever a poor Jew under the Law, who serves and obeys Sin, may have to cry out of the body of Death: yet we Christians, who began to serve God upon our becoming

Chap. 8. Verse 1.

becoming

Chap. 8. becoming subject unto Christ, may comfort our selves to see that we are delivered from it. And *therefore* whatever there be to a striving, but yet unconquering Jew, *there is now no condemnation to them that are in Christ Jesus's Religion*, because they are such *who* have changed their service together with their subjection, and *walk not now after the Flesh*, as they did formerly whilst the Law held them in subjection, *but after the Spirit.*

Verse 2. This change of service, I say, is wrought in all true Christians by the Law of Christ, although it could not generally be wrought in the Jews by the bare Law of Moses. For the Law and power of the Spirit of life which is given to us in Christ Jesus, and is expressly promised in his || Religion though it were not in the Law of Moses; that enabling Spirit, I say, *hath made me Christian free from the so often mentioned Law of sin, and from the punishment of it, Death.*

|| Luke II. 13.

3. For what the Law of Moses could not do towards our deliverance from the service of sin, *in that it was too weak through the overpowering wickedness of the Law of lust in the Flesh; even that hath God done in sending his own Son Jesus Christ in the likeness of sinful Flesh,* and in making him a * Sacrifice for sin, that in his death he might found his own Religion, whereby he hath condemned and destroyed, what the Law of Moses was overcome by, *viz. the Law of sin seated in the Flesh.*

* *καὶ ἀναστή-*
α5.

4. So that by the help of Christs Law perfecting what the Law of Moses wanted, *the righteousness* which was shewn tious and required of us in the Book of the Law of Moses, *might be performed and fulfilled in us* Christians, although it was not ordinarily in the bare Jews, because we are such, *who* being Christs Subjects, must be his Servants likewise, and in our works and practice *walk not after the* lusts

lusts of the *Flesh*, but after the motions of the *Spirit*.

Thus have I given a Paraphrase upon this *involved*, and so much *mistaken* Chapter. Wherein I have *largely*, and, as I hope, *truly* represented the Apostles *meaning*, his *design* and *manner* of arguing in this place. In all which we see he intends not at all to give a Character of *himself*, or of any other *regenerate* man, but only of a *midling* Sinner, who sins against his Conscience, and transgresses with reluctance. Which Transgressor of a middle rank he particularly represents under the person of an *awaked*, but as yet *unregenerate* Jew; who was one on whom the Law of *Moses* had wrought some change, but could not work enough; being able only to *awaken* his Conscience, but not to *reform* his *practice*.

So that all that is there said in that seventh Chapter of *willing* but not *performing*, &c. only sets off the *weakness* and *imperfection* of the Law of *Moses* as to the making men *completely* obedient; and the *perfection* as to this particular of the Law of Christ.

The Law of *Moses* was unable to work a general reformation by reason of several defects, *two* whereof I shall particularly mention, which in the Religion of Christ are fully supplied; and they are the *great motive* to all obedience, *eternal life*; and the *great encouragement* of all endeavour, *the promise of the Spirit*.

Eternal life are words that are never heard of in all *Moses's Law*. Indeed the good people under it had all some rude thoughts and *confused expectations* of it; but the Law it self did no where *clearly* and *expressly* propose it. Whereof this may serve for a *probable proof*, because a *whole Sect* among them, the *Sadducees* I mean, did *flatly deny* it; and this for an *undeniable Argument*, because those *very* * *places* of the Law, which are being Gods Children and a Kings Son, were it not for the blessed immortality of the departed Soul which this reason suggests to them. Such also are *Deut. 32. 39. 47. Deut. 4. 4. &c.* All which must be brought about to speak it by Rabbinical Art, and unwonted fetch of consequence. See witness to Christ. pt. 2. chap. 13.

* Such as *Deut.*

14. 1, 2. Ye are the Children of the Lord your God, ye shall not cut yourselves for the dead. Which, say they, were rather to be done for that reason of their

S f brought

brought to *confirm* it by those Jewish Doctors that are most for it, are in all appearance so remote from it. Nay even our Saviour himself, when he goes to prove it against the Sadducees out of the Books of *Moses*, can find no other Testimonies for it, than such as are fetched about to speak it by art, and brought to it by consequence, *Luke* 20. 37, 38. So that well might *St Paul* say in triumph over all other Religions in the World, *That life and immortality were brought to light by the Gospel*, 2 *Tim.* 1. 10. And in the comparison of that Covenant which came by *Moses*, with that other which came by *Christ*; to affirm that the Covenant which came by *Christ* was the bringing in of a better hope, *Heb.* 7. 19; and a better Covenant, for this reason, because it was established upon better promises, *Heb.* 8. 6.

• And then as for the promise of the Spirit to enable men to do what was required of them; of that *Moses* made no mention. By this Law, as *St Paul* says, was the knowledge of sin, *Rom.* 3. 20. It shewed men what they should do, and denounced a || Curse upon them if they failed to do it; but it stopt there, and went not on to promise any inward Grace and help that might enable them to be as good as it required them. No, the promise of that was reserved to another dispensation, and to be the hope of a better Covenant; it was not to come by *Moses*, but by *Christ*; nor to be an express Article of the Law, but of the Gospel. *Christ* hath redeemed us from the curse of the Law, saith the Apostle, that now, being under the Gospel, we might receive the promise of the Spirit, which comes not by the Law of *Moses*, but through the Faith of *Christ*, *Gal.* 3. 13, 14. The Law, by its prohibition, made several actions to be sinful, it shewed us what was sin, and it threatned the curse to it; but that was all that it did towards the extirpation of it; for, as for any inward strength

strength and ability to overcome it, it offered none, but left us there to our own selves. And because sin was too *strong* for us, and had got possession of our *Bodies* and *executive Powers*, insomuch that we were quite *enslaved* to it, and as it were *sold under* it: therefore the Law, by making *more* things sinful through its *prohibition*, and not *strengthening us* against sin through *spiritual assistance*, instead of *lessening* the Empire of sin, proved in the end to *encrease* it. For our lusts not being restrained by it, and more of them becoming sinful by being prohibited; *when the Law entred*, as St Paul says, *the offence did more abound*, Rom. 5. 20; and the Law became, not the bane and overthrow of sin; but, by making its services more numerous, it was rather, as the same Apostle says, *the strength of it*, 1 Cor. 13. 56. And forasmuch as the Law did only thus outwardly shew and reveal sin to our eyes, but brought along with it nothing of inward Grace and assistance to help us against it; therefore is it called a *Letter without us*; opposite to the Grace of the Gospel, which is an *enlivening Spirit* within. And since it did nothing more but outwardly shew and threaten sin, but did not inwardly assist and rescue us from it; it served only to condemn us for what we did, from the doing whereof it brought no inward Grace to hinder us; and so proved the *ministration of death and condemnation*, not of *life and pardon*. All which is plainly affirmed of it in the *third Chapter* of the second Epistle to the Corinthians. *God*, says St Paul, *hath made us Apostles ministers of the New Testament*, or * *Covenant*, *not of the external Letter* * *Sanctus*. only, as *Moses* and the Ministers of the Law were; but of the *internal Spirit* also. For the *Letter* or old Law shews sin, and curses men upon the breach of that which they cannot keep, and thereby *kills* them; but the *Spirit* or new Law enables them to do what it com-

mands, and thereby *giveth* right to life, which is the mercy that it promises. That was *the ministration of condemnation*; for it shewed men the curse which it did not enable them to shun: this is *the ministration of justification and righteousness*, which it both promises and enables them to attain to, *ver. 6, 7, 8, 9.*

'Tis very true indeed, that several of the *Jews* themselves under the *Law of Moses*, had really such assistances of *Gods Spirit*, as enabled them to *do*, as well as to *know* what was required of them. For *David* in all his life and behaviour was a *man after Gods own heart*, *1 Sam. 13. 14.* *Zacharias* and *Elizabeth*, as to their *walking in all the Commandments of the Lord*, were blameless, *Luke 1. 6.* And the Case was the same with a number of other *honest* and *godly Jews*.

But then this assistance which they enjoyed was no *Article* of their *Law*; although God afforded it, yet had their *Law* no where promised it, nor was he bound to it by the *Mosaical Covenant*. For in very truth all this *inward Spirit* which was vouchsafed to them, was reached out, not by virtue of the *Covenant of the Law*, but of the *Covenant of Grace*. For the *Covenant of Grace* was not *first* made with the *World* when *Christ* came into it; but was established long before with *Adam*, *Gen. 3. 15*; and after that confirmed again with *Abraham*, and all his *Seed* after him, *Gen. 12. 3. Gal. 3. 8, 17.* So that under it, as well as under *Moses*, all the *Jews* lived; and by the *gracious* terms and assisting *Spirit* of it, all the righteous people, that have been since the beginning of the *World*, were justified. It being, as *St Paul* says, *by faith*, which is the righteousness of the second *Covenant*, that the *Elders* who lived before the *Law*, obtained a good report, *Heb. 11. 2*; and that the *Jews*, who lived under it, were delivered and justified from all things, from which they could * not be justified

* Gal. 3. 9, 10,
11, 12.

stified by any virtue of the Law of Moses, Acts 13. 39. And therefore that which the Apostle affirms of the defectiveness of the Mosaick Law, *viz. its having no promise of the Spirit to enable men to do what it commanded,* is true still. For the Law did not promise it, although several both *before* and *under* the Law enjoyed it: but they who had the benefit of it, received it, not from the *Covenant of the Law*, but from the *Covenant of Grace* and *the Gospel*, which has been more or less on foot through all times ever since the World began.

And in this *Covenant*, since Christ has given us the last Edition and perfection of it, *both* these great defects of the *Mosaick Law*, which rendered it so unable to work this intire reformation and obedience, are fully supplied. For in every Page of Christ's Gospel, what is so legible as the *promise of eternal life*? The joys of *Heaven* are as much insisted on by *Christ*, as the delights of *Canaan* were by *Moses*. And then as for the other *promise*, *viz. that of the Spirit*; it is now as plainly revealed as words can make it. For we need not to *guess* at it by *signs*, or to *presume* it from *probabilities*, or to *believe* it upon *Syllogism* and *consequence*: but *Christ* has *spoke* out so as to be understood by every capacity, --- *God will give the holy Spirit to them that ask him,* Luke 11. 13.

Now because the Law of *Moses* laboured under these *two* great defects, which are happily supplied by the Gospel of Christ, by reason whereof it was very unable to effect that reformation of the World which was necessary; therefore doth the Apostle in several places speak very meanly of it, as of a *weak* and *ineffective* Instrument. He affirms plainly, and proves also, That it neither *could* nor *did* make men thoroughly good; and that therefore God was forced in the fulness of time to make *known*, and, in Christ's death, to *establish* a better.

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If there had been a Law given by Moses which could have given life, then, saith he, verily righteousness should not have needed to be sought by another Covenant ; but have been by the Law. But this we see it could not, for the Scripture hath concluded all those who lived under it to be still under the dominion of sin, that so, since the Law of Moses could not do it, the promise of eternal life, of the Spirit, and of other things which we have by the faith of Jesus Christ, might be given to work and effect it to those that believe, Gal. 3. 21, 22. Something indeed the Law did towards it, for it armed their consciences against sin, so that they could not take their full swing, and transgress without all fear and remorse. And this was some restraint, and kept them from being so ill by far as otherwise they would have been, although it was not able to make them so good as they should. And to lay this hank upon sin, and to check it in some measure, till such time as the Gospel should be more clearly revealed to subdue it perfectly, was that very end for which the Law was at first given, and whereto, so long as it was in force, it served. Wherefore, saith he, serveth the Law of Moses ? It was added to the rude draught of the Gospel-Covenant made with Abraham, because of the transgressions of men which grew very high, that it might in some degree restrain them, till Jesus Christ the seed of Abraham should come, to whom, as to the head and in behalf of his Church, the promise of such Grace as would restrain it fully was made. And to fit it the more for imprinting an awe upon peoples Consciences, whereby it might lay this restraint upon sin, it was ordained at the first giving of it by terrible fire and thundrings made by the Angels, which were so dreadful, that the people desired of God that those formidable Angels might be no more employed in delivering it to them, but that it might

might be put *into the hands* of another Mediator, (viz.) *Moses*, who was a man-like unto themselves, *Gal. 3. 19.* But although this restraint upon Sin were something, yet was it far from sufficient; so that still it is true of the *Law of Moses*, that notwithstanding it could begin, yet it could finish and *make nothing* * *perfect*; but that * *Galat. 4. 9.* it was the *bringing in* of a better hope than was warranted by the Law, which should do that, *Heb. 7. 19.* And as for this imperfection and faultiness, which the Apostle imputes to the *first Covenant* or *Law of Moses* in these and other places; it is nothing more, as he observes, than God himself has charged upon it, when he speaks of establishing a better instead of it. *For if the first Covenant by Moses had been faultless*, and void of imperfection; then should no place have been sought for the introduction of the *second*, which it is plain there was. *For finding fault with them* for their breach of the first Covenant, he saith (in *Jer. 31. 31.*) *the dayes come when I will make a New Covenant with the house of Israel*, such as shall make me to be for ever unto them a God; and enable them to be unto me an obedient People, *Heb. 8. 7, 8, 9, 10.*

Now this *Inability* of the *Law of Moses* to work a compleat conquest over sin, and a thorow reformation, which the Apostle affirms so clearly in these *other* places, he sets out more *largely* and *particularly* in that *seventh* Chapter to the *Romans*. For from the beginning of this Discourse, which I have taken at the *14th Verse* of the *6th Chapter*, to the end of it at the *5th vers.* of the *8th*; this weakness and inability of the Law is that still which is every where endeavour'd to be made out, and which returns upon us as the conclusion and inference from every argument. *Sin must not have dominion over you*, saith he, *because you are not under the Law*, where is the place of its reigning, *but under the Grace* of

of Christ, at the 14. *verse* of the 6th Chapter. And in the 7th it is taken notice of at every turn. *When you were in the flesh* (or under the Law, which, from its consisting so much of Carnal Ordinances, and giving the flesh so much advantage, is called flesh, Galat. 3. 3.) *the motions of sin, which were encouraged by the weakness of the Law, brought forth fruit unto death : but now being delivered from the weak Law, you serve in newness of spirit, not as you did then, in the oldness of the letter,* vers. 5, 6. *Sin taking occasion or advantage over the weak Commandment, wrought in me all manner of concupiscence,* vers. 8. *When the weak Commandment came, sin revived, and I died,* vers. 9. *Sin taking occasion or advantage by the Commandment, slew me,* vers. 11. by which prevailing over the Commandment it appears to be exceeding *sinfull*, vers. 13. And at the end of the discourse at the 8th Chapter, we are told again of the *Law of Moses being weak* through the conquering power of the flesh, which made it necessary for God to send his own Son with a better Law, which was strong enough to rescue us out of the dominion of it, vers. 3, 4.

So that upon the whole matter it plainly appears, that all that is said in that seventh Chapter of *willing but not doing, of sinning against conscience, and transgressing with regret ;* doth not at all set forth the *savable state of a true Christian under the Gospel of Christ ;* but only the state of a *midling sinner, of a lost Jew* who only struggles but cannot conquer, being yet under the weakness and imperfections of the *Mosaick Law*.

Nay, I add further, So far is any man who continues to *work and act his sin*, from having any real grounds of *hope and encouragement from this place* in so doing : that in very deed, if he rightly consider it, it will possess him with the quite contrary. It holds out

out to him a sentence of death, and shews him plainly the absolute necessity, not only of a *willing*, but also of a *working* obedience. For the man who *disobeys* thus *unwillingly*, and *sins with regret*, is so far from being in a state of *Life and Salvation* notwithstanding his sins, that he is here expressly said to be *undone* and *slain* by them. *The motions of sin under the law bring forth fruit unto death*, vers. 5. *when sin revived by the coming of the Commandment, I died*, vers. 9. *The Commandment which was ordained unto life, I on the contrary found to be unto death*, vers. 10. *Sin taking occasion and advantage by the Commandment, slew me*, vers. 11. *Sin wrought death in me by that Law which is good*, vers. 13. *O wretched man that I am by reason of this subjection unto sin, who shall deliver me from this body of Sin and Death*, vers. 24.

But on the other side; if we would belong to Christ, and appear such Servants as he will own and reward at last; we are taught in this very place that we must *not be worsted by sin*, but *overcome* it; that we must *not work evil*, but *righteousness*; that we must *not walk after those sinfull lusts* which are seated in the flesh, but *after the Law of God* which is enthroned in the Spirit. *Sin shall not have dominion over you if you are under Grace*, Chapter 6. 14. *Now yield your members servants unto righteousness*, vers. 19. *you are become subject*, and as it were *married to Christ*, that you should *bring forth fruit to God*, Chap. 7. vers. 4. *Now being delivered from the Law, we must serve*, not sin, as we did under it, but *God in newness of spirit*, vers. 6. *The Grace of God through Jesus Christ hath delivered me from this body of death*, vers. 24, 25. *The Law of the spirit of life in Christ Jesus*, when I became truly and acceptably Christian, *hath made me free from the law of Sin and Death*, Chap. 8. vers. 2. So that the righteousness

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ness of the Law, which it was not able to work in me, is now, by means of the Gospel, wrought and fulfilled in me; for since I came under it, I am one who walk not after the flesh, but after the spirit, *vers. 4.*

So that all the while we see, this is a Truth most sure and stedfast, which St Paul is so far from opposing in this seventh Chapter to the Romans, that in reality he avers and confirms it, (*viz.*) that if we do commit sin and work iniquity, it will not excuse us to say that we did it unwillingly. The regret in sinning may be allowed, as was shewn in the last Chapter, to lessen our crime, and thereby to abate our punishment; but that is all which it can do, for it cannot quite exempt us from it.

And thus at last we see, that this fourth ground of shifting off the necessity of this service with our actions, (*viz.*) our hope of being saved at the last day, although we have not obeyed in our works, but have wrought disobedience, because when we did so, it was with reluctance and unwillingness; is no less delusive than are all the former. It will certainly fail any man who trusts to it, and, if he will not see it before, make him know the falseness of it, when it is too late to rectifie and amend it.

As for all those foundations therefore whereupon men build their hopes of a happy sentence, without ever obeying with their strength or bodily powers, (*viz.*) the conceit of being saved for Orthodox Opinions, for ineffective desires, for never transgressing but through a strong temptation, or with an unwilling mind: they are all false grounds, snares of death, and inlets to damnation.

But as ever we expect that our obedience should avail us unto Pardon and Life, we must obey with our strength or bodily powers, as well as with our wills, our passions, and our understandings. If we would have
God

God at the last day to *approve* our service, and to *reward* and *justify* our obedience, *this*, and nothing less than this must be done towards it. We must not only *desire*, but *do*; it is not enough to *will* and *approve*, but we must *work* and *practise* what is commanded us. We must not barely think right in our *minds*, or *desire* with our *affections*, or *choose* with our *wills*; but, as the *Perfection* and *Crown* of all, we must put to our *strength* and *executive powers*, and *work* the will of God in our lives and actions. Without this, if we have *life* and *opportunity*, all other things will signify nothing. For it is he who doth good, saith St *John*; who will be looked upon to be of God, 3 Joh. 11. Little children, saith the same Apostle, let no man deceive you, for it is only he who * doth righteousness, who in Gods judgement is righteous, 1 Joh. 3. 7. It is this service of our strength or bodily powers, in our outward works and operations, which makes up our duty, and secures our reward: *Blessed are they that do his Commandments*, for they only have right to the great reward, the Tree of Life, Revel. 22. 14.

* 1 Joh. 2. 17.
29.

But on the other side, if we *do evil*, and *work iniquity*; no service of our other faculties can stand us in any stead, but in Gods account we shall be esteemed *wicked wretches*, *children of wrath*, and *heirs of destruction*. For the words of our Saviour Christ himself, who is to judge of it, are *vehement* and *plain*. *Verily, verily I say unto you, whosoever committeth sin is the servant of sin*, Joh. 8. 34. *He who commits sin is of the devil, for whosoever doth not righteousness is not of God, but a child of the devil*, 1 Joh. 3. 8, 10. And as this *working wickedness*, howsoever we are against it in our thoughts and desires, makes us, in Gods account, *sons of sin* and *disobedience*; so will it be sure to render us withall *children of wrath* and *destruction*. If you live

after the flesh, saith St Paul, you shall die, Rom. 8. 13. And whatever men think in their minds, or desire in their hearts, or profess in their words to the contrary; if for all that they have sinned impenitently in their actions, Christ has told them plainly that he will pronounce, when he comes to sit as their Judge, — Depart from me all ye that work iniquity, Mat. 7. 23.

As for this fourth faculty therefore, our *strength* or *bodily powers* in outward works and operations; it is one necessary ingredient of an *entire* obedience. The service of our works is indispensably required to our pardon and happiness, as well as the service of our minds, our wills, and our affections; so that as ever we hope to live, our obedient thoughts and desires must end in an obedient practice.

And thus at last we see what those *powers* or *faculties* are, whose concurrence in Gods Service is necessary to make up an *entire* obedience. We must obey all the *particular* Laws that are recounted in the *former* Book with our *whole* man, both with our *minds*, and *souls*, and *hearts*, and *strength*: all these several powers must unite in Gods Service, before it will be *upright* and *complete*, such as at present his Law requires, and such as at the last day he will accept of.

CHAP. V.

Of the second sort of integrity, an integrity of times and seasons.

The CONTENTS.

Of the second sort of Integrity, viz. that of Times and Seasons. Of the unconstancy of many mens obedience. Perseverance necessary unto bliss. The desperate case of Apostates, both as to the difficulty of their recovery from sin, and the greatness of their punishment.

BUT besides the Integrity of our *powers and faculties*, or the *Integrity of the Subject*, whereof I have discoursed hitherto ; there is a *second sort of Integrity* which is plainly necessary to make our obedience available to our salvation at the last day ; and that is an *Integrity of seasons and opportunities*, or our obeying the forementioned Laws, not *now*, and *then*, but at *all times*.

We must not think to please God by an obedience that comes and goes by *sits* ; or by serving him only at such times as we are in *humour*, or have no *temptation* to the contrary. But our service of him must be *constant and uniform*, we must obey him at *all times*, and *wilfully* transgress in *none*. For although all other things have their proper season, yet sin has not ; it is *always* forbidden, and *always* threatned ; so that *whensoever* we commit it, it puts us under the curse, and makes us liable to death and hell.

Some indeed there are who *parcel* out their time, and divide it betwixt God and their *sins*. They observe a *constant* course of *transgressing* and *repenting*, of *sin* and *sorrow*. For they are alwayes won when they are tempted, and they are alwayes sorrowfull when they have done. They are all holy purpose and good resolution before they are tryed; but when the temptation comes they can make but a poor resistance, for all their good thoughts quickly vanish, and they are taken. They are never constant either in pious purposing, or in well-doing. Their actions are not all of a piece, but a medly of good and bad; for they still keep on in an uninterrupted vicissitude and succession of works of obedience and sin.

Others again there are who act more agreeably to themselves, and, whilst they are for God, are more *constant* in their obedience; who yet *fall* off at *last*, and *sin* against him for *altogether*. For either they grow *faint* and *weary* by the *tediousness* and *length* of their journey; or they are turned out of the way by some great *difficulties*; or drawn aside by the *importunate* *allurements* of some temptation: and when once by *any* of these wayes they are put beside their duty, they turn their backs *thenceforward* upon God, and never more obey him. They are seduced by *ill company*, or drawn away by *interest*, or frightened by *persecution*; and from that time their care slackens, and their lusts encrease, and grow too hard for Grace and the Gospel. And thus, what from inducements from *within*, and what from occasions from *without*, they are quite cut off from the service of God and Religion, and give themselves up to serve their lusts for altogether, and to an uninterrupted obedience of sin.

But now as for such a *broken* service and obedience as this; God will by no means accept of it, nor shall any
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man be ever the better by it. For when Christ comes to Judgment, he will pass Sentence upon men according to what they are *then*, and not according to what they have been *formerly*. *If the righteous man turn away from his righteousness, saith Ezekiel, and commit iniquity, and do according to all that the wicked man doth; shall he live? No, by no means. For all his righteousness that he hath done formerly shall not be mentioned, but in his trespass that he hath since trespassed, and in his sin that he hath sinned; in them shall he dye, Ezek. 18. 24.* It is only if you continue in my Word, saith our Saviour, that you are my Disciples indeed, John 8. 31. You must persevere in obedience if you expect to have the reward of it. For he only who endures to the end shall be saved, Matth. 10. 22; and none but they, who by **PATIENT CONTINUANCE** in well doing seek for Glory and Immortality, shall inherit eternal life, Rom. 2. 6, 7. Perseverance is the indispensable condition of bliss, we cannot have it cheaper; *Be thou faithful unto death, and then, saith Christ, I will give thee a Crown of life, Rev. 2. 10.*

But as for all those who fall off from a good course, and turn *Apostates* from obedience; their case is desperate, and their condition extreamly damnable. For they grow wicked to the highest degree, and their state is almost irrecoverable. They have, by their continued rebellion and provocations in spite of all the suggestions of Gods Grace, and the checks of their own Conscience, not only grieved, but even quenched the Spirit of God. So that God, for the *most* part, leaves them to themselves, and seeks no further to reduce them. For if men are *idle*, and will not use it; and much more if they scornfully cast it from them, and reject it; Christ hath told us plainly that the Grace which any man hath shall be taken from him, Matth. 25.

29. And when once God and his good Spirit have deserted them, they are under nothing but an unbridled lust, and run on, without all restraint, into an exorbitant pitch of wickedness.

And this any man may easily observe in the world. For who is usually so *evil* as the *backsliding* Sinner? Who is ordinarily so *irrecoverable* as the *Apostate* Saint? They are quite lost to all goodness, and sin beyond all bounds and past all retrieve. No Creatures in the World were ever so much out of all capacity to be restored to Heaven, as those Angels that fell from it; and no men on Earth are so hardly reclaimed from a wicked to a holy life, as they who once knew what it was, and yet utterly renounced it. For God for the most part lets them alone to enjoy their own choice, and to go on in their own way; and the *good Spirit*, which has been almost quenched by them, contends no more with them, nor acts any more upon them. They have trampled already upon all spiritual aids, and benumbed and silenced their own Consciences, and quite hardened themselves in their wickedness; so that now they have nothing to hinder them, but advance to work all manner of sin with greediness and wantonness, and thereby fall under the severest curse that can be met with in Hell and damnation.

And as for this progress of all Renegado Saints and revolting Sinners, both in sin, and also in suffering; the Scripture is express and plain. *When the unclean Spirit, which is once gone out of a man, returns into him again, says our Saviour, he taketh unto himself seven other Spirits, which are more wicked than he himself is, and they enter in and dwell there: and the last state of that man is made worse in all respects by this means, than the first, Matth. 12. 43, 44, 45.* The man becomes a greater Sinner, and a greater Sufferer than otherwise he

he ever would have been. *For if after men have once escaped the pollution of the world, through the knowledg of Christ's Gospel, they are again entangled therein, and overcome by it ; then is the latter end worse with them than the beginning. For it had really been by much the better for them not to have known the way of righteousness at all ; than after they have known and walked in it, to put such a slur upon it, and to revolt and turn from the holy Commandment, which was delivered unto them, and for some time embraced by them, 2 Pet. 2. 20, 21.*

As for an obedience then which goes but half way, and breaks off before it has got to the end : so far is it from availing us unto pardon and life, that in very deed it renders our present case more desperate, and our future punishment more insupportable.

But that obedience which God will accept, and in which alone we may safely place our confidence ; must be, as of our *whole man*, so of our *whole time* likewise. We must persevere in it through all Seasons, and take care both to live and dye in it. For our reward will be dispensed out to us according to the nature of our service at the time of payment, and *he only, as our Saviour says, that endureth to the end shall be saved, Matth. 10. 22.*

CHAP. VI.

*Of the third sort of integrity, viz. that of the Object ;
or of obedience to all the particular Laws and
parts of Duty.*

The CONTENTS.

Of the partiality of mens obedience from their love of some particular sins. Three pretences whereby they justify the allowed practice of some sins, whilst they are obedient in some other instances. The first pretence is the preservation of their Religion and themselves in times of persecution. A particular account of mens disobedience under this pretence. The vanity of it shown from the following considerations. Religion needs not to be rescued from persecution. The freedom of outward means of Religion is restrained by it, but the substance of Religion it self is not. It is extended in some parts, and ennobled in all by sufferings. Where it needs to be defended, disobedience is no fit means to preserve it, because God cannot be honoured, nor Religion served by it. Religion and the love of God is only the colour ; but the true and real cause of such disobedience is a want of Religion, and too great a love of mens own selves. Men are liable to be deceived by this pretence from a wrong Notion of Religion for religious opinions and professions. A true Notion of Religion for religious practice upon a religious belief, as it implies both faith and obedience. The danger of disobedience upon this pretence. The practice of all religious men in this case. Of Religion in the narrow acceptation, for religious professions and opinions.

opinions. The commendable way of mens preserving it. First, By acting within their own sphere. Secondly, By the use only of lawful means. Thirdly, By a zeal in the first place for the practice of religious Laws, and next to that for the free profession of religious opinions.

BUT to render our service perfectly intire and compleatly upright, it is not enough that there be an *integrity of the Subject*, by our obeying with all our powers; or an *integrity of time*, by our obeying in all Seasons; of which *two* I have discoursed hitherto: but it is further necessary that there be an *integrity of the Object* also; or that what we do thus obey with our *whole man*, and our *whole time*, be nothing less than *all the particular Laws of Duty and instances of Obedience*; nothing under the *whole will of God*.

We must not ^a pick and chuse in the doing of our Duty, for if we do not obey *all*, we obey not ^b right in any. Because *all* the Laws of God are bound upon us by the same power, and enjoyned by the same Authority; so that if we fulfil any *one* upon this account of *his having required it*, the same reason holds for our fulfilling *all* the rest.

^a *Néque est justa causatio cur præferantur aliqua, ubi facienda sunt omnia. Sal. de Prov. l. 3. p. 80. Ed. Oxon.*
^b *Si pro arbitrio suo Servi Dominis obtem-*

perant, ne in his quidem, in quibus obtempera verint, obsequuntur. Quando enim Servus ex Domini jussis ea facit tantummodo quæ vult facere; jam non Dominicam implet voluntatem, sed suam. Id. p. 79.

This indeed is very hardly believed, because it is so hard to practise. For almost every man has some sin or other, which he can as well dye as part with: It has got his heart, and is become the Master of his affections; and since he loves it so dearly, he hopes that God will bear with it too. He will part with any thing else for Gods sake, he will not stick at any other service, nor repine at any other imposition; all that he

craves is only to be tolerated in his Darling Lust, and to be allowed to serve him without *cutting off* what is as useful as his *right hand*, or *pulling out* what is as dear to him as his own *right eye*, to please him.

And when men are thus desirous of reconciling the service of God with the service of their lusts; when they are resolved to hope, and yet resolved to sin: they have no other way but to perswade themselves that the keeping of *some* Precepts shall atone for the transgression of *others*, and to bear up themselves with the delusive hopes and false confidences of a *partial* and a *half obedience*. They presently forge new terms of life and pardon which God never made, and which he will never stand to: for finding that they do not perform all his Laws, and yet resolving that what they do perform shall be sufficient for them; they straightway fantasie that if they do keep *some*, for the *rest* they shall have a Dispensation. It shall be enough for *them* to part with such lusts for Gods sake as they can best spare; but *some* they will keep, and *them* he must allow; and so instead of a *perfect* and *intire*, they put him off with a *partial* and a *maimed* service.

Now this partiality of obedience is in so many kinds, as men have sins that are endeared to them, which they will not leave for God's sake, but join with him. For every beloved sin can make an interest and Party, and if it reign in us so far as to make us fulfil it, and to disobey in it, our obedience in other things is all that we have to shew besides, and therefore it must be our excuse for it.

And this being an error of such eternal moment, and a Rock whereupon all the souls, which miscarry under any appearances of piety, are split; I will be particular in recounting and evacuating those colours and *pretences* wherewith men deceive their own souls,
and

and think that they justify and defend it.

Now as for those false grounds and pretensions, whereby men seek to shelter themselves under the practice of such bosome-sins as they overlook, because they have no mind to leave them, hoping to be secured, whilst they continue in them, because of their obedience in other parts of Duty, which is a *partial obedience*: Those pretensions, I say, which are most pleadable in this matter, are these that follow, *viz.* because their indulgence of themselves in those instances wherein they disobey is either upon *one* or *more* of these accounts.

1. For the preservation of their Religion and of themselves in times of danger and persecution.

2. For the supply of their necessities, by sinful arts, compliances and services, in times of want and indigence.

3. For the satisfaction of their Flesh in sins of temper and complexion, age, or way of life.

1. The first pretence whereby men justify to their own thoughts the indulged transgression of several Laws, whilst they obey in others; is because those transgressions, wherein they allow themselves, are necessary for the preservation of their Religion and of themselves in those times of danger and persecution, wherein Gods Providence has placed them.

Religion is in danger, and like to be undermined by the close and subtle arts, or overborn by the more open and powerful violence of strong and witty Enemies. And this is Gods Cause, and Christ our Lord and Saviours interest; so that whatever is done here, we think is in service of our Maker. If we fight, it is his battles; if we spitefully persecute and devour, it is his enemies; if we rob and spoil, it is to weaken his adversaries; if we lye and dissemble, it is to defeat the designs
of

of such as he will call *Rebels* ; if we transgress in *all* the instances, and use *all* the *lawless liberties* of war, it is because we are engaged in *his quarrel*. The Cause which we contend for, and have to manage, is *sacred* ; and that we believe will justify *all* means, and hallow any services *whatsoever*. So that our *heat* and *fierceness*, *wrath* and *bitterness*, *envy* and *malice*, *revenge* and *cruelty*, *endless strife* and *ungovernable variance*, *spoils* and *robberies*, *seditions* and *murthers*, *wars* and *tumults* : in a word, all the transports of *passion* and *peevishness*, *anger* and *ill nature*, *rigour* and *revenge*, are all *sacred* under this Cover ; and pass for *holy zeal* and *pious vehemence*, and *religious concern* for God ; whenas, in reality, they are a most *impious throwing off*, and *bursting* through all the *Tyes of Religion*, and Bonds of *Duty towards men*.

All these enormous effects and horrible instances of an indulged disobedience, are at this Day the consequents of this pretension.

For some on one hand, who call us *Hereticks*, and *enemies* to *Christ* and *holy Church*, think no means *sinful* whereby they can *weaken* and *divide*, *seduce*, *surprize*, or any way *destroy* us. For they esteem it *lawful* to *dissemble* under all shapes to gain a *Proselyte*, or to *disaffect* a *Party* to our *Communion* and *Government*. They *act* a *part* and play the *Hypocrite* in all *Disguises*, and under cover of all *Trades*, the better to insinuate themselves among all sorts of men ; they will *affirm falsehood*, even of their *own Church*, when it serves their turn ; and *deny* any *Doctrines*, *Precepts*, or *Parts* of it, when they are a *scandal* to the persons whom they would practise upon, and make against them. They make no conscience of *lies* and *perjuries* in conversation, when thereby they can promote the Churches interest. For they have found out ways to *deceive* without *lying*, and

to lye without sin, and to forswear without perjury, and to perjure themselves without danger; by their pious frauds, and religious arts of equivocations, mental reservations, dispensations, pardons and indulgences. They can be treacherous and faithless without breach of faith, if it were made to Hereticks; they assassinate and murder Magistrates, embitter and embroil Subjects against their Governours, and against one another; they conspire the death of Kings, the confusion and fall of Kingdoms, the ruine of all that dare oppose them, yea even of all that differ from them. And all this they do for Christ's sake, in a zealous concern for God and Religion, and for the utter extirpation of all heresie and schism. It is this pretence which bears them out through all, and makes them believe that they are serving God, whilst after this extravagant rate they are overturning his whole Gospel.

And others again even of our own selves, who justly abhor these damnable instances of disobedience upon the pretence of preserving or propagating Religion in some furious and fiery spirited sort of Papists, (for God forbid that we should think them all to be of this temper) do yet run into the same extravagance, which upon so great reason they condemn in them.

For if we look into our zeal for the common Religion of Protestants, we shall find that we transgress many, and those most material and weighty Laws of it, whilst we express our affection and concern to defend and preserve it.

For doth not this pretence of preserving our Religion carry us beyond all the bounds of peaceableness, and good subjection? Our great fears about its defence make us daily to distrust our Governours, to think and speak irreverently and reproachfully of their persons, to undervalue all their counsels, to misconstrue all their actions and proceedings,

proceedings, and with much *undutifull credulity* and *un-christian rashness* to believe and spread abroad concerning them most odious suspicions and invidious reports; they make us *pragmatical* and *busy-bodies*, to go out of our own sphere, and to usurp upon the Magistrates, in projecting means and expedencies, prejudging Criminals, and irreverent censuring, reproaching, yea, and oft-times slandering of our Governours, if they, either in Court or Council, at the Board or on the Bench, determine contrary to our anticipations. They make us to disturb the quiet, and to unsettle the peace of our fellow-subjects, in filling their minds with endless jealousies about their Princes care, and their own safety, and in possessing them with discontents, and undutifull suspicions, words and actions, to the great weakning of Government, and disturbance of the publick peace.

Yea, I add further, these same fears for our endangered Religion transport us into the transgression of sundry weighty Laws, which oblige us towards our very enemies who have contrived to destroy us. For they have made us most partially backward to believe any thing that is good, and forward to catch at every thing that is spoken ill against them. They have made many of us fierce and implacable, malicious and revengefull; they have caused us to thirst after their blood, and to be in pain when they escape; to measure our Religion, and the soundness of our piety, by a reproachfull, spitefull, and implacable usage and behaviour towards them. All which are tempers and practices most contrary to those Laws of forgiving injuries, of loving enemies, of praying for our persecutors, of returning good to all that have evilly entreated us, of meekness and patience, mercy and placableness towards the worst of men, yea, even the worst of enemies, which are so much the soul and spirit of that Religion, which we pretend to be so zealously concerned for. And

And if we look into our Zeal for our *several parties*, how many other Laws shall we find to be daily transgressed, I will not say for the *preservation*, but even, where that is sufficiently secured, for the higher *advancement* and *encrease* of them? For what *rude* and *unmannerly*, *envious* and *ill-natured reflections* are daily cast upon *those persons*, especially *Ministers*, and men of *Note* and *Eminence*, who *differ* from us? How forward are many among us to *undervalue* and *disparage*, to *contemn* and *affront* them; to heap *reproach* and *infamy* upon them, thereby to render their *persons* *ridiculous*, and their *pains* *useless*? For are not several of us perpetually *censuring* and *speaking evil* of them, *undervaluing* all their *real virtues*, putting hard and *uncandid interpretations* upon all their *actions*, prying *diligently* and *maliciously* into all their *defects*, and *aggravating* all their *faults* or *follies*, raising continually, and *spreading* to their *disparagement* *uncharitable* and *envious*, yea, oft-times *false* and *slandorous reports*? We *envy* and *hate*, *reproach* and *censure*, *revile* and *slander*, *bite* and *devour* one another; and all this *fierceness* and *uncharitableness* we use for that *meek*, that *charitable*, *gentle*, *quiet thing*, *Religion*. For in *its* service we take our selves to be engaged, and so long we fancy that we have a *liberty* of *saying*, or *doing* any thing.

Thus full of *Sin* and *Disobedience* is this *sanctified* pretence. It is the cover for every offence, and the common shelter for all transgressions; for we boggle not at any *Sin* so long as it tends to *preserve us* in the *prosperous profession* of our *endangered* or *oppressed Religion*.

But if men would consider calmly, and have patience to look beyond the surface and bare outsides of things, they would soon discern the vanity of this pretence, and how far it will be from excusing any such sinfull

and disobedient practices as they seek to justify and warrant by it.

For as for *true* and *substantial Religion*, for protection whereof they would be thought to venture upon all these transgressions, it stands in no need of their help to preserve it in persecuting times, although they should use *innocent* and *just means*, not such as are *sinfull* and *disobedient*. It would live then without their care, and whether they went about by any *politick* means to preserve it *yea*, or *no*. For *Religion* is not lost when *Religious men* are persecuted; it doth not suffer, when they do that profess it, seeing it is not one jot impaired when men are buffeted and imprison'd, nay, bleed and dye for it.

Indeed as for the *freedom* of the *outward means* of Religion, (*viz.*) the *publickness* of preaching, the *community* of prayers, the *unrestrained use* of Sacraments, and the like; they are much *straitned* by persecutions, and we must expect to feel either a *great want*, or at least a *great difficulty* in them when *Times* are troublesome. A persecuting Government can in great measure deprive us of them, when after our utmost use of all such means, as are no wayes *undutifull* or against any Law of Christ, we are not able longer to preserve them.

But as for the *substantial part* and *main body* of Religion it self, which consists in *sound faith*, and *upright obedience*, and which those *outward means* are appointed to beget in us; no state of Times need make them wanting. For they are within our selves, and depend altogether upon *Gods Grace*, and our own *Free Wills*; so that all the Powers of *Earth* and *Hell* are never able to rob us of them. Could the *violence* of persecution have oppressed our Religion, it had been stifled in the birth. For it entred in a persecuting age, and yet it was not overborn by the pressure of its sufferings, but bravely

overcame

overcame them. It *begun*, grew up, and *conquer'd* all the world in the very *heat* of *affliction* and *opposition*; the more it was *burdened*, the more still it *spread*; and the more men *sought* to *straiten* it, the further was it *enlarged*; the common observation then being this, that the *unparallel'd* *sufferings* of its professors, were the *true* *prolifick* cause of the *vast* *encrease* of the Church.

*Nec quicquam
tamen proficit
exquisitior qua-*

que crudelitas vestra, illecebra est magis Sectæ. Plures efficimur quoties metimur à vobis, semen est sanguis Christianorum. Tertul. Apol. c. 50.

And indeed what should hinder Religion from thriving in *evil times*? For the same Religious Duties, which are practised with more *ease* in a prosperous, are exercised also, but with greater *honour*, in an afflicted state of things. To *believe*, and *do well*; to be *pious* and *pure*, *chast* and *sober*, *just* and *charitable*, *meek* and *gentle*, *quiet* and *peaceable*, with all other instances of a substantial and acceptable Religion, are indifferent and undetermined to any turns of Providence. They may be shewn under *fines* and *imprisonments*, *axes* and *halters*; as well, and much more *honourably*, than in times of *ease* and *softness*.

Nay, some of its most *eminent* parts and *noble instances* are not capable of being exercised at other times. For the duties of *patience*, and *taking up the cross*, of *forgiving injuries*, and *doing good to enemies*, of *praying for them that persecute us*, and *despitefully use us*, which are the most *exalted strains*, and glorious heights of our Religion, are such, for which a *peaceable* and *prosperous*, a *favourable* and *flourishing* age affords no famous opportunities. For we must be in a state of *suffering evil*, and labouring under a load of *persecution*, before we can sufficiently evidence how *readily*, how *magnanimously*, how *meekly*, how *charitably* and *Christian-like* we can undergo it.

So that as for *Religion* and *Sufferings*, they are at no such distance but that they may very easily be made to meet ; they bear no such mutual opposition, but that they may very well *consist* together ; nay, I add farther, but that they may *honour* and *ennoble*, and in many instances, *enlarge* and *improve* each other. And therefore Religion needs not to be preserved from sufferings, since it can not only live in them, but is also much extended, heightened, and advanced by them.

But where Religion wants our help, and calls for our assistance ; yet is it not possible for us to please God, or to secure it by *sinfull* means, but only by such as are either *virtuous*, or at least *innocent*.

It is not possible for us, I say, to please God by *sinfull* means, although we intend them for his own service. For what is there in God that should be served by our sins ? Is his *Love* for any thing greater than his *hatred* is for sin, so as the gratefulness of *that* should make *this*, otherwise most *offensive*, an *acceptable* service ? Is any thing that we can offer to him so pleasing as our obedience ? Is he more delighted when we follow our *own* counsel, than when we follow *his* ; when we do *our own*, than when we do *his* pleasure ? For all *those* Laws of the Gospel, and instances of obedience, which under this pretension we transgress, are wayses of *Gods own appointment* ; they are a service of his own choosing, a Religion that is most agreeable to his mind, and fitted in all things according to his liking ; a rule that he has thought most absolute to direct our actions, and most fit for us to walk by. If then we would express our concern for God, our venerable esteem of his wisdom, our acquiescence in his choice, our submission to his ordering, our acknowledgement of his authority, and our chearfull compliance with his pleasure ; let us do it by a religious observance of *these* Rules which are of his

his *own* prescribing. Let us honour him in his own way, by *doing our duty*, and practising *such* things as he has made expressions of honour, by making them instances of obedience. For *disobedience* can serve no *interest* of God, nothing that we can do being so effectual a reproach to *all his Attributes*, as to *disobey* him.

Nor is the use of evil and *unlawfull means* in any wise a fitter expression of our *care for Religion*. For what is there in Religion, that can be honoured and advanced by disobedience? Is there any thing in it so *sacred* as the *Divine Laws*; and dare any man call that his *care* of them, when he *lays waste*, and plainly *rejects* them? It is gross impudence for any man to pretend *Piety* in the *breach of Duty*; and to cry up *Religion* whilst he is acting *irreligiously*; he prides himself in the *empty name*, when it is clear to all that he has lost the *thing*; for as for *Piety* it self, and *true Religion*, by transgressing and trampling upon the *Divine Laws*, he doth not *further* and *defend*, but *impiously* and *irreligiously* destroys it.

It is not *Religion* then, whatever men may vainly pretend, that makes them run into the *breach of Laws*, and contempt of *Duty* lest they should *suffer* in the *profession* of it. For God and Religion owe them no thanks for such a course, because *he* is not *honoured*, nor *it* *strengthened* and *preserved*, but *ruined* and *destroyed* by it.

But the *true* and *real cause* of *such disobedience*, whereof God and Religion are only the colour and *false pretence*, is plainly a *great want* of Religion, and of the love of God, and too great a love of the world, and of *mens own selves*. Men are hurried away by an *unmortified* love of pleasures, honours, and temporal interests; and they have not Religion enough to *restrain* and *overrule* them. For *these* it is, and not Religion, which *sufferings*

ferings and persecuting times take from them : and an *ungovernable desire* to preserve *these*, which makes them so *violent*, as that, at *such times*, no *Laws of Religion* can hold them. When men *set at nought* and *disparage Governours*, *disobey Laws*, *disturb the Publick Peace*, *injure their Fellow-subjects*, and commit several other *sinfull acts* and *irreligious violations* of the *Laws of Christ*, that they may *keep off Persecution* for the *profession* of the *Christian Faith* : they shew plainly that they will follow *Christ* only in a *thriving*, but not in a *suffering Religion*. They will serve him no longer than he sets them *uppermost*, and above their Brethren. For rather than *suffer any loss*, and *fall into any dangers* for their *adherence* to him ; they will *leave him* and his *Laws* to fend for themselves, and flatly *disobey him*. But when they do so, it is *shameless hypocrisie* to pretend, that all their *transgressions* and *disobedience* is still upon the *Principle*, and from the *Power of Religion* ; since it is not *Religion*, but a *resolution to be uppermost* ; not *duty*, but *ambition*, *covetousness*, *sensuality*, *revenge*, or a *nest of some other unmortified and reigning vices* of like nature, which makes them under *pretence* of a *conscientious care* for *religious profession*, to *destroy all religious practice*.

This, one would think, is *plain and evident* to any man who can have the *patience* to consider it ; that *True Religion* can never be the *cause of sin*, or make men *irreligious and disobedient*. That must not for *shame* be called mens *Religion*, but their *Luſt* which makes them *wicked*, and carries them on to *transgress Gods Laws*, that are the *chief and sovereign part* of his *Religion*, which, who so *keeps*, is a *religious*, as whosoever *breaks* them, is an *ungodly and irreligious man*.

This indeed is *clear Doctrine*, and *obvious* to any *common*, if it be withall a *free and considerate understanding*. And it were scarce possible that any men should

should think otherwise, had they not either by accident, *hast*, or ill design, taken up an odd notion of Religion altogether different from that which the Scriptures give, and which all *considerately* religious men have of it.

For by Religion they mean only their adherence to the *Doctrines* and *Opinions*, but not to the *Laws* and *Precepts* of the Gospel. And when they talk of *defending* and maintaining of Religion; they intend not a defence of *Laws*, but of *Notions*; not a maintenance of the practice of *Christian Precepts*, but only of the profession of *Christian Doctrines*. They are of the Religion which Christ reveals, but not of that which he commands; they will know and believe what he pleases, but do what they please themselves. They are only for a Religion of *Orthodox Tenets*, but not of *Upright Practice*; and if thereby they can preserve men safe in thinking and professing well; they fancy that God will not be offended with their use of any means, though never so wicked and disobedient.

But this is a most gross mistake, and a most dangerous Notion of Religion, which is quite another thing than what this conceit doth represent it to be. For,

First, The prime part and matter of Religion is the practick part, (*viz.*) the *Laws* and *Precepts*, the *Promises* and *Threatnings* of the Gospel. And agreeably thereto the prime business of all Religious men is an obedient practice, and performance of them, or a virtuous discharge of duty and a holy life. This is that Religion whereby all of us must stand or fall, and that great condition, which, as I have shewn, we must for ever live or dye by. When Christ comes to judgement, sayes Saint Paul, he will render to every man according to his deeds, Rom. 2. 6. And in that prospect of the last judgement, which St John tells us God vouchsafed him, *men*
were

were judged every one according to their works, Rev. 20. 13. This Religion of Obedience and a good Life, is that which the Gospel is full of, wherein every Chapter, nay almost every verse of it instructs us, and some way or other directs, exhorts, encourages and excites to. And therefore, as ever we would pass for Religious men in the Scripture Notion, we must be carefull to live in all Piety towards God, by complying readily with all his Laws, depending upon his Providence, and resigning our selves up to his pleasure; in all purity and soberness, being free from all lust and intemperance, all sinfull pleasures, and covetous practices; in all justice and charitableness, doing right, and keeping peace, and shewing mercy towards all men. This, sayes St James, will pass for pure and undefiled Religion before God and the Father at the last day, if in such instances as these we have expressed, not our Opinions, but our Obedience; by visiting the fatherless and widows in their affliction, and by keeping our selves unspotted from all filthiness and disobedience of the world. But if any man pretends to be religious, who is destitute of this obedience, that mans religion is vain, Jam. I. 26, 27.

Secondly, Another great part and object of Religion, is the Doctrines of the Gospel. And agreeably another act or instance of Religious Service, is Faith, or Orthodox Belief. And this is intended by God himself as a means to produce the former; Faith being the great instrument in working out our obedience. For this is that victory, sayes St John, which makes us conquerors, and overcometh the world, even our Faith, 1 Joh. 5. 4. An obedient practice is all that a righteous faith aims at; it is its end and perfection, that which consummates and compleats it. It being, as St James assures us, by works which faith^d co-operates and concurs to, that faith is made perfect, Jam. 2. 22. And this all the points of our Christian

^d Πίστις συνήσ-
χεται τοῖς ἔργοις.

Christian Faith are most admirably fitted to effect in us. For in that *epitome* and compendious account of them, whereinto they were contracted by the *Apostles*, and which is usually called the *Apostles Creed*, there is not any *one* purely *speculative* Article, or point of *idle* notion, and *meer* belief. But every one is influential upon our *practice*, and helps on our obedience; as any man, of competent skill and abilities, may discern by running over the particulars.

These *two* then, (*viz.*) *Knowledge* and *Practice*, or *Faith* and *Obedience*, take in the compass, and integrate the nature of our *Religion*. Obedience is the *chief* thing; and *first* in Gods design; and Faith or Knowledge is the great *means* which God has prescribed us, whereby to compass and effect it. So that *Religion* in that sense wherein the *Scriptures* use, and God at the last day will reward it; is the same, as *obedience to the Gospel proceeding from a belief of it*, or, in Saint Paul's phrase, an *Obedient Faith*, or a *Faith which worketh by Love*, Gal. 5. 6.

And now let any man, who considers this, bethink himself, and tell me whether the *transgression* of Gods *Laws* can ever be called *Religion* in the *Scripture-sense*; or whether it be possible for men to evidence themselves to be *Religious* by their *disobedience*. For the making us obedient to Gods *Laws* is the great design, and *ruling* part of all true and acceptable *Religion*; and the belief and profession of Gods *Truth* is an exercise and instance of it that avails us only so far, as it concurs to, and effects this *Religion of Obedience*. So that *Religion* is not *preserved*, but *lost* by breach of Duty; it is never *strengthened* by *disobedient* and *sinfull* means, but is alwayes wasted and destroyed by them.

Let no man therefore ever dare to make *Religion* a cover for unlawfull Lusts; or dream of protecting it

from sufferings and persecutions this way. For God will by no means endure such gross mockery and hypocritical pretensions, as for men to *feign* piety in the breach of Duty; but if they wickedly transgress his Laws, and continue impenitently to disobey him, let their Forms and Professions of Religion be what they will, he will take severe and endless vengeance on them for their *impious* and *irreligious disobedience*. If they are *scandalized* at the Cross, that is, if they fall off from *religious* and *obedient walking* into *irreligious transgressions*, to prevent those *crosses* that in persecuting times are annexed to a *religious practice* and *profession*; they are *scandalized*, or ^e *offended* in him. The Cross is to them a ^f *stumbling-block*, and a *rock of offence*, it makes them trip, and turn out of their duty; because they will disown their Lord, and break all his Laws rather than undergo it. And this is a most provoking sin, and subjects men to a most dreadful punishment. For as God will abundantly recompence any losses which befall us through the exercise of an *obedient Religion*, and a pious conscience; so will he also inflict such torments, as infinitely surpass all those light and present advantages, which we may at any time promise our selves from our *politick disobedience*. For *whosoever*, by sinfull means, *will seek* in *perillous* and *persecuting* times, such as those were, *to save his life* in this world; he *shall* certainly *lose it* for ever in the next world: *but whosoever shall lay down his life* for Christs sake (in taking up that cross which is laid upon a Christian profession, and a Christian practice) *that same man shall save* and encrease it eternally, *Luk* 9. 23, 24. So that no dangers in obedience, can ever render it secure for any man to disobey. But that which God indispensably exacts of us in perillous cases is this. *Fear not them which kill the body, but, after that is done, have nothing*

more

^e Mat. II. 6.^f 1 Pet. 2. 8.

Galat. 5. 11.

more to fright you with, being utterly *unable to kill*, or so much as touch *the soul*; but *fear him who* exacts obedience of you even at such times as your bodies are like to perish for it, for he, after he hath killed the body, which is all that they can do, *is able eternally to destroy both body and soul in hell*, Mat. 10. 28.

No dangers then can make obedience cease to be our *Duty*, nor any sufferings make it cease to be our *Interest*: So that neither *Religion*, nor *Prudence* will ever allow of sinfull means; but every *Religious*, yea, every *wise* man must take up the Cross, and patiently bear any sufferings that come upon him for Religion, rather than use any breach of duty, or unlawfull wayes, either to prevent, or remove it.

And this the *Saints* of God and *Religious* men alwayes did. For no dangers or hazards, no pains or sufferings in obedience could ever draw them to seek for shelter by disobeying. *David* was tryed with hazards and persecutions of all sorts, but neither *sense* of present, nor fears of future evils could ever chase him from his duty, or make him seek relief from iniquity and sin. He could not be forced upon it by the most apparent dangers even of the most affecting loss, the loss of life it self. *The wicked, saith he, have laid a snare for me, yet I erred not from thy Precepts. My soul is continually in my hand ready to be snatched out of it, yet do I not forget thy Law*, Psal. 119. 109, 110. He was not grieved, or frightened into it, either by the pressure of his pains, or by the number of his persecutors: *They had almost consumed me upon earth, but I forsook not thy Commandments*, vers. 87. *and many now still are my persecutors and enemies, yet do I not decline from thy testimonies*, vers. 157.

The *Holy Apostles* of our Saviour conflicted with more difficulties and distress, persecutions, and suffer-

ings for the Religion and Obedience of their Lord, than any men, I think, ever did, or it may be ever will do. *I think, sayes St Paul, that God hath set forth us Apostles last, as it were men appointed to the bloodiest, which is usually the last, scene of all, even to death it self. For we are exposed to slaughter, as men were, in the tragical sports of that time, upon a publick theatre, being made a spectacle unto the world, and to angels, and to men.* From the first entrance on our office even to this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, being made as the very filth of the world, and the off-scouring of all things from the first to this day, 1 Cor. 4. 9, 11, 13. If any straits could authorize an evil action, or if any pressures could justify a disobedient escape, sure these would. But they knew too well the nature of their Religion ever to dream of a liberty to sin that they might avoid persecution; and they were too resolutely addicted to it ever to attempt it. For neither the extremity of their sufferings, nor the desperateness of their danger, could ever make them transgress their duty, or go beyond the Laws of their Religion to lessen or prevent them. But they obeyed bravely and entirely, even in the highest strains, even in the most ungrateful instances, even in those matters, wherein, if any where, the malice and violence of their enemies would provoke, or rather force them to disobey. For in the midst of all these pressures, sayes St Paul, being reviled, we blest, being persecuted, we suffer it; being defamed, we do nothing worse than entreat and pray for our defamers, 1 Cor. 4. 12, 13. In patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in popular tumults, in manual labours, in all these things, and in the throng and distraction of all our sorrows, we approve our selves as the true obedient Servants, and faithfull

Ministers

Ministers of God; shewing that, not by any selfish, disobedient, politick shifts, but by *pureness* of conversation, by *long-suffering*, by *kindness*, even to our very enemies; in a word, by the most excellent of all gifts, and the Epitome of all Duty, Charity or love *unfeigned*, 2 Cor. 6. 3, 4, 5.

Religion then can never give *protection* to any *disobedience*, nor our *concern* and *zeal* for God be pleaded with any shew of *modesty* or *reason* in vindication of our *transgressions* of any of his *Laws* or *Precepts*. For Religion needs no defence from *times of suffering*, it can live in them, it is improved by them, nay some of its most glorious parts and eminent instances are never shown in any *lustre*, but when we fall under them; and where it ought to be defended, the *breach of Laws* is in no wise a *fit instrument* for its advancement and *protection*. For God cannot be honoured, nor Religion advanced by disobedience. Obedience is so essential and *super-eminent* a part of its Nature, and so preferable to any idle profession or *ineffective belief*; that to transgress *Christian Laws*, for the maintenance of an *undisturbed liberty*, in professing *Christian opinions*, were not to strengthen and preserve, but *dangerously to wound*, if not *wholly to destroy* it. This disobedience to *Christian Laws* that we may avoid suffering for the profession of *Christian Doctrines*, is such as the very temper of the Gospel, which is made up in great part of *passive Precepts* and a *suffering Religion*, plainly *contradicts*; such as its *Laws* and *Precepts* strictly *forbid*; such as *Christ* our Lord and *Judg* will certainly and most severely *punish*; and such as the most persecuted religious men could never be provoked or forced into, either by the *greatness of their fears*, or by the *violence of their pains*, although the most exquisite that could be invented by the most searching wits and keenest malice in the world.

So.

So that whensoever men *sin* to avoid suffering, and disobey the *Laws* of Religion to preserve the *profession* of it from *persecution*; it is not *Religion*, but their *Lusts*, not their love of God, but their love of *their own selves* which makes them *disobedient*. Religion will upon no accounts justify their transgressions, but utterly condemns them; and unless their repentance prevents it, God at the last Day will *endlessly punish* and avenge for them.

But as for Religion in that *narrow sense* wherein some understand it, *i. e. the use of religious Ordinances, and the profession and belief of religious Opinions*; if men would shew their care and concern to preserve the free liberty and unpersecuted use of that, so as both God and all good men should honour and commend them; let them shew it in a *pious and discreet* management. Which they will justly be thought to do, if they keep within *their own sphere*, and use even there *no sinful and disobedient means*, and are zealous in the first place for the *practice and preservation of religious Laws*, and next to that for *religious Ordinances and Opinions*.

I. In shewing their care to preserve the *free liberty and unpersecuted use of religious Ordinances and Professions*, they must act within their own sphere. We private Christians must not prescribe methods of preserving it to publick Magistrates, or censure their proceedings, and speak irreverently of their persons and administrations, when they determine otherwise than we had thought fitting. We must not, without consent and approbation of Authority, combine in Bodies, and associate in solemn Leagues, Bonds, and Covenants, to be aiding and assisting to each other with our Persons, Armes, and Purses, to protect it against all Opposers. For these are such things as are no part of our business; but God has hedged them in, and entrusted them in other hands.

He

He has delegated that power to *Kings and Governours* to take care of the *common good*, and to judge of *publick expedience*. He has put the *sword* into the *Magistrates* hands, and has authorized him, and him *only*, to have power of life and death, and to decree and establish *peace and war*. And if any man, without his order, shall take the *Sword*, and use it against his Brother; he may read his Sentence which is writ in plain words already, *They that take the sword*, as every man doth when Authority doth not allow or reach it out to him, *shall perish by the sword*, Matth. 26. 52.

These means then, and any others which God has appropriated to the care, and entrusted in the hands of other men, can be no *lawful* expressions of our care, but an *unlawful* intruding into anothers Office; a *sinful* use of what is put out of *ours*, and committed to an *others* management. Our exercise and use of them is a *proud usurpation*, an *unpeaceable encroachment*, a *busy meddling* in other mens *Offices and Affairs*, against the plain Precept of *studying to be quiet*, and to *do our own business*, 1 *Thess.* 4. 11.

But the endeavours which we are to use, and the means whereby we must try to secure to our selves an unpersecuted freedom in religious Ordinances and Professions; must be such as are within the sphere of *private* men. We must be *upright and exemplary* in the practice of it *our selves*, and press a like exemplariness in the practice of it upon *others*. By our *humble, modest, quiet, peaceable and submissive* carriage, we must convince such as are in Power that it *deserves* protection; and by our *affectionate, fervent and importunate* prayers to God, we must endeavour to have it put into *their hearts* to protect and preserve it. We must *plead* its Cause, and represent that *truth and goodness* which may recommend it; and try to *wipe off the aspersions*,

^s ἐπεχέειν τῇ
τῇ δεῦ φιλαν-
θρωπία, καὶ
τοῖς χεῖρα-
νῶν σκευὴν,
τὸτο μόνον ἐ-
χόντων κατὰ
τὸ δικαίον παρ-
μακον, says Na-
zianzen of the
putting by Ju-
lian's designs
against the
Christians. O-
rat. 3. adv. Ju-
lian.

and rectifie the *mistakes* of such as plead against it, or think hardly of it. These, and such like means, are the laudable service in this Case, and the proper business of *private* Christians. And whilst their care is contained within this compass, and they act thus within their own *sphere*, it is *excellent* and *praise-worthy*: they seek to preserve *Religion*, and their seeking to do it in this way, is it self very *pious* and *religious*.

2. In shewing their care to preserve the free and *unpersecuted* profession of Religion, they must exercise such only of those actions within their own sphere, as are *lawful* and *innocent*, but by no means endeavour to maintain it by such as are *sinful* and *disobedient*. They must not defend it by *lies* and *forgeries*, by *wrath* and *bitterness*, by *fierceness* and *revenge*, by *slandering* and *reviling* of their *Opposers*. They must so defend Religion, as not to *disobey* it; because that is not *defending*, but *betraying* it. A free profession is no further desirable than it tends to an *upright practice*. So that to disobey for it, is to lose all that wherefore we endeavour after it. Truth must never be bought with the loss of *innocence*; nor must we ever commit any one *sinful* action to promote a freedom of *orthodox* and *true* professions.

3. In evidencing their care in preserving the free and *unpersecuted* profession of Religion, they must be *zealous* in the *first* place for the *practice* and *preservation* of *religious* Laws, and next to that for *religious* Ordinances and Opinions. St Paul directs us to the great Object of all *religious* zeal, when he tells us that Christ came into the world to purchase to himself a *peculiar* people, *zealous* of good WORKS, Tit. 2. 14. Nothing in the world is so warrantable a matter of a mans zeal, as Gods Laws, and mens obedience. For the Laws of Christ's Gospel are that part which he esteems most; he has

has made them the measure of *life or death*, the Rule of our eternal *absolution or condemnation*. And as he accounts of them, so should we too. Our *zeal* for them must be *more warm*, and our *care* more *watchful* than for any other thing; because God himself is most especially concerned for them, and all *men* are most highly concerned in them; they being that whereby all men must live or dye eternally. *This I will*, says St Paul to Titus, *that thou affirm constantly, That they which have believed in God may be CAREFUL to maintain GOOD WORKS*; *these things are good and profitable unto men*, Tit. 3. 8. So that the *practice of religious Laws* must be the great point, wherein we are to be *zealous and careful* in the *first* place.

Next to which we must take care of those *opinions* which have a great *influence* upon, and are the great *productive instruments* of all *obedient practice*; such as are all *opinions* which are either *motives or inducements, helps or encouragements* to *obedience*. In which sort of *opinions* our Religion abounds, there being, as I said, no *idle Article* in the Christian Creed, but such *Doctrins* and *Declarations* concerning God, and Christ, and our selves, and the other world, as are either *absolutely necessary*, or *very helpful* to a *holy life*. All which, according to their several proportions in promoting piety and obedience to Gods Laws, we are to be *zealously* concerned for in the *next* place, as we are for that pious obedience which is wrought by them in the *first*.

But when we have shown our *good affection* to *substantial piety* and *Religion* by a *just zeal* for *obedience*, and plainly *practical opinions*; then may it be very fit for us to shew our *zeal* for *other true Doctrines* and *Professions* likewise. For it is a great honour to God, and an ornament to Religion, that we have it *pure and sincere*, free from all things that are liable to just exception,

on, and from all mixture of *error* and *falsehood*. And it is also a great happiness to men to have *orthodox apprehensions* in Religion, and to embrace nothing for Gospel truths, but what God has thereby declared to them. But it is a further happiness still, and such whereof men are the most sensible, to be free from the *imperious imposition* and *tyranny* of *error*; so as neither to be forced upon the *impossible belief* of, that, which in our own minds we see is *false*, and therefore cannot believe; nor upon the *feigned* and *hypocritical profession* of believing a thing, when *really* we do *not* believe it; one of which *two* is mens unhappiness, when their *professed Religion* falls under *persecution*. Now both these are *severe* and *rigorous* impositions. For the *first* is utterly *impossible* to any, so long as it continues a *free* and *impartial*, head; as the *latter* is to any, whilst it remains an *honest* and *obedient*, heart. So that all men have very great reason, so far as they can by all *innocent* and *honest* ways, to be *zealous* against them, and to use all the *lawful* care and caution that possibly they can, to avoid so powerful a *motive*, as a *sharp persecution* is, to tempt them to a thing so *unreasonable* as is the *first*, and so *wicked* and *sinful*, as is the *latter*.

So long then as men will moderate their *zeal* for the *unpersecuted* use of religious Ordinances, and profession of religious Opinions, with this discretion; let them be *zealous* and *concerned* for it in God's Name. For it is their Duty so to be; and God will reward, and all good men commend them for it. If they take care that their *zeal* transport them not beyond their *own sphere*, that it carry them not *against* their *Duty*, and that it be concerned in the *first* place for *Laws* and *practical opinions*; they may allow it after that to spend it self upon other Points which have more of *speculative truth*, but less of *practice*. This *zeal* now is *excellent*, 'tis truly *pious*, 'tis *religious*. But

But if they have a zeal without obedience ; if for preventing of persecution in the profession of true opinions, they run upon sinful means and undutiful transgressions ; their zeal is *ungodly*, and all their pretended care of Religion is plainly *irreligious*. For Religion is not beholding to them, but their own *lusts* ; it condemns their disobedient actions, and unless their timely *repentance* prevent it, God will most severely punish them. So that as for this *first* pretence for a partial obedience, *viz.* our allowing our selves in the transgression of some Laws, whilst we obey in others, because those wherein we indulge our selves are necessary to keep off persecution for the sake of Religion ; it is a *vain, deceitful* ground, and will certainly fail any man who relies upon it.

CHAP. VII.

*Of the two remaining pretences for a partial
Obedience.*

The CONTENTS.

The second pretence for the allowed practice of some sins whilst men obey in others, is the serving of their necessities by sinful arts in times of indigence. An account of mens disobedience upon this pretence. The vanity of it, and the danger of disobeying through it. A third pretence is bodily temper and complexion, age, and way of life. A representation of mens disobedience upon this pretence. The vanity of it, and the danger of sinning through it. No justifying Plea for disobedience from

our age. Nor from our way of life. Nor from our natural temper and complexion. So that this integrity of the object is excusable upon no pretence. It was always required to mens acceptance.

A Nother pretence whereby men justifie to their own thoughts the *allowed transgression* of several Laws whilst they obey in others, is the *erving* of their necessities; because those instances of disobedience, wherein they indulge themselves, are only such *sinful arts, compliances* and *services*, as are necessary to relieve their want and indigence.

They are in great streights, and deep poverty; and since God has not provided *conveniencies*, nor it may be *necessaries* for them; they think that they may be allowed to be their own Guardians, and to use any means within their own compass whereby they can make provision for their own selves. For they are born with the same appetites and *indigencies* as other men, and some way or other they must *satisfie* and *supply* them. And this they cannot do if in *all* things they must religiously obey, and keep themselves *intirely* innocent. They must *lye* and *overreach*, *cheat* and *cozen*, if not *pilfer* and *steal*, to get maintenance. And they must also use *wicked arts* and *sinful compliances* to get favour. For not having of their own wherewith to relieve the wants, to comfort the *weaknesses*, and to appease the *cravings* of their *natures*; they must be beholden, and cannot help it, to the *good will* and *kind charity* of others. And othermen are *proud* and *humorous*, acted by *self-will* and *vicious interests*; and will therefore reach out no help to them unless they please them, and do *any*, or *all* such things as they would have them do. They must *lye* and *dissemble*, *fawn* and *flatter*, *drink* and *swear*, bear them *company* in their *sins*, and *serve* their *vicious interests*,

interests, and boggle at no sort of *sinful arts* and *disobedient compliances*; or else they are not for their turn, nor must expect to feel any effects of their kindness.

This is the *hard fate*, and the *great temptation* of a *poor* and *indigent* condition. They who labour under it, are brought thus into a *seeming necessity* of many sins, because they cannot otherwise provide for their own *maintenance* and *appetites*. For God has made their nature *subject* to *several wants*; and he has made their condition *low*, so that they are unable to relieve themselves in any comfortable degree, but must depend, as for that, either upon the *fraud* and *overreaching cunning* of their own *wits*, or upon the *good will* of *others*: and his Providence has placed them among such *Neighbours*, whose *kindness* and good will they cannot purchase, but at the *cost* of their *Vertue* and *Obedience*. And therefore if in this hard Case they disobey, they hope that he will excuse it. Their necessity they think will bear them out, so long as all their transgressions are only to provide for themselves, and for the competent satisfaction of their own appetites where his Providence has left them unprovided.

This is the *wicked arguing* and *disobedient practice* of men of a *soft* and *delicate Religion*. They will obey God in any thing, where they must not disoblige their appetites; but no further than they will suffer them. They are Servants of their own *Bellies* in the first place, and God shall have just so much, but no more, than they can spare him. For they will live easily, and want for nothing in *this* world, as well as be for ever happy in the *next*: and if God will allow them *both* these, then they are for him; but otherwise they have nothing to say either to him or his Religion. For they will not endure to *serve* a man of sorrows, to *follow Christ* in wants, to be *subjects* to that Sovereign who has no temporal rewards.

wards wherewith, even in *this* life, to recompence their service. They will serve God just so long as he will suffer them to serve themselves and their own appetites ; but if his service doth not provide them all supplies, or crosses the satisfaction of these, they beg of him that he would excuse them. In other things they will serve him, if that will content him ; but here charity must begin at home, and if they disobey, he must give them a dispensation.

But God will not endure to be thus undervalued, and served in the *second* place. He can in no wise bear to have the world and our fleshly appetites set above him ; to see them served, and himself sleighted : because by this means we do not honour, but debase ; not serve, but renounce him. For he can be no faithfull servant of God, who loves any thing better than his master ; nor is he truly united unto Christ, who can be drawn to disobey him by any temptation. If we love any thing in the world then, though never so dear to us, better than him, we are utterly unworthy of him, and must never hope to be the better by him. For *he that loveth father or mother, son, or daughter, more than me, saith he, is not worthy of me*, Mat. 10. 37. Nay, he that hateth not these, and all things else when they stand in competition with my service ; *that hateth not*, I say not barely his worldly goods, and rich neighbours, but even his *father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple*, Luk. 14. 26.

If any cravings of our own flesh then cannot be satisfied without disobedience, we must not seek to pleasure, but subdue ; nor endeavour to fulfill, but to deny them. And if any wants or losses are brought so close to us, that we cannot avoid them without breach of duty ; they are the burden of the Cross imposed upon us,

us, and, unless we would cast off all relation to Christ, we must not shun them. For *whosoever doth not bear his Cross*, sayes our Saviour, when Gods Providence layes it upon his shoulders, *and come after me* even then when he must suffer under it; *he cannot be my disciple*, Luk. 14. 27.

This God peremptorily and indispensably exacts of us; and there is all the reason in the world why he should. For he will infinitely recompence in the *next* world, either the *want*, or loss of all those things which for his sake, we are content to be without in *this*. *Heaven and eternal life* will be an abundant, and incomparably surpassing compensation; *all the wants and sufferings of this present time* being, as St Paul sayes, utterly *unworthy to be compared with that Glory, which shall then be revealed in us*, Rom. 8. 18.

Let no man therefore disobey Gods Laws for the love of the world, for the supplying of his wants, and the satisfaction of his appetites; and yet for all that perswade himself that God will own him, and connive at his disobedience. For in doing so, he plainly *renounces God*, and sets the *World above him*; he makes his *Duty* truckle to his *Interest*; he flights *obedience*, and submits to a *temptation*. He does the *work of sin* for the *interest* which *tempts* to it; and that will certainly bring upon him that *death*, which God has established for the wages of it.

Thirdly, A third pretence whereby men justify to their own souls the indulged transgression of *several* Laws whilst they obey in *others*; is, because those transgressions wherein they allow themselves, are only such as are sins of *temper and complexion, age, or way of life*.

Sometimes mens *place and way of life* is a continual *temptation* to some *particular sin*; and if they may but have leave to indulge *that*, they will abandon every *other*.

other. The Courtier takes himself obliged by the fashion of his place to *lies* and *disimulation*, *ostentation* and *vanity*, to *sinfull compliances*, and *faithless engagements*, to *promise all*, but to *perform nothing*. The Merchant in pursute of his *gain*, serves the end of his *trade* by *fraud* and *dishonesty*. He accounts it a piece of his *Art* to *over-reach*, to *defraud customes*, to *vend false wares*, and *set exacting prices*. The Lawyer thinks it a part of his *profession* to encourage *strife*, and foment *difference*; the *malice* and *revenge*, the *wrath* and *bitterness*, the *slanders* and *evil-speakings*, the *strife* and *contentions* which are *other mens sins*, are *his livelihood*. These sins, being ever before them, are alwayes a snare to them; for they are continually importuned by them, and it must be a toilsome pains, and an uninterrupted watchfulness which can preserve them from being either won, or wearied into the commission of them. And since obedience in these instances is a thing which they can so very hardly spare; they hope that God in mercy will not exact it; but will graciously accept them upon their service in other particulars, although here they continue to disobey him.

Other sins men are invited and importunately tempted to by their *age* and *condition*, their *particular temper*, and *complexion*. *Lust* and *rashness* are the vices of youth, as *craze* and *covetousness* are of the gray-hairs. Some sins are rooted in mens very *natures*; for some are naturally inclined to be *passionate* and *hasty*, some to be *peevish*, and others to be *malicious* and *revengefull*. The *temper* of their *bodies* hurries on some to *lust* and *intemperance*, some to *turbulency* and *fierceness*, and others to *slavish fears*, and *sinfull compliances*. Nay, a *sharp* and *long affliction* will sometimes embitter even a good *nature*, and make it *habitually sower* and *fretfull*, *peevish* and *morose*. So that mens very *natural temper*, their *age*,
and

and *condition* prove many times an uninterrupted solicitation to *some sin or other*, and they alwayes fall, by being alwayes under the power of their temptation.

Now when men find that some sins have got thus near to them, and have taken such deep root in their *way of life*, nay, in their *very natures*; since they will not be at the pains to reform and amend, they expect that God should be so gracious as to dispense with them. As for all the instances of this kind, he must abate them, seeing they will not perform them; his pardoning goodness must supply all the defects of their sloth. For God and they must still be agreed, and therefore because they cannot well abandon some of their darling lusts, and bosom sins for his sake; the compliance must fall on his side, and he must desert and cancel all those severe and grating Laws to serve and pleasure them. They will obey him most willingly in all *other things*; only in these they beg that he would excuse them: they will do any thing else for his sake, which doth not contradict their beloved sin, and never displease him, but when they cannot otherwise fulfill and pleasure it.

Thus, for instance, the *Covetous* man will obey in keeping back from *drunkenness* and *whoredom*, from *ambition*, and *profuseness*, and all other sins which are expensive: But as for those other duties of *suffering loss our selves* rather than *defrauding* and *over-reaching others*, of a *contented mind*, and *contempt of the world*, of *alms* and *beneficence*, and all the chargeable expressions of an *active love*, and an *operative charity*: here he stands upon his points, and chooses to *dispute* rather than to *perform*; to *article* rather than to *obey*.

The *peevish* and *angry* man will readily keep the commands of *Justice* and *Temperance*; he will neither *spoil* his neighbours *Goods*, nor *wrong* his *Bed*, nor *pamper*

and defile his own body ; he will do any thing, which either *ministers* to his reigning lust, or which doth not *contradict* and make against it. But then as for the commands of *meekness* and *patience*, of *long-suffering* and *forgiveness*, of *speaking well*, and *doing good to enemies*, of *passing over provocations* and *peaceableness*, and all other instances of *pardoning*, and *forgetting injuries* ; in these God must excuse him, for his dear lust opposes them, and he *can* not, he *will* not serve him in the practice of them.

Some who are of a *tractable* and *submissive*, of a *soft* and *governable* temper, will observe readily all *those* duties which their *constitution* has made easie, and which their natural genius enclines them to. They will be constant performers of all the *cheap*, because agreeable duties of *submission* to *Governours*, and *obedience* to *publick Constitutions*, of *uniformity* in *worship*, of *honour* and *observance* of the *Laws* and *establishments*, and of all things belonging to the *Churches Unity* and *outward peace*. But as for the *severities* of an *inward* and *heartly* Religion, in *mortification* and *self-denial*, in *paring off* all *sinfull lusts*, and *exorbitant desires*, in *patience*, and *taking up the Cross*, and in all other *hard* instances of *duty* and a *holy life* : here they withdraw their service, because they must contradict their *natures*, and go against their *ease* ; and set themselves, not to *obey* these *Laws*, but to *evacuate* or *evade* them.

Whereas *others*, who are of a *temper* more *severe*, but withall of a *querulous* and *restless*, a *busie*, and *ungovernable spirit*, will keep off from *atheism* and *prophaneness*, from *idolatry* and *witchcraft*, and other *heinous impieties* ; from *drunkenness* and *revellings*, from *fornication* and *adultery*, from *oppression*, and *fraud*, and other alike *gross* and *notorious* instances of *injustice* and *immorality*. For all these their *strict temper* can easily avoid ; they have

have no great temptation to them, and are therefore able without much pains to abstain from them. But then as for those *other* sins, which agree with the *bent* and inclination of their *busie* and *ungovernable* humour; they will still indulge themselves in the practice of them, for all they are of an *equal* guilt, although indeed of a more *spiritual* and *refined* nature. For they will strive to *weary* laws, to *vilifie* and *contemn*, to *undervalue* and *disparage* Governours; they will permit themselves to be overswayed by *spite* and *malice*, by *wrath* and *bitterness*, by *envy* and *emulation*, by *strife* and *sidings*; to be drawn aside into *ensoriousness*, and *evil-speakings*, into the *raising* and *spreading* of *uncharitable*, and *envious*, yea, *false*, and *slanderous* reports: they will be *forward* to *magnifie* themselves, to *publish* their *own* praise, and to *boast* of their *own* actions and attainments; but with-all to *detract* and *lessen*, to *shame* and *disparage* others.

Thus will even these men, who make the fairest appearance of abominating all *impious* and *ungodly*, all *immoral* and *debauched* actions, *halt* still in their obedience, and think to please God, not by a *perfect* and *entire*, but a *partial* and a *maimed* service. For their *Conversion* goes but *half* way, not from *sin* to *righteousness*, but from *some* sorts of sin to *some* others. All the alteration that their Religion has wrought in them, is not a *forsaking* of sin, but an *exchange* of it; a turn from what is more *easily* left, to a more *liberal* practice of that which they find it *hard* to part with; a remove from *grosser*, and more *scandalously* *fleshy* sins, to other more *spiritual* and *refined*, but still as *deadly* and *damnable* transgressions.

And thus by all these instances it appears, that when men have got some sins that are *close* and *pleasing*, such as their *temper* and *complexion*, their *age*, or *condition*, or *way of life*, has *endear'd* to them so far, as that even

for *Gods* sake they will not *part* with them ; their recourse is presently to some more *cheap* and *ease* instances of *obedience*, that they may *attone* for them. And the same might be shewn in all other instances of a *partial* and a *maimed* service. In all things they will obey God no further than their beloved sins will suffer them, but as *they* yield to the *Law* in *other* things, so must the *Law* yield to *them* in these ; for neither God nor their *Sin* shall rule alone, but the service shall be shared between them, and both shall enjoy a *divided* empire.

But this is a most *damnably delusive*, and a *desperately false* pretence. For whatsoever fond conceits men who *Love*, and are resolved not to *let go* their sins, may please themselves withall : yet God, when he comes to judge us, will accept of nothing less than an *entire* obedience. All his Laws are established under the pains of death, and he will exact all that he has required, whatever, at that day, be our concern in it. For he comes not then, as a *corrupted* party, to judge *for us*, to make his own Laws bend and bow to serve our Interests, and to cancel and disannull all such among them as make against us. No, he comes, as an *upright* and *even* Judge, to execute all his Laws, but not to destroy any ; he comes to inflict what his Gospel threatens, and his sentence will then be what *it* sayes, not what *we* can bear. So that if we have *wilfully disobeyed*, and have not *repented*, whether in *one* instance or in *many* ; we must undergo the *punishment* of our disobedience. For God is a *friend* to *no* Vice, neither one nor other, but he alwayes *forbids*, and he will most severely *punish* every one. And as for all these *pretences*, whether that of our *age*, or our *way of life*, or of our very *natural temper* and *inclination* it self ; there will be no *shelter* or *excuse* in any of them to bear us out in *any*.

There

There is no protection to any sin from our Age; for no young man may pursue *lusts* because they are *youthful*, but is bound to *fly* and avoid them, as those things which war against, and would destroy his soul, 2 Tim. 2. 22. Gods Laws make no distinction of young or old, but the same Duties are the Rule for both their practices; and the same rewards or punishments will be returned indifferently to them both upon their obedience or transgressions.

There is no justifiable Plea for any sin from our way of life; for a constant ^a practice or trade of sin, as St ^a *ὁ ποιῶν ἁμαρτίαν* John says, can be no mans employment, but his who is born of the Devil, and must inherit under him, 1 John 3. 8. But the way of life whereunto God calls us, is a way of piety and obedience. He has given us his own Laws for the way which we are to walk in, and in that alone it is that we can escape death, and obtain salvation.

Nay so far is any thing in the world from sheltering us under the service of any one sin, that even that, which may have the highest pretence to it of all things else whatsoever, viz. our very natural temper and inclination, is no excuse to us if it makes us continue in any disobedience. If any thing in the world could be a just defence for the practice of any sin, surely this must. For our Nature is not of our own chusing; and therefore its effects ought least of all to be charged on us, seeing they least of all proceed from us, but are in great degrees determined to our hands before we have any power either to will, or to refuse them. But such is the purity and strictness of Christ's Gospel, that it indispensably requires us to conquer sin, not only where it makes no opposition, but even where it has the greatest strength, and the highest force of all. For if our very Nature draw us on to disobey, it enjoins us under all our hopes of Heaven not to submit to it, but to ^b strive ^b Psal. 18. 22, 23. against

against it so long till we *vanquish* and *subdue* it. For if we would be judged to be *Christ's Disciples* at the last Day, we must *deny our selves*, Matth. 16. 24. As we hope to *live*, we must not perform and *fulfil*, but kill and ^c *mortifie* those *deeds* whereto we are hurried on by the temper of our *Bodies*, Rom. 8. 13. We must renounce and forsake all sin, although never so *dear* and *useful* to us, before Christ's Gospel will acquit, or he will save us. If a lust so dear to thee as *thy right eye* ^d *οκαυδαλίζει*. offend thee, or ^d cause thee to offend; *pluck it out*, says our Saviour, *and cast it from thee*: or if one so useful to thee as *thy right hand*; *cut it off* likewise, *and cast it from thee*: and that for no less reason than this, *Because it is more profitable for thee that one of thy members should in this manner perish, than that thy whole body should be cast for ever into Hell fire*, Matth. 5. 29, 30.

Thus vain and helpless are all *these* excuses and pretensions, under which men endeavour to shelter themselves in the indulged transgression of some Laws, whilst they obey in others. For whether their pretence be the *saving of their Religion from times of persecution*, or the *servicing of their necessities in times of want*, or the *satisfying of their own natural temper and inclination*; we see that none of them can justify their indulged allowance of any *one* sin, nor serve any other turn than to delude them to their own destruction.

But whosoever would obey to his own salvation, must obey in *every* instance, and continue wilfully to transgress in *none*. He must never hope to please God by performing nothing but what he lists himself. No, every *particular* Law of God, as we saw above, is bound upon us by all our *hopes of Heaven*, and under the *pains of Hell*; so that we cannot transgress in any, and yet be safe: but that obedience which can secure us, is nothing less than performing in every instance.

For

For this *third* sort of integrity, viz. that of the *Object*, or performing *all* and *every* of those Laws which God has given us, both *is*, and *always was*, indispensably required to *life* and *pardon* since the world began.

Thee have I seen righteous before me, said God to *Noah*, because *Noah did according to ALL that the Lord commanded him*, Gen. 7. 1, 5. And in the repetition of the *ten Commandments*, Deut. 5. *O that they would fear me*, says God to the Jews, and keep ^e *all my Commandments* always, that it might be well with them for ever, ^e Exod. 23. 21, 22. ver. 29. It is nothing less than our obeying in *all*, which God declares that he will accept; and upon nothing less than their *performing all*, that good men have hoped to be accepted. *Then shall I not be ashamed*, saith the Psalmist, *when I have respect unto* ^f *all thy Commandments*, Psal. 119. 6, 7. Those persons to whom the Lord doth good and shews kindness, are only *the upright in heart*. But as for them, who although they are right as to the main, do yet *turn aside* in some things *to their crooked ways*, he will lead them forth with the workers of iniquity, Psal. 125. 4, 5.

And as this integrity in *doing the whole will of God*, was required of *Noah* before the *Law*, and of the *Jews* under it; so is it likewise exacted every whit as strictly of us *Christians* under the *Gospel*. For the obedience of that *Covenant*, whereinto *Christ* commissions his *Apostles* to baptize *Converts*, is nothing below an *intire* obedience. *Go*, says he, *and baptize all Nations*, *teaching them to observe all things whatsoever I have commanded you*, Matth. 28. 19, 20. And this is no more than what he himself had preached before, in his own *Sermon upon the Mount*. For of the *Moral Law* and the *Prophets*, (which he came to *confirm* and *establish*) and also of his *own Law*, (which he came then to *publish* and *proclaim*.) he affirms plainly, That the
observance

observance of it in every particular is necessary to the attainment of God's favour and eternal life. He that breaks the very least of these Commandments, shall be called least (or shall be least, or none at all, which is the sense of the Hebrew Phrase) in the Kingdom of Heaven, Matth. 5. 17, 18, 19. And agreeably to this Pattern, and this Commission, the Apostles themselves, when they came afterwards to discharge their Office, did most strictly require it, and most severely threaten all those in whom it was wanting. *Let us cleanse our selves,* says St Paul, *from all filthiness of Flesh and Spirit, perfecting holiness in the fear of the Lord,* as we hope to attain those good things which he has promised, 2 Cor. 7. 1. There is no remedy, but we must either do this or dye. *For the wrath of God is revealed from Heaven against,* not only some, but *all ungodliness and unrighteousness of men,* Rom. 1. 18. The Curse takes place upon the transgression in any instance. For the threatening is not barely to some one, or to some few Laws; but to the whole Code which comprehends them all: so that if we transgress any one, the Covenant is broken, and the penalty takes place. For *whosoever shall keep the whole Law* besides, saith St James, *and yet offend in one Point,* that subjects him to all the evil, and *he is guilty of,* or obnoxious to that punishment which is appointed for the wages of all, James 2. 10.

As for this integrity of the object therefore, or mens obedience, to the whole will of God; we see that in all times and ages it was necessary unto life, and indispensably required to salvation. For neither the Sons of the Patriarchs, nor the Subjects of Moses, nor the Servants of Christ; no Professors of any true Religion in the World were ever accepted upon any service less than intire, upon any obedience that was maintained and defective. But so much as he thought fit to enjoin, God always exacted

exacted of men that they should perform ; so that if they did not obey in *all*, they should certainly be condemned as if they had done *nothing*.

So that as for this *third* sort of *integrity*, viz. our obedience to the *whole will* of God, or to all the *particular* Laws forementioned, which is the *integrity of the Object* ; it, as well as both the *former*, is plainly *necessary* to our acceptance, and to render our *obedience available* to our *salvation*.

And thus at *last* it appears what that *integrity* is, which will render our obedience to all the *particular* Laws of God above recounted acceptable in God's sight. For it is nothing less than an obedience of the *whole man*, to the *whole Law*, and that not for some *short*, but for our *whole* time, and to the *end* of our lives. He who thus *intirely* obeys, cannot, as was before observed, be other than *sincere* ; and he who obeys *sincerely* and *uprightly* has all that God requires of him, enough to support his hopes, and to secure his happiness. *Sincerity* and *uprightness* is neither more nor less than is exacted of us ; without them we shall surely dye, but through them we cannot miss of being happy eternally.

C H A P. VIII.

Of obeying with all the heart, and all the soul, &c.

The CONTENTS.

Of obeying God with all the heart, and with all the strength, &c. It includes not all desire and endeavour after other things, but it implies, First, Sincerity. Secondly, Fervency. Thirdly, Integrity, or obeying, not some but, all the Laws of God. These three include all that is contained in it; which is shown from their obedience, who are said in Scripture to have fulfilled it. Integrity implies sincerity and fervency, and Love with all the heart is explained in the places where it is mentioned, by loving him entirely. Sincerity and uprightness the Conditions of an acceptable Obedience. This a hard Condition in the degeneracy of our manners; but that is our own fault. It was easie and universally performed by the primitive Christians. This shown from the Characters of the Apostles, and of the Primitive Writers. Hence it was that they could despise Death, and even provoke Martyrdom. Some Pleas from our impotence against the strictness of this obedience, which are considered in the next Book.

NOW as for this *intire* obedience of the whole man, at all times, to the whole will of God, whereof I have hitherto discoursed in the foregoing Chapters; it is that *very* obedience with all the heart, and with all the soul, and with all the mind, and with all the strength, which is so expressly called for in the words
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of the Commandment, *Luke 10. 27. Deut. 10. 13.*

It is not to be expected that *all our heart*, and *all our mind*, and *all our soul*, and *all our strength* should be so wholly devoted to God, as that we should never either *will*, or *think*, or *desire*, or *do* any other thing than what he has *commanded* us. No, that is a Dream of utter *absurdities* and *impossibilities*. For God has not only *allowed* us, but he has made it plainly *necessary* for us to employ our *thoughts*, and *desires*, and *endeavours*, upon several other things besides *himself* and his *Commandments*. Because we cannot live without *meat* and other *necessaries*, and these we cannot get without *seeking*, nor *seek* without *desiring*, nor *desire* without *thinking* on them. All the *innocent enjoyments* of *Nature*, and all the *necessaries* of *life*, all the *laudable advantages* of *converse*, and all the *lawful benefits* of *trade* and *employment*, require our *minds*, and *hearts*, and *souls*, and *strength*, as well as *God* and our *Duty*; all our *Powers* not only *may* be exercised about them, but they needs *must*. For God himself has so ordained it, it being a necessity of his own making; so that we must employ our *endeavours* about them, and we cannot do otherwise. And therefore when the Commandment calls for *all our hearts* and *all our strength*, &c. it is utterly *absurd* and *unreasonable* to understand it of such an *all*, as excludes the exercise of these faculties upon any thing besides. It doth not ingross all our power to God's use *alone*, and shut out all other things from any place in them; but *may* and *must* be understood so as to leave room for them likewise.

But all that is included in the *latitude* of that expression, *with all thy heart*, &c. is set out, agreeably to the use of the Phrase at other times, in these *three Particulars*.

1. It notes the *sincerity* and *undissembledness* of our

faculties; so as the Phrase, *with all the heart*, signifies the same as in *simplicity* and *honesty*, without *guile* or a *double heart*. For a dissembling hypocritical man has *one* heart in *shew*, and *another* in *reality*. His heart is not *one intire* thing, but *double* and *divided*. He appears to *will* what indeed he doth *not will*, and to *desire* what in truth he doth *not desire*; so that his whole heart doth not go together, that which he *outwardly* professes being *one*, but that which he *inwardly* intends *another*. And this *simplicity* and *sincere* honesty of intention, is expressed in the course of our common speech by this Phrase, *all the heart*; nothing being more usual in our daily converse than to give assurances of our sincerity in any thing which we do, by saying it is *with all our heart*. And as *sincerity* is expressed by *all the heart*, so is *disimulation* and *hypocrisie* on the contrary set out by a *double heart*. And thus the *men of war* who were *faithful to David*, and *undissembled* in their service of him, are said *not to have been of a double heart*, Psal. 12.

2. Which fence the word *double* has, not only when it is applyed to this *particular* faculty, *viz.* our *wills* and *hearts*, but also when it is attributed to any *other*. And thus we read of a *double*, that is, of a *dissembling tongue*, 1 Tim. 3. 8.

2. This Phrase, *all the heart*, &c. implies the *fergency* and *concernedness* of *our faculties*. And thus the Latines use the word *whole*, when they express their being *very busie*, or *industriously intent* upon a thing, by saying they are ^a *whole upon it*.

^a Totus in hoc sum.

And as this Phrase, *all the heart*, &c. in respect of *our faculties* themselves, denotes these *two* things, *viz.* *sincerity*, and *fergency*; so likewise in respect of their *object*, or that *will of God* which they are to be employed about, doth it imply

3. *Integrity*, so as that this *fergency* and *sincerity* be shown

shown in obeying, not *some*, but *all* the Commandments; not *part*, but the *whole will* of God. For our *heart*, and *soul*, and *strength* must be *all* or *whole* for God; that is, they must be *constant* and *uniform*, not *various* and *divided*, being sometimes *for* him, and at other times *against* him. They must be for *all* things which he commands, and for *nothing* that he forbids; for we must neither *think*, nor *desire*, nor *do* any thing against him. And in this sense the word *all* or *whole* is opposed to *divided*; and expresses thus much, that our faculties do not stand *for* some commands, and *against* others; that they do not *divide* and *parcel*, *pick* and *choose* with Gods *Laws*; but that they obey *wholly* and *universally*, observing *all* and every *one*.

Now these *three*, (*viz.*) the *sincerity* and *fergency* of our *faculties*, and the *integrity* of our *obedience*, which are conveniently expressed by the word *all* or *whole*, are all indispensably required of us; as appears plainly from what has been above discoursed upon this subject. So that they are *all* implied in the latitude of this Commandment: *Thou shalt love the Lord thy God with all thy heart, and with all thy mind, &c.*

But besides them nothing else is. For if we should extend that precept further, and make it include all that the largest compass of those words would comprehend; we should give it a sence which is, as I said, *absurd*, and utterly *impossible*.

And to clear this a little more, wherewith so many good souls are oft-times perplexed, we may further observe, that those very men who *will'd*, and *thought*, and *desired*, and *acted* other things, as well as Gods *Laws*; are yet in the Scriptures expressly recorded to have *performed* all that is meant in this Commandment, because they served God in the *particulars* which I have mention'd, (*viz.*) *sincerely*, *fervently* and *entirely*. For

^b Numb. 14. 24.
Deut. 1. 36.

^b Caleb and Joshua are said to have followed the Lord wholly, Numb. 32. 12. David kept my Commandments, saith God, and followed me with all his heart, 1 King. 14. 8. Josiah did what was right in the sight of the Lord, 2 Kings 22. 2. Now these persons were men, not only of as great necessities as others, but also of far higher place, and greater business in the world. For their station required them to be much employed about it, and to spend frequent thoughts, and many desires, and great pains upon it. So that their whole heart, and mind, and soul, and strength, could not be employed in Gods service any otherwise, than as they loved and served him entirely and above all things; and neither will'd, nor acted any thing besides, when it stood in competition with him. The sincerity, fervency and integrity of their service was all which they had to shew in answer to this Commandment; and upon the account of them God did accept them, and has left it on record to all the world that they have fulfilled it.

As for the last of these, (*viz.*) Integrity, it indeed includes in it all the rest. For it is the greatest warranty and effect of fervency, and the best evidence of the sincerity of our service. Because this, as I said before, is the great measure of acceptance in our thoughts and affections, (*viz.*) that they carry us on to acceptable works and actions. And this is the great Rule whereby to judge of a sincere service, (*viz.*) that men be universal and entire in their obedience. So that if once we perform all that God requires of us; there is no further question to be made but that we perform it honestly, and with that fervency and concernedness which is sufficient to our acceptance.

And this integrity of obedience including both the other, is that very thing which is meant by the service with all the heart, and with all the soul, which is exact-
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ed of us in the Commandment. Whereof we have still a further argument, because in almost all the places where any man is said to fulfill *this*, we find *that* annexed as its explication : Which is a plain interpretation of the Scripture to it self, that *to obey with all our powers* in its sence is nothing else, but to be *uniform, undivided, and entire* in our obedience.

David, sayes God, *followed me with all his heart*; which appears in this, because he followed me so as to fulfill all my will, and to act nothing against it, but *to do that only which is right in mine eyes*; 1 Kings 14. 8. *Caleb and Joshua followed the Lord wholly*; which was seen in that their obedience was entire to him, and they did not transgress in those particular Laws of Duty, by the breach whereof others provoked him, Numb. 32. 10, 11, 12. And of *Zacharias and Elizabeth*, St *Luke* sayes that they were *blameless*, because *they walked*, not in some, but *in all the Commandments and Ordinances of the Lord*, Luk. 1. 6. But on the other side, as for all such as were *partial* in their obedience to God, and kept some instances of duty, but transgressed others according as they themselves listed; they are said *not to be whole* in their hearts and other faculties towards him. *Jehu*, sayes the text, *took no heed to walk in the Law of the God of Israel with all his heart*, for of this there is a clear proof, in that his heart run after some sins as well as some duties, because *he departed not from the sins of Jeroboam*, although he did from others, 2 King. 10. 31. *If you return unto the Lord with all your heart*, sayes *Samuel*, *then put away that particular sin which you still adhere to, your strange Gods, and serve him only*, 1 Sam. 7. 3. And that this is true in every mans case, as well as it was in theirs, the Psalmist plainly assures us, when he layes it down for an universal maxime, that *they seek the Lord with their whole heart, who do no iniquity*, Psal. 119. 2, 3. And

And thus upon all these accounts it appears, that to *serve the Lord with all our heart, and with all our soul, and with all our mind, and with all our strength, according to the tenour of the Commandment*; is neither more nor less than to serve him *universally and entirely*. For it can bear no other sense, because upon no greater or better service than this, God himself has declared that *men have served him with all their heart according to the Commandment*; and more cannot be required when this fulfills it. It can mean no more, because that *all which it should mean further is impossible in the present condition of humane nature*, and therefore is no fit matter of a Law, nor subject to a Commandment. And lastly, it doth mean no more, because the *Scriptures themselves, where they set it down, are wont to annex this interpretation, and thus explain it*.

And thus at last we have seen what *degrees and manner of obedience* to all the Laws recounted in the former Book, is necessary to our acceptance. For we must obey *sincerely and entirely*, if ever we expect to reap the rewards of obedience. We must keep *every particular Law* of God, and that through our *whole lives*: we must *think* on them in our *minds*, and *pursue* them with our *affections*, and *choose* them with our *wills* so far, till we *perform* them with our *strength*, in *outward and bodily operation*. This *uprightness* of obedience, which is a certain evidence of its *sincerity*, is all that Gods Law requires of us; and it will infallibly save us at the last day, although less than it nothing in the world will.

As for that condition of life and pardon then which the Gospel indispenably exacts of us, we now see plainly what it is. For it is *nothing else but our obedience to all the forementioned Laws of God in sincerity and uprightness*. It is by this that all the world must stand or fall at the last day; according to their performance or neglect

lect whereof they shall then be judged either to live or die eternally.

This indeed, though it be a very *great*, will seem a very *uncouth* and *severe* truth in the degeneracy of manners, and loose lives of our times. But if it do, that is wholly our own fault, and can be no prejudice at all to the declarations of Christs Gospel. For our Lord has proclaimed it to us plainly enough, and if our own wicked hearts make us shut our eyes, and willing to overlook it; for that we must blame our selves, but can never hope thereby to evacuate his sentence. This in very deed is the Gospel that he has published, and these are the terms of mercy which he has procured for us: So that if we live up to them, we shall be saved by him; but if we fail to perform these gracious demands, we have no benefit at all by his death, nor any ground of hope from his Gospel. All that can be said is, that he offered us Grace and Pardon upon most fair and easie terms, but that we would not accept them. But we preferred the pleasure of our sins before all the glory of his rewards, and chose to hazard all those evils which he threatned, rather than to be at the pains to perform that condition which he peremptorily injoynd.

But although by our wicked lives we in these dayes cast off the *light* yoke of Christ as *over-burdensome*, and make the Covenant of *Grace* it self to become a *rigorous* condition: yet once the case was otherwise, and the world was more *Christian*. For they who professed Christs Religion then, performed all that he commanded, and practised all that, which, as we have seen, his Gospel doth injoyne. And to go no further for an evidence of this, we will take those accounts of the obedience of Christians in the first times, which the *Apostles* themselves give us.

You, sayes the Apostle to the Colossians, that were sometimes, in your Gentile State, alienated from God, and enemies in your minds by means of your wicked works; yet now, since you became Christians, hath he reconciled in his death, to present you holy, and unblameable, and un-reproveable, according to the terms of the Gospel, in his sight, Col. 1. 21, 22. And to the same purpose he speaks of the Ephesians yet more fully. You, saith he, hath God quickned by the preaching of the Gospel, who, before you heard of that, were dead in trespasses and sins, wherein, in times past of Gentilism, ye walked, as well as others, according to the wicked course of this world, according to the instigation of the Prince of the powers in the air, who is the spirit that both aforetime, and even now worketh in the children of disobedience. Among whom also we all, as I say, had our conversation in times past, living, just as they did, in the lusts of our flesh, fulfilling and performing the desires of our flesh, and were thereby the children of wrath as well as others. But God, even when we were thus dead in sins, hath, upon our embracing of Christs Religion, quickned us together with Christ, by that same spirit whereby he raised up him, Ephes. 2. 1, 2, 3, 4, 5. But the character which he gives of the Corinthians is more particular and compleat still. No unrighteous, saith he, of one sort or other shall enter into the kingdom of heaven. For neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor revilers, nor drunkards, nor extortioners, shall inherit the kingdom of God. And such indeed as these were some of you once, (viz. in your Gentilism;) but since you were Christned I bear you record, that you are washed from those impurities, that you are sanctified from those wickednesses, and that you are justified from the condemning force of all these Commandments in the name of the
Lord

Lord Jesus, and by the help of the enlivening and converting spirit of our God, 1 Cor. 6. 9, 10, 11. These places are very full and particular for the power of Christianity, and the perfect and entire obedience of Christians in those dayes. And yet there is one testimony more of this Apostle, which I must not omit, because it is so very comprehensive; and that is the account which he gives us of the Reformation which the Gospel wrought among the Romans. For before it was preached among them, they were strangely debauched, and unaccountably wicked; as we may be fully informed, were there no other register of their vices, from that prodigious Catalogue of their sins, which St Paul himself has given us, Rom. 1. For they worshipped and served the Creature Vers. 25. more than the Creator. Their very women were so unnatural in their lusts, as to change their natural use, into 26. that which is against nature. And the men leaving the 27. natural use of the women, burned in their lusts towards one another, men with men working that which is unseemly. They were filled with all unrighteousness, fornication, 29. wickedness, covetousness, maliciousness; being full of envy, murder, debate, deceit, malignity; whisperers, back-biters, 30. haters of God, despitefull, proud, boasters, inventers of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmercifull. Thus had they degenerated from all 31. sense of common honesty and honour; and fallen into the vilest sink of vices. But when once Christianity took place among them, it quickly turned them from a most impious and monstrously unclean, into a most religious and holy people. For so St Paul himself bears witness to them. You were, sayes he, in your time of Heathenism, the servants, nay, the rankest slaves of sin, but God be thanked that ye have now, since you became Christians, obeyed from the heart that form of doctrine, which

was by us Apostles delivered to you. For being made free from that strange inventory of sins, ye became the servants of righteousness, Rom. 6. 17, 18. And what St Paul tells us of these particular Churches under his care; St Peter will also inform us was true of all the Churches in Pontus and Asia with whom he was concerned, and to whom he directed his first Epistle. The time past of our life may suffice us, saith he, to have wrought the will of the Gentiles; when we walked with them in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries. Yea, indeed this doth suffice us. For since we became Christians we have left off to accompany them in these vices, for which they are estranged to us, and revile us. For they think it strange that we run not with them to the same excess of riot as we used formerly, speaking evil of us for abstaining from them, 1 Pet. 4. 3, 4.

Thus honest was the service, and thus entire was the obedience of Christians in the Apostles dayes. And when they had finished their course, and were called out of the world, Christs Gospel had still the same effects, and his subjects continued to pay him the same service. ^b As for the Religion and Laws of Christ, sayes

^b Dei autem precepta, quantum valiant in animis hominum, quotidiana experimenta demonstrant. Da mihi virum qui sit iracundus, maledictus, effrenatus; pau-

Laſtantius, what excellent effects they have upon the minds and lives of men, is plain from every dayes experience. For give me a man that is fierce, hasty, and ungovernable; and with this Law I will make him as tractable and gentle as a lamb. Give me one who is covetous, greedy and tenacious; this Religion shall quickly make him liberal and

cissimis Dei verbis tam placidum quam ovem reddam. Da cupidum, avarum, tenacem; jam tibi eum liberalem dabo, & pecuniam suam plenis manibus largientem. Da timidum doloris ac mortis; jam cruces, & ignes, & Phalaridis taurum contemnet. Da libidinosum, adulterum, ganeonem; jam sobrium, castum, continentem videbis. Da crudelem, & sanguinis appetentem; jam in veram clementiam furor ille mutabitur. Da injustum, insipientem, peccatorem; continuo & equus, & prudens, & innocens erit. Uno enim lavacro malitia omnis abolebitur; pauca Dei precepta sic totum hominem immutant, & exposito veteri, novum reddunt, ut non cognoscas eundem esse. Laſtant. de Fast. Sap. l. 3, c. 26.

generous.

generous. It will make the cowardly and timorous, to become bold and venturous; the lustful and intemperate, to turn chaste and sober; the cruel and revengeful, to grow merciful and placable. In one word, it works a perfect change and alteration, making the wicked and injurious, to become forthwith most innocent and holy men. For all manner of sin is renounced at their entrance, all filthy habits are washed off at the Font, and never again resumed. They are so wholly altered in their life and temper by embracing of our Faith, that you will scarce know them to be the same men. Thus were the Christians in those Days the holiest sort of men, and the most noble patterns of Virtue and Goodness: being ^c distinguishable from other

^c Non aliunde noscibiles quam de emendatione vitiorum pristinorum. Tertul. ad Scap. c. 2.

^d Although we have not the skill to talk, yet we have the Grace to live as well as any. Nay, their very enemies themselves, who would be sure to spare no pains nor skill in fastening some immoralities upon them, were yet forced at last to confess that they had no fault but one; and that was, that they were called Christians. For it is a known Story and usage which Tertullian complains of, that the very Heathens themselves could not but cry out, ^e Such or such a one is a very good man, bating only this, That he is a Christian.

^d Non magna loquimur, sed vivimus. Cypr. de bono patientiæ Ed. Rig. p. 222.

^e Bonus vir Caius Sejus, sed malus tantum quod Christianus. Tertul. Apol. c. 3.

And when the World of Christians were thus intirely obedient, and compleatly vertuous; it was no wonder that they could so bravely despise Death; and not only suffer, but even seek and ^f provoke martyrdom. They durst dye for the Gospel, because they were sure to

^f Quid facies de tantis millibus hominum, tot viris ac feminis, omnis Sexus,

^g live by it. For they performed all that it required;

omnis Aetatis, omnis Dignitatis, offerentibus se tibi? Tertul. ad Scap. c. 4. ^g ἕως ἡμετέρας, ἕως ἡμετέρας, μεταξὺ θεῶν. Ignat. Epist. and Smyrn.

^b Ἰουλιανὸν
ἐν πεποιθήσει
πίστεως ἀγα-
θῆς, is St Cle-
ment's Chara-
cter of good
men, 1 Ep. ad
Cor. c. 26.

and were thereby secure of all the happiness which it promised: and when by this means Death was become to them only a passage to a most glorious and eternal life; it had nothing in it that could fright them. All Sorts, Sexes, and Ages, had lived their Religion so well, that they feared not to dye for it; but with the most undaunted courage, and ^b assured hope, they every where in great numbers sealed their profession with their blood, and gave testimony to the truth of their Faith with their own lives.

And now if we fall short of that obedience that God requires, and which was performed by former Ages; whose fault is that, or who must in reason suffer for it? For Christ's Gospel is the very same that it was sixteen hundred years ago, the Precepts are still unchanged, and the penalty altogether unaltered. It always was, and always will be the same Rule of Faith, and the same measure of mercy or damnation. And therefore if we lose what it promises, we may thank our selves for neglecting what it enjoins. For the same terms of life have stood fixt hitherto, and shall stand through all Ages; the *primitive* Christians kept, and were saved by them, and if we break them, we shall certainly be condemned for them.

How small soever therefore that be which in these loose times *men perform*; yet an intire obedience is that which God indispensably *enjoins*. It is the peremptory Demand of his Gospel, and will at the last Day be the inviolable Rule of his Judgment. It saved the *antient Christians*, and less than it nothing in the World will save us.

But this, some will be ready to say, instead of a *gracious* and *merciful*, is a very *rigorous* and *severe* Condition. It binds us to more than is in our power, and threatens us for what we cannot help, and is a task too heavy for any

any mere man, and proportioned only to the strength of an Angel. For to obey all God's Laws, and that at all times, who is sufficient? God's Laws themselves are not Rules so general as to admit of no exception. For we are commanded, for instance, to live in peace; but yet sometimes we may, and must be engaged in striving and contention. And as it is in this, so it is in other parts of Duty; the Commandment holds not in every Case, but some are excepted. And who now is of an understanding so discerning and sagacious, as to see in all things where he is fast and where he is loose, and never to mistake that for his liberty, which is indeed his Duty? To be infallible in judgment, and to think right in all things, is the property of a God, not of a man; And if through this weakness of understanding, where-to all mankind are subject, we are ignorant at any time and do not see, or erroneous and mistake our Duty; how is it possible that we should in all instances, and at all times perform and fulfil it.

But even where we do know God's Law, yet neither there can we always observe it. For since we have many other thing to do besides our Duty, and opportunities for action call frequently upon the sudden; we are oft-times drawn to act before we have time to think, and so although we know what we should do in the general, yet in this particular Case we have not leisure to attend to it. We are surprized into action ere we are aware, and perform before we can consider; and therefore, as the chance happens, many times do ill, because we have not time to look about us, and to see what is well doing.

But if an opportunity for some sin happen when we are at leisure to consider of it, and to avoid it; yet many times, although for the present it doth not, afterwards it shall win upon us. For all temptations do not

come.

come upon us suddenly, and pass away as suddenly again; but some *stay long* with us, and persist to obtrude themselves upon us. And although we can consider for a while, and watch well, and resist long: yet such is the imperfection of our very faculties, that they cannot be held long at stretch, but they will at last grow *weary*. They will be tired out by continuing so strict a Guard, and begin at last to remit of their care, and to slacken their diligence: and when they unbend, the temptation encreases, and our lusts take advantage; so that albeit we were not surprized at first, yet we shall at last, and be tired and wearied into a transgression.

And since all these, with others, are infirmities not only *incident* to, but *inseparable* from our Natures, and such as we cannot throw off till we shake off our Bodies, and all converse with the tempting world: how can it be thus exacted of us, who cannot always stand upright, that we should never fall, but obey God intirely, in *all things*, and at *all times*?

But to give a clear Answer to these difficulties, which are here with great truth objected; having shown that *Obedience is the Condition which is indispensably required of us*, and *what those particular Laws are which we are to obey*, and *what degrees and measures of obedience is required to them*: I shall now proceed to enquire into that which I promised in the next place, *viz. What are the mitigations and allowances of this Condition of happiness, and what those defects are which it bears and dispenses with*; of which in the next Book.

BOOK IV.

Shewing what defects are consistent with a regenerate state, and dispensed with in the Gospel.

CHAP. I.

Shewing in general that some sins are consistent with a state of Grace.

The CONTENTS.

Some failings consistent with a state of Grace. This shewn in the general; First, From the necessity of humane Nature, which cannot live without them. Secondly, From sundry examples of pious men, who had right to life whilst they lived in them.

THAT measure of life or death which Christ has indispenfably fixed for all his Servants, is not a perfectly intire, and absolutely unerring obedience. No, it makes allowances for the unconquerable frailties, and unavoidable infirmities of our Natures. It confiders that we are but men, and exacts no more of us than a humane service. That integrity which, as we have feen, it requires of us, is an intire obedience only of our free works, and deliberate, chosen actions. For then we are perfect and intire in God's account,

D d d

when

when we have done all that was in our power, and have no wilful stain upon us; when we have no other blemish, than what the unwill'd weakness of our Nature, and the very frame and circumstances of our Constitution have made necessary. And therefore every transgression whatsoever, whether *with* our wills, or *without* and *beside* them, doth not presently blot us out of the Book of life, and put us out of a state of Grace and Salvation. No, some defects there are which do not overthrow, but consist with it.

To give a clear account of this, I will shew these *two* things.

1. In the *general*, that *some slips and transgressions are consistent with a state of salvation*; and *dispensed* with by the Gospel-Covenant; so that although a man dye before he has amended them, and is reformed from them, yet he shall not at the Day of Judgment be condemned for them.

2. More particularly, *what*, and of *what nature* those consistent slips and transgressions are.

1. I say in the *general*, that *some slips and transgressions are consistent with a state of salvation*, and are not eternally threatned, but graciously tolerated and dispensed with by the Covenant of the Gospel. And therefore if a man dye in them before he has perfectly amended them, he shall not be condemned for them.

Now as for this, the absolute necessity of humane nature makes it evident. For such a state of unerring obedience and impeccability cannot here be performed by any man, whether *Heathen, Jew, or Christian*; and therefore it cannot be required of him. No man of any Religion whatsoever can do it; and so God cannot, he will not exact it.

For of this all men may be fully satisfied from that assurance of *God's goodness*, which is common to all Religions

Religions in the World, that he never commands impossibilities, or enjoins men to do that which is not to be done. He doth not require a Beast to be as perfect as a man; or lay that load upon a man which is fit only for the strength of an Angel. For to do thus were to act the part of a severe Taskmaster, and a cruel imposer; but by no means to use the Authority of a loving and a gracious Lord. It were indeed to reap where he has not sown, and to call for that which he has never given; and to command and order, reward or punish; not to promote obedience, but only to shew power; not according to mens deserts, but only according to his own will. For if he should bind impossibilities upon us by a Law, and establish it with penalties; he could not be thought to prescribe a Rule of action, since no man can act after it; nor to fix a measure of Judgment, since it being in no mans choice to break or to perform, ~~no~~ man can justly be judged by it; but only to seek a palpable pretence of unjust force and arbitrary cruelty. Because it is all one to torment and punish a man without any Law, as to punish him for the breach of that which it was never possible for him to perform. For there can be no fault where there is no ability; and a *Tree* is as much in fault for not walking when it is bidden, or a *Stone* for not discoursing; as a man is for not doing that which it is above his power to do. So that whatsoever a man in such case is punished for, will fall at length upon God himself; because whatsoever he suffers, it is not for that he *would* not, but for that he *could* not help it; which in very deed is to suffer punishment for being no better or abler than God was pleased to make him.

Whatsoever therefore no man can ^a avoid, no man shall ever be punished for. Because God cannot be offended with infirmities of his own making, nor angry at his

^a *Quis peccat in eo, quod nullo modo careri potest? Aug. de lib. Arbit. l. c.*

own workmanship, since that were in reality and reason to be angry at himself.

And thus much, I say, *all the world* may be convinced of in this matter, from that common assurance which all men either have, or may have of *Gods Justice and Natural Goodness*.

But then as for us *Christians*, we are assured that God cannot injoyn impossibilities, or make that an indispensable condition of his Covenant which the best of us all is not able to come up to; because such dealing would not only contradict the *Goodness and Justice of his nature*, which is enough to make any honest *Jew or Heathen*, to abhor the thoughts of it, but would moreover thwart and destroy all the ends of the Gospel, and the declarations of Grace. For if the Covenant of the Gospel, or of Grace it self, should exact that which no Christian can perform, and damn them for what they cannot help; it were no Covenant of Grace and Mercy, nor any favour at all to men, seeing it would leave them just where it found them, and not put them into one *not* the better case than they were in before it came. Christ could never have called himself *the way*, if no man could walk in it; or *the life*, if none were ever able to live by him. The *Angels* had never sung *joy to all people* at his birth, if that joy had been set so far above us, that the tallest of us all could not reach up to it; nor have proclaimed upon his coming into the world, *on earth peace, and good will towards men*; if yet, after all that he has done and suffered for us, we are still left in such a case, that what none of us all can help shall put *God and Us* into a state of *ill-will and enmity*. How could he have been called a *Jesus* or a *Saviour*; if he proffered salvation upon such strict terms as no man could ever hope to be saved by? or *Grace and Truth* have been truly affirmed to come by him;

^b John 14. 6.

^c Luke 2. 10.

^d Verse 14.

^e Mat. 1. 21.

^f Joh. 1. 17.

him; and the preaching of his Religion be called a Gospel or ^ε glad-tidings; if the conditions of it were so ^ε ευαγγελιον. very hard, as that no man could perform them? To make such offers of Grace, as none were able to accept of, had not been to relieve our necessities, but to deride them; and that which in the Apostles judgement is a most gross absurdity, would have been in reality a most certain truth; (*viz.*) that *all their preaching was vain, and our faith is vain also*, 1 Cor. 15. 14, 17.

As for us *Christians* therefore who are under the gracious Covenant and Gospel of Christ, we are assured that nothing is under the pains of hell and misery required of us, which cannot be performed by us, not only from that *common natural knowledge* which we, as well as others, have of Gods Goodness and Justice; but also from all those particular Revelations which we enjoy, above other men, in the Gospel of Grace. Impossibilities can be no condition of our happiness, because as Gods nature cannot bear, so neither can Christs Gospel consist with it.

Nay, I add further, so far are all the Laws of Christ from being an impossible task, that to us *Christians*, who are strengthened by those assistances which Christ affords, and his Gospel Promises, they are neither grievous nor extream difficult, but a burthen fair and easie to be born. His Commandments, saith St John, are not grievous, 1 Joh. 5. 3. And our Lord himself, who best knew the measures, both of our Natures, and of his own Grace, declares expressly that his Yoke of Precepts is easie or ^h gracious and favourable, and his burthen ^h *light*: Upon which inducement he exhorts all men with the greater willingness to take it upon them, and submit to it, Mat. 11. 30.

This then all Religions in the world, and we Christians above any, either are, or may be undoubtedly assured

assured of, that no man is indispensably bound to do, what no man can do; and that those things cannot be enjoyn'd, which can never be performed.

But now to live wholly without sin, in an impeccable and unerring obedience; to go on exactly streight in Gods way without the least wandering, and to tread always firm in the paths of righteousness without ever slipping: to walk so uprightly as never to fall, neither by security or rashness, inadvertency or weakness, surprize or weariness, is more than humane nature can do, and is a task, not for a Man, but an Angel.

And that some slips and transgressions of this nature are such as *no* man of what Religion soever, whether *Gentile, Jew, or Christian*, can avoid; is plain, because no meer man ever yet *did* avoid them.

It was an undeniable Argument of *Atticus* in *St Jerome*,ⁱ *Give an instance of some man that did it; or else confess that no meer man yet ever could do it.* For since there is both an utter necessity, and a severe Commandment requiring it; it cannot be but that some of

ⁱ *Da exemplum qui absque peccato fuerit in perpetuum, aut confitere imbecillitatem tuam. Jerom. lib. 1. Dial. adv. Pel. paulò ab initio.*

all mankind, when they had so much reason, and so infinite inducement, should have endeavoured to the utmost, and have done it, if the doing of it had been within the power of humane nature. So that if it be a failing inseparable from the practice of every man, we must conclude it to be unconquerable by the humane nature also.

But now as for this inability of performing in every instance, and transgressing at no time; it has been the complaint of *all persons, in all Religions, throughout all ages* of the world.

For as for the bravest men among the *Heathens*, we have *Seneca* their great Moralist confessing freely.

^k We have all sinned more or less, sayes he even of his Countrey Laws. For some have sinned in great matters, some in little, some out of choice and design, some through constraint, or through the ill example and seduction of others. Some have been too easily driven from good purposes, and sinned, though it were against their wills. Nay, we have not only transgressed thus far, but, what augments our misery, we shall continue still to transgress so long as we have breath in our bodies. Yea, if there be any man who has so well cleansed his soul, as that no temptation can win upon him; yet has he run through a long train of sins before he attained to that pitch of innocence. ¹ Let us perswade our selves of this in the first place, sayes he again, that we are all sinners. For what man is he that dare say he has broken none even of his Countrey Laws?

But granting that he had kept all them, yet how scanty and defective an innocence is that, to have done only all that Good which they oblige to? For how many things are required, and not performed, by the Divine Law of Piety, of Humanity, of Liberality, of Justice, of Fidelity? of all which, whether we keep or break them, the Laws of our Nation take no notice.

And as for the Jews, we find David the man after Gods own heart crying out, Who can understand his errors? Cleanse thou me from my secret faults, Psal. 19. 12. And Solomon, who was the wisest and most knowing man that ever was upon the earth, layes it down for an Aphorism of universal observation, that there is not a just man upon earth so perfect as alwayes to do good and never sin, Eccles. 7. 20.

Nay, even the Disciples of Christ themselves, who have

^k Peccavimus omnes, alii gravia, alii leviora, alii ex destinato, alii fortè impuls, alii aut aliena nequitia ablati: alii in bonis consiliis parùm fortiter stetimus, & innocentiam inviti, ac venientes perdidimus. Nec delinquimus tantum, sed usque ad extremum ævi delinquemus. Etiam si quis tam bene purgavit animum, ut nihil eum obturbare amplius possit, ac salutare; ad innocentiam tamen peccando pervenit. Sen. de clem. lib. 1. cap. 6.

¹ Hoc primum nobis suademus, neminem nostrum esse sine culpâ. Quis iste est qui se profitetur omnibus legibus innocentem? Et ut hoc ita sit, quam angusta innocentia est ad legem bonum esse? quam multa pietas, humanitas, liberalitas, fides, justitia exigunt? que omnia extra publicas tabulas sunt. Id. de Ira, lib. 2. cap. 27.

have the noblest encouragements, and the greatest assistances for a most compleat and entire obedience of any men whatsoever; could never yet attain to such a state as to obey universally without ever slipping. The *Holy Fathers* in the *African Councils* felt this by themselves, and were so deeply sensible of it from their own experience, and from what they heard and presumed of others; that they condemned it as a *proud error* for any man to think or speak otherwise. ^m *To say that*

^m *Et Quoniam tales nascantur nunc quoque qualis ille fuit nostri Generis pater ante reatum: Posse hominem sine peccato decurrere vitam Si velit, ut potuit nullo delinquere primus Libertate sua: Nempe hec damnata fateris Conciliis*—Prosper lib. de Ingrat. contra Pelag. cap. 9.

our Nature is as perfect as ever Adams was, and that any man now may live, if he will, all his life long without sin, and has the same free liberty that Adam had in Paradise never to do amiss;

is an error that stands condemned by the *Holy Councils*. And what these good men thus ingenuously confessed, all others have constantly complained of; there being none among them who was ever able to live up so exactly to the Precepts of the Gospel, as not to do against them in any instance. No, that was the sole Prerogative of the man Christ Jesus, who in that respect had no other man to whom he could be likened. For he was made like unto us in all other things indeed, save only in sin, which we all had more or less, but *he wanted*, Heb. 2. 17. and chap. 7. 26.

And since this state of *unerring Obedience* is such as in this life no man *can*, because no meer man ever yet *did* attain unto; we may be sure that God doth not indispensably require it. But some infirmities the Gospel must of necessity dispense with, because according to the present circumstances of Humane Nature we cannot help all; some must be pardoned, since all cannot be escaped.

But besides all that has been already said to shew the consistence

consistence of some failings with a state of salvation, because of the unavoidable weakness of Humane Nature which cannot perfectly get quit of them: we may add this further, which will evidence it beyond all exception, that the *best Saints* of God, and the unquestionable heirs of happiness have always lived subject to them. Those very men, who are most certainly gone to Heaven, went thither with some of these slips and infirmities about them. They could not plead an unerring obedience; but yet notwithstanding all their errors they had right to all the Promises of the Gospel. They died happily, although they could not live wholly without offence. So that some sins do not in any wise destroy a *Saint*, or subvert the hopes and happiness of a good man, but can and do consist with them.

And in the proof of this the Scriptures are many, and plain. *Holy Job*, who maintained his own Integrity to be such as God would accept and approve of more stoutly, it may be, than any man ever did; confesses notwithstanding a number of sins, for which, although God of his abundant Grace and Mercy *would* not, yet if he would he *might* contend with him. *How shall man*, sayes he, *be just with God? If he will contend with him, he cannot answer him so much as one of a thousand. If I justify my self in the unerringness of my obedience, my own mouth shall condemn me; if I say before him that I am perfect and have sinned in nothing, it should also, by such confessions as he would extort from me, prove me perverse*, Job 9. 2, 3, 20. And *David*, a man after Gods own heart, acknowledges freely that he is guilty, not only of several sins which he remembers, but also of many more which he doth not know of: *Who can understand his errors? cleanse thou me from my secret faults*, Psal. 19. 12. Nay, even *Paul the Apostle*, who at that time was a most undoubted heir of Hea-

ven, doth yet own freely that as yet he had *not attained to perfection, but only endeavoured after it*, Phil. 3. 12, 13. But although he were not so perfect as to obey without all error, and to offend in no instance; yet had he as much perfection as the Gospel exacts, and such as the best men on earth attain to. For at the 15th verse, he calls upon *as many as be perfect in such measure as the Gospel accepts of, to be thus minded as he was, and forgetting those things whereto they had already attained, which were now behind; to press on towards that higher perfection which was yet wanting in them and before them, as he told them he himself did,* vers. 13.

And since men of this full growth and high pitch in goodness, could never yet get free of these unavoidable infirmities; it cannot be expected that others, who are endowed with a more imperfect Grace and a lower Virtue, should ever live entirely above them. No, alas! God himself declares plainly by the mouth of his inspired Servants, that no man yet ever did attain so far. *There is no man, sayes Solomon, that sins not,* 1 Kings 8. 46. He challenges any person, how good and holy soever, to say that he is wholly blameless, and has no stain at all upon him. *Who can say I have made my heart clean, I am wholly pure from my sin?* Prov. 20. 9. No man certainly, not the most nobly good and eminently virtuous themselves. For *there is not a just man upon earth that doth good, and sinneth not,* Eccles. 7. 20. The blessed Saints who are now in heaven, could never get perfectly free from sin till they got thither. For it is only in heaven, *the New Jerusalem, where the spirits of just men are made perfect,* Heb. 12. 23. But so long as we continue here on earth, let us aspire after that pitch of Righteousness never so much, yet, such is the inseparable infirmity of our nature, we shall still fall short

short of it. Be favourable in censuring one anothers faults, sayes St *James*, because every man will need that favour from others towards his own faults more or less; *for in many things we offend all*, Jam. 3. 1, 2. whatever some may falsely pretend, yet in reality no man lives entirely innocent. For if we say that we have no sin, we deceive our selves, and the truth is not in us, 1 Joh. 1. 8. we are never able to show this height of obedience, nor doth Christs Gospel exact it of us. For even there we are taught in our daily prayers to confess our daily trespasses; and yet notwithstanding that, we are allow'd, nay, commanded in the same breath to call God our Father still, Mat. 6. 9, 12.

As for some slips and transgressions therefore, we see plainly that they are consistent with a state of salvation, and are not eternally threatned, but dispensed with by the Covenant of the Gospel. For the infirmity of our Nature is such, that we never can; and Gods goodness is so great, that he never will require us to be entirely free from them. The very best men, and those very Saints who are now in bliss, have lived subject to them, and fallen under them; but yet they made no blot in their character, nor robbed them of Gods favour, and that life and pardon which is promised in the Gospel. And that we may be certain is consistent, which, as we plainly see, not only needs must, but indeed alwayes has consisted with a state of Mercy and Regeneration. For the terms of the Gospel are the same to all times, and what they bear with in one, they do likewise in another. God is no respecter of persons, nor can ever render different judgement to them who have done the same things. So that as for some sins, we are fully assured from the foregoing considerations that they are not eternally threatned, but dispensed with by the Covenant of the Gospel; and that so long as we are free from others, if

we die in them without amending them, we shall not at the last day be condemned for them.

Thus then in the *General* it appears, that some slips are consistent with a state of Grace, God under the Gospel-Covenant doth not punish them, but bear with them; so that although we die unreformed from them, we shall yet be saved notwithstanding them.

But to clear up this business more fully, I shall proceed now to what I undertook in the *second* place; namely, to shew *more particularly what*, and of *what Nature* those allowed slips and transgressions are; whereof I shall discourse in the *ensuing* Chapters.

CHAP. II.

Of the Nature of these consistent slips more particularly.

THE CONTENTS.

Our unchosen sins are consistent with a state of Grace, but our wilfull and chosen ones destroy it. All things are made Good or Evil, a matter of reward or punishment, by a Law. Laws are given for the guidance and reward only of our voluntary and chosen actions. This proved, first from the clear reason of the thing. Where it is inferred from the Nature of Laws, which is to oblige; from that way that all Laws have of obliging, which is not by forcing, but perswading men; from the dueness of rewards and punishments, commendations and reproofs; from the applause or accusations of mens

own consciences upon their obedience or transgressions.
Secondly, From the exprefs declarations of Scripture.

IF any man should ask which of all Christs Laws those are which he may *keep or break* at his own pleasure, and yet go *unpunished*; I must tell him, none at all. For there are no failings and transgressions in a mans life allowed of for this reason, because disobedience is warranted to some Laws, although it be not to others. No, in our whole Religion there is no one Law that is left so naked. For God has not given any Commandments with that indifference to them, as if he cared not what became of them, or were unconcern'd whether men kept or broke them; but he has established them all under the same penalty, so that *he who breaks any one, is guilty*, as St James sayes, and obnoxious to the punishment of *all*, Jam. 2. 10. It is not therefore the transgression of some Laws which shall be born with, but not of others; for that which gets an allowance for the breach of one, would procure a favourable sentence for the like violation of all the rest.

That then which makes the difference of *punishable* and *unpunishable* in mens failings, is not to be sought for in *Christs Laws*, seeing the punishment of every one of them is the same; but in their *own actions*. For some sins shall be born with, not for that they are against a Law whereto no penalty is annexed, there being none such in all Christs Gospel; but for that they are such imperfect actions as the punishing Law, which they are against, will not take hold of. Every Law of Christ threatens death, but these allowed offences are not of the number of those actions which are threatned by it.

For we must take notice that those works of ours whereon Christs Laws lay restraint, and whereto they,
as

as all other just Laws in the World, threaten punishment, are our *voluntary* and *chosen* actions. They bind us up in all those performances which are placed in our own free power, and come from the choice of our own will; and they denounce woes to us if in them we go beyond those bounds which they have set us. So that in all our free and chosen actions we must take care to do what the Law requires, and to keep back from what it forbids; and we are sure to suffer if we neglect it. For it is among these actions of choice where the Law reigns, on which it lays Commands, and whereto it threatens punishment. If we chuse and do what is commanded, then have we a right to the promised reward; and if we chuse to do what is forbidden, then are we guilty, and obnoxious to the punishment denounced. But as for other actions which flow not from our own choice, of which sort are all our pardonable and allow'd infirmities, they fall not under the *strict* force of the Law, either in the guidance of its *Command*, or in the sting of its *punishment*; so that at the last Day it will not be judged to have been either broken or kept by them.

That I may fully clear up this, whereupon so much of that which I shall say under this *Head* depends, I will shew concerning it these *two* things:

1. That *all things whatsoever, which are either good or evil, and a fit matter of reward or punishment, are made such by a Law.*

2. That all our *actions* are not governed by God's *Laws*, so as to be *strictly* and *directly* either enjoined or prohibited, punished or rewarded by them; but only those among them which are *voluntary* and *chosen*.

1. I say, *All things whatsoever, which are either good or evil, rewardable or punishable, are made so by some Law.* For good and evil, virtue and vice, obedience and sin, which

which are only so many different Names for the same thing, have all relation to a *Commandment*. *Virtue* and *obedience* is the *performance*, as *vice* and *sin* is the *transgression* of it. *Where there is no Law*, saith the Apostle, *there is no transgression*, Rom. 4. 15. And *no man sins*, as saith another Apostle, *but he that transgresseth the Law*; for *sin is the transgression of the Law*, 1 John 3. 4. And as *Law* is the measure of *sin* and *Duty*, so is it likewise of *reward* and *punishment*. For God never afflicts and torments the Children of men out of the *inclination* of his *Nature*, but only out of the *necessity* of *Government*. He is the Ruler of the World, and the Lord of men; and therefore he must maintain his own Laws, and punish the evil Doers. But no man is ever punished without an offence, and he must do evil before he suffer it. He undergoes nothing but that which is his own choice; for he chose rather to incur the penalty, than to perform the Commandment. He feels no more than the Law denounced; for God the Judge executes nothing but what the Law threatens; he punishes according to it, but not without it. The Law doth always make a penalty due to an Offender, before he either *can*, or *doth* exact it.

Thus are all things, which are either *good* or *evil*, *rewardable* or *punishable*, *made such by a Law*. But then

2. As for our *actions*, all of them are not governed by God's Law, so as to be strictly either enjoined or prohibited, punished or rewarded by them, but only those among them which are *voluntary* and *chosen*. And this being a Point whereof I shall make so much use in all that follows, I will spend the more time in clearing of it up, as I hope, beyond all question, by showing the truth of it,

1. From the clear reason of the thing it self.

2. From the plain declarations of the Scripture concerning it.

I. I say,

I. I say, That only our voluntary and chosen actions are under the restraint of Laws, and either enjoined or prohibited, punished or rewarded by them; is plain from the great and convincing reason of the thing it self. For let us consider,

First, The very nature of a Law, and we shall find that in all those actions whereon it is imposed, it supposes them who exert them to have a power of choice, and a free liberty of making them either a piece of service to it, or a transgression of it. For all Law is a Bond or a Tye, which lays restraint upon us, and induces Obligation. So that in all those actions whereupon the restraint is laid, we are necessarily supposed to be free before it comes. For it is an utter absurdity to bind any thing by a Law, which is before necessitated by its very Nature. Who would ever be so vain and foolish as to give a Law to a Stone, that it should not speak? or to a Tree, that it should not walk? or to the Fire, that it should not chill and freeze him? There can be no place for, nor need of an Obligation, where there is no choice and liberty. For it is only where things have a power to act on both sides, that there is room for a Law to oblige and tye them up to one. And for this reason it is, that among all that variety of Creatures which inhabit in this lower World, men alone are capable of Laws, because no Creature besides is endowed with freedom of will and liberty of choice, which is to be bound up and restrained by them.

Nay, even in men themselves, those actions and tempers which are not subject to their own choice, nor under the power of their own wills, are no fit matter of a Law, nor fall under the force of a Commandment. For who can ever be so unreasonable and void of all sense, as to command a man that he should not be born rich or poor, base or noble; that he should not be sick and

and *weak, hungry and thirsty, sleepy or weary*? No, since none of these instances is in his own choice, or under the free disposal of his own will, in none of them is he capable of an Obligation.

Seeing then that it is of the nature of every Law, to be given as a Bond and Obligation to us in such Actions, to which otherwise our will is free, and able either to chuse or refuse them; it is plain that Laws are intended for a restraint upon us only in our voluntary and chosen actions. For there are none else wherein we are free, and therefore none besides wherein they should intend to bind us.

Secondly, That only our voluntary and chosen actions are under the restraint and punishment of Laws, is plain from *that way which all Laws have of obliging men*. The Law is no Law further than it obligeth; and all its obligation is only upon our *chosen actions*. For all the force which it can possibly have upon us to bind us to the performance of any thing, is only so far as it can make us will and chuse it. And therefore as for all unchosen actions, they are not within the reach of Law, because they are not subject to the force of Obligation.

Now that this is the only way which all Laws have of obliging us to a thing, *viz. their engaging us to will and chuse it*, so that the force of obligation can fall upon no action which is *unchosen*, is evident. For that *whereto* they would oblige us, is such actions as they injoin or forbid; and that *power or faculty in us* which they would oblige to it, is *our wills*. For our wills are the Disposers of our actions, seeing we work at our own choice, and do what we will and like our selves. But now as for all the obligation which any thing can possibly lay upon our wills, it is not by way of *necessitating, compulsive force*, but only of *moving and exci-*

ting Arguments. Because from the very constitution of our nature, our will cannot be forced by any Bond, but only moved of it self to chuse that which it is intended to be bound to ; so that in its nature it is capable of being obliged to nothing which is unchosen. For the will of man is not a Subject capable of natural force or bodily violence ; a man may as soon hope to grasp a shadow, or to lay violent hands upon an Angel, as to engage it that way. No, it is no Body, nor bodily faculty ; so that it is not subject to any *physical force*, to be bound hand and foot by a Law as a Thief is by a Chain : but the only possible way whereby to work upon it, is to win it by *Arguments*. It must determine its own choice, since other things cannot determine it ; and therefore such things must be suggested and proposed to it as can perswade, but nothing that can force and compel it.

For this indeed is all the hold that any Law can have upon the will of man ; *it naturally wills and chuses what is good, and hates and refuses what is evil.* And this gives a Law some power over it, in binding it to chuse what the Lawgiver has a mind it should, if he first make it *desirable*. He may win it in its own way, *viz.* *If he make obedience to become its interest*, and shew it plainly that it can be no gainer by disobedience, but that it is by far the better for it to *chuse* what he enjoins, than to *refuse* it. For the wills own proper motion, and natural way of working carries it on to desire and chuse that which appears to be good, and to fly and refuse that which is known to be evil. And therefore when the things proposed in the Law have a most desirable good annexed to the performance, and a most hateful evil joined with the transgression of them ; this is an engagement and tie upon it indeed to chuse the Duty for the goodness sake, and to avoid the sin for the evil
that

that accompanies it. It binds it so far as its own desires and inclinations can bind it : it tyes it up as much as can be by its own hopes and fears : it lays obedience in the way to that which it loves and longs after ; so that if it would come at that, there is no other means, but this must be the way to it.

And this is the way whereby all Laws oblige us. For they are backed with such rewards and punishments as make it every mans advantage to do what they enjoin him. The evil of disobedience is always infinitely greater than the evil of obeying ; so that if the wills of men chuse in their own way, and will be wrought upon by their own motive, they must determine themselves to that whereto the Laws would bind them. And this securing of that which is commanded, by making it far worse for any man to break than to fulfil it, is absolutely necessary and naturally inseparable from all Laws. For a frightful penalty is either expressly mentioned, or, if not, it is always implied. If the punishment is set down, then they who transgress must suffer what the Law threatens ; but if it be not, they must undergo what the Legislator pleases. So that *punishment* can never be pulled away from *Law*, but if there be a Command given which makes no penalty due, nor creates a right of inflicting any ; it has only the *name* of a Law or Commandment, but that is all, for it contradicts its *nature*. A *request* or *entreaty* it may be, a *counsel* or *advice* ; but a *Law* or *Command* it never is.

And seeing all obligation to action, is only such a motive and convincing reason to our wills, as makes them chuse to act, rather than to omit what the Law intends to oblige them to ; 'tis plain that where there is no room for choice, there is none likewise for Law and Obligation. For we cannot be *moved* to *chuse* those a-

tions which are *unchosen*, and therefore we cannot be *obliged* to them. But all obligation being only a convincing motive to our choice, we cannot be capable of being obliged by Laws in any other than our *voluntary* and *chosen* actions.

And thus it appears both from the *nature of Law*, and from the *force of obligation*, both which are *antecedently* necessary to make up the nature of *sin* or *obedience*, that all the *restraint* which is laid, and all the *punishments* which are inflicted by Laws, are only upon our *voluntary* and *chosen* actions.

And this will yet further appear if we consider some other things which are *consequent* to sin or obedience, and ensue upon the working or commission of them ; as are,

Thirdly, *Rewards* and *punishments*, *commendation* and *reproof*. Every *Lawgiver* commends and rewards those who keep his Laws, and punishes and reproves all such as break and transgress them. But now all this can have place only upon their voluntary actions, which were at their own choice, and in their own liberty, either to have exerted, or omitted. For no actions can be imputed to a man, either for him or against him, further than they depended on him. Because there is no thanks at all due to him for doing that which he could not avoid ; nor any charge at all capable to be brought against him for failing to do what he could not do. Who would ever be so absurd as to reprove and punish a man for being *low of Stature*, or *weak of Body*, for being *born of mean persons*, or to a *small Fortune* ? These, and all other things of like nature, which a man could never help, may be his *misfortune*, but not his *fault* ; and whatsoever he suffers upon the account of them, may be, and often is, his *calamity*, but by no means his *punishment*. No man can justly be charged with

with that which was never subject to his own choice ; but if any imputation is laid upon *him* for its sake, it rests not *there*, but falls all upon *that Cause*, whose free pleasure it was so to order him. Agreeably whereunto the *Wise man* tells us, That *whosoever mocketh the poor, reproacheth not him, who cannot help his poverty, but his Maker*, whose pleasure it was to dispose of him in that condition, *Prov. 17. 5.* And as a man can bear no *just blame* for that which it never was in his power to hinder ; so neither can he undergo any *just punishment*. *Barbarous cruelty* indeed he may fall under, which would have taken place without a Law as well as with it ; but *legal and just penalties* he never can.

And seeing no action is *punishable* but what is *chosen*, it is plain that the Laws of God impose restraint, and threaten punishment, only to our *voluntary* actions.

Which will still further appear from another effect of every *sinful* and *punishable* action ; namely this,

Fourthly, That it is such for which our own *Consciences will blame and condemn us*, and which we shall lament in *repentance* and *remorse*. One great part even of *Hell torments* is this *remorse* and *worm of Conscience*. For there is no action for which we shall there be punished, but when it is too late , we shall endlessly repent of it. *Their worm* there, as our Saviour saith, *dyeth not*, Mark 9. 44. But now it is an utter absurdity and downright madness for any man to be angry at himself for that which he could never help, and to repent that ever he committed that which it was not in his power to hinder. For doth it ever repent any man that he is not *tall of Stature*, that he was not born as *strong as Samson*, or made *immortal as an Angel*? Was any man ever touched with remorse , because he breathes , and sleeps , and thirsts, and hungers? No man ever is, or ever can be angry at himself, but when
he

he sees that he has been wanting to himself; when he has done that which it was in his own choice to have done otherwise. For all remorse is for a willing offence: a man chuses it when he commits it, and therefore, when afterwards he sees his error, he condemns himself for it.

And since a mans own Conscience condemns him for all those things for which God's Law will punish him, and no man can condemn himself for doing any thing but what he chose to do: neither his own Conscience can condemn, nor the Law punish him for any, but his voluntary and chosen actions.

And thus upon all these reasons we see, That it is only our voluntary and chosen actions whereupon God's Laws lay restraint, and wherefore, at the last Day, he will inflict punishment; so that no sin is damning which is not chosen. This is a very clear and well-grounded truth. For the *nature of Law* which makes good and evil, of *obligation* which enforceth it, of *rewards and punishments from God*, of *acquiescence and remorse from our own Conscience*, which ensue upon it; all these evidently evince and prove it. For not any one of them is concerned about any actions, but those which proceed from choice, nor have to do with any works but what are wilful. So that every action whereto there is *Law and obligation, exhortation and admonition, reward or punishment, commendation or reproof, acquiescence or remorse*, as there are for all those which the Laws of God will sentence; every such action, I say, is an effect of our own will, or a *voluntary chosen* action.

Thus is it clear from the *reason* of the *thing it self*, that *all our actions are not governed by God's Laws*, so as to be strictly either enjoined or prohibited, punished or rewarded by them; but only *those among them which are voluntary and chosen*.

And

And this will appear yet further,

2. From the *plain declarations of the Scripture concerning it.*

That whereby God ^a looks upon his Laws to be either broken or kept, is the ^b choice and consent of the heart. *My Son, give me thy heart*, saith Wisdom, *Prov. 23. 26.* So long as that is pure, we can have no damning stain upon us, for *out of the heart*, as our Saviour assures us, *all those things must proceed* which God will judge to *defile a man*, *Matth. 15. 18, 19, 20.* The *lusts of our Flesh* must gain the consent of our wills before they become deadly sins, and consummate transgressions. *Lust*, says *S^t James*, *when* (having won over the liking and approbation of our wills, and a half consent to its impure embraces) *it has conceived, bringeth forth* the Embryo or rude Draught (answerable to conception, which is but a half production) of *sin* : and this Embryo of *sin*, *when* (by being brought on to a full choice and consent, or, what is more, to action and practice) *it is finished, bringeth forth* its genuine Offspring *Death*, *Jam. 1. 15.* The consent of our hearts then must compleat our sin, and our own ^b wills must of necessity concur to work our ruine. For we must wilfully reject or cast off the Law which would keep us in, and go beyond it when we behold it, before our transgression will have got up to the pitch of a damnable pollution, or a mortal crime. Nay, I add further, till we are come thus far as wilfully to reject the Law, and knowingly to transgress it ; we shall not be interpreted to commit that which the Gospel calls sin, and which it strictly forbids and severely threatens under that name. For if we will take *S^t John's* word, this is his explication of it. *Sin*, says he, is *the transgression*, as we render it,

but

^a 1 Sam. 16. 7.

^b Non est cui recte imputetur peccatum, nisi volenti. Aug. de lib. Arbit. l. 3. c. 17.

^b ὅτι αὐτεξέσπον τό τε θεῶν ἀγγέλων γένος καὶ ὅς' ἀνθρώπων τῷ ἀρχαίῳ ἐποίησεν ὁ θεός, δικαίως ὑπὲρ ὧν ἂν πλημμελήσωσι, τῷ τιμωρίαν ἐν αἰωνίῳ πνεὶ κομίσονται. Justin Martyr, Apol. 1.

^c He calls it not *παρὰ νόμον*, which is the proper word to denote a going beside the Law, or a transgression of it; but *ἀνόμιον*, which imports a being without Law, or a renouncing of it. As *ἀνόμοι καὶ ἀνυπότακτοι* are the lawless and disobedient.

but more fully, and more agreeably to the Original it should be, the ^c *renouncing or casting off the Law*,
1 John 3. 4.

And thus we see that from *plain Scripture*, as well as from *clear reason*, it manifestly appears, that all our actions are not governed, nor will hereafter be judged by Gods Laws; but such only among them as are voluntary and chosen.

And therefore although there be no *Law* of Christ which gives men leave to sin without fear of punishment; yet some actions there may be against many, or most of Christ's Laws, which shall not be judged to be punishable transgressions of them; as are all our involuntary and unchosen actions. And of this sort are all those consistent slips which, as I shewed before, not only are, but needs must be born with, and allowed by the Covenant of the Gospel. For it is our involuntary failings which are our unavoidable ones, because we have no power to avoid where we have no liberty to will and chuse; and since they are such as we cannot help, they are such likewise as God pities, and such as the Gospel doth not punish, but graciously pardon and dispense with.

CHAP. III.

Of the nature and danger of voluntary sins.

The CONTENTS.

The nature of a wilfull and a deliberate sin. Why it is called a despising of Gods Law, a sinning presumptuously, and with a high hand. Wilfull sins of two sorts, (viz.) some chosen directly and expressly, others only indirectly and by interpretation. Of direct and interpretative volition. Things chosen in the latter way justly imputable. Of the voluntary causes of inconsideration in sins of commission, which are drunkenness, an indulged passion, or a habit of sin. Of the power of these to make men inconsiderate. The cause of inconsideration in sins of omission, (viz.) Neglect of the means of acquiring virtue. Of the voluntariness of all these causes. Of the voluntariness of drunkenness; when it may be looked upon as involuntary. Of the voluntariness of an indulged passion; mens great error lies in indulging the beginnings of sin. Of the voluntariness and crying guilt of a habit of sin. Of the voluntariness of mens neglect of the means of virtue. No wilfull sin is consistent with a state of Grace, but all are damning. A distinct account of the effect of wilfull sins, (viz.) when they only destroy our acceptance for the present, and when moreover they greatly wound and endanger that habitual virtue which is the foundation of it, and which should again restore us to it for the time to come. These last are particularly taken notice of in the accounts of God.

HAVING thus clearly shewn in the *General* that all the *dispensation*, and allowance for our *consistent slips* under the Gospel, comes not from the *nakedness* and want of penalty in any of Christs Laws, but only from the *imperfection* and *involuntariness* of our own actions : I will descend now to consider particularly what those *consistent slips* and *transgressions* are.

In the management whereof, I shall shew these two things :

First, That our *voluntary* and *chosen sins* and *transgressions* of any of Christs Laws, are not consistent with a state of Grace and Salvation, but are deadly and damnable.

Secondly, That our *involuntary* and *unchosen slips* are consistent, and such as Christs Gospel doth not eternally threaten, but graciously bear and dispense with.

First, I say, No *voluntary sin*, or *chosen transgression* of any of Christs Laws is consistent with a state of Grace and Salvation, but is deadly and damning.

To make this out, it will be very requisite to show,

1. What *sinfull actions* are *voluntary* and *chosen* :
And,

2. That none of them is consistent with a state of Grace, but deadly and damning.

1. What *sins* and *transgressions* are *voluntary* and *chosen*.

Then we commit a *wilfull chosen sin*, when we see and consider of the *sinfulness* of any action which we are tempted to, and after that choose to act and perform it. Every *chosen sin* is a sin against Knowledge, for the will is a blind faculty, and can choose nothing till our mind proposeth it. All choice is an act of ^a Reason and Un-

^a Τῶν ἐκείνων
ἐκείνο μόνον

περαιρεῖν καλεῖται ὁ περὶ βελούμοι ποιῶν· ἢ γὰρ περαιρεῖς μὴ λόγῳ, καὶ διανοίᾳ.
Andron. Rhod. Paraph. in Eth. Arist. lib. 3. cap. 4.

derstanding, a ^b preferring one thing before another; and we must view and consider both before we can prefer either.

^b Τὸ προαιρε-
τὸν δοκεῖ σι-
μαίνειν τὸ προ-
ετίμων αἰρε-
τον. Ibid.

That which suggests the sinfulness of any action to us, and sets the evil of it before us when we are about to choose it, is our *Conscience*. For God has placed this Monitor of every mans Duty in every mans breast, to tell him upon every occasion what he requires from him. And till such time as men have debauched their understandings into a gross mistake of their Duty, so as to call *Evil Good*, and *Good Evil*; and God in his just anger has given them up to a *reprobate mind*, or a mind ^c void of judgment; their own consciences will keep them in mind of Gods Laws, and not suffer them to transgress without reproof. So that every wilfull sin, is a sin against a mans own mind or conscience.

^c Ἀσέκουν
νυν, Rom. i.
28.

Nay further, so long as mens hearts are soft, and their consciences are tender, and before such time as they are wholly enslaved to their appetites, and quite hardened in sin; their consciences, especially in some great and *frightfull* instances, will not only suggest and represent their Duty, but argue also and debate against their lusts for the practice and performance of it. And then men are not won at the first offer, nor consent to fulfill the sin upon the first assault of the temptation; but are drawn in after a long deliberation and debate, and dispute the matter with themselves before they submit to it. For when mens consciences do not nakedly suggest, but moreover plead the cause, and urge the observance of their Duty; there are arguments on both sides to render the choice at first somewhat doubtfull. The Law of God promises an *infinite reward* to the action of obedience, and threatens an *endless punishment* if we disobey; both which are *future*, and to be expected in the next world. And the temptation indu-

cing us to sin presents us with a fair shew of *sensitive pleasure, profit or honour* if we practise, and threatens us with all the *contrary evils* if we neglect it : both which it sets before us as things *present*, to be felt and enjoy'd by us even now whilst we are here in this world. Now these are great motives on both sides, each of them bidding fair for our consent. Our *minds or consciences* suggest the *first*, and our *fleshly appetites and carnal reason* represent the *latter* ; and for a good while these two advocates sollicit the cause on both sides, and distract and divide our wills between them. So that when at last the temptation doth overcome, and the Law of Lust in the members prevails over the Law of God in the mind ; yet is that after a strife and a war, after a tedious toyle and much contention. And these wilfull sins, because we underwent a great *conflict* in our own minds about them, and past through a long *deliberation*, in an alternate succession of desires and averations, hopes and fears, imperfect choices and refusals, e're the consent of our wills was gain'd over to the commission of them, are call'd *deliberate* sins.

Every *wilfull chosen* sin then is a sin against *knowledge* and against *conscience*, when our own heart rebukes and checks us at the time of sinning, telling us that God hath forbidden that which we are about to do, notwithstanding which we presume to do it. And if it happen to be in an instance that is *greatly criminal*, and *frightfull* unto *Conscience*, which therefore puts us upon *demurs*, and creates *dispute* and *arguing* ; then is it not only a *known*, but a *deliberate* sin also.

Nay, where we have *time*, and there is a sufficient space to consider in between the opportunity and the action ; if we know that the action is sinfull, and are not in ignorance about it, by having either never heard of it, or quite forgot it ; we sin wilfully whether our
conscience

conscience check us for it, and we consider of it or no. For wheresoever we *can consider* we *can choose*, there being motives on *both* sides sufficient to determine our choice on *either*. And as for all those sins which we know, whensoever we have *time*, we can think and consider of them. For all thought is free, and if we have leisure we may employ it according to our own liking. We cannot think, 'tis true, of many things at once, but we can consider of any one, and employ our minds upon it *when*, and *how long* we please. So that in all such leisurely transgressions, if we acted inconsiderately, our inconsideration was our own fault, and entred only because we suffered it, and had a mind to it.

In all such actions therefore as we know are sinful, every transgression with *time* and *leisure* is voluntary and chosen. For either we saw and considered it before we ventured on it, or we might have seen it if we would. Our thoughts indeed are our own, so that even at such times as we have leisure to consider, we may still, if we please, transgress without all consideration. But if we do, that is not our mishap but our fault, and we must answer for it. For where God has given us both *Power* and *Time* wherein to see and consider; he most justly expects, and will certainly exact at our hands an account of what is done as of a known and considerate action. So that not only our considerate and *deliberate* transgressions; but such others likewise as are *unconsidered* shall be judged *wilfull* sins, if they are acted *leisurely*, and are in such instances as we *know* are *sinfull*.

These sins of *time* and *leisure*, of *knowledge*, and of *deliberation*, are our *voluntary wilfull* sins. And as for them, they are all of a heinous guilt, and a crying nature, every commission of them is a *despising of Gods*
Law.

Law. For when we sin wilfully, both our duty and our sin being set before us, and both being compared and thought of by us, we *despise* and *reject* obedience to the Law, and willingly and advisedly, whilst we consider both, prefer the obedience of our sin before it. Upon which account our sinning wilfully is called a *despising of the Law*, Hebr. 10. 28. And forasmuch as such *despising of the Law*, (which is nothing less than the will of Almighty God, who is most extreemly offended by it, and can most severely punish it) is an act of the greatest *boldness* and *presumption*: therefore are our wilfull and chosen sins stiled, in another word, *presumptuous sins*, Psal. 19. 13. And since such presuming with open eyes to despise Gods Law is a *protest rejecting* of his *Law* and *Authority*, an *open casting off* his *yoke*, and *rebellling* against his *Soveraignty*; doing *willingly* and *advisedly* what *he forbids*, and setting up our *own will* in opposition to *his*, which is the highest instance of *pride* and *insolence*, and *opposing God*; therefore are our wilfull sins said to be acted through *rebellious pride*, and with a *high hand*, Numb. 15. 30, 31.

^d Deut. 17. 12.
Will do presumptuously, is explained by will not hearken.

^e ἐν ᾧ οὐκ ἔστιν ἐννοία.

But now as for these sins, which, being thus considered and deliberate, are voluntary and chosen; they are not all either *considered* or *deliberated* of, *willed* or *chosen* in the same way. For even among our wilfull sins we must observe this difference.

First, Some of them are *chosen expressly* and *directly*.

Secondly, Others are chosen only *indirectly* and by *interpretation*.

1. *Some sins are chosen expressly and directly.* And such are all those sinfull actions whereto the consideration and thoughts of our minds are particularly directed, and which we eye and view before we choose and act

act them. They are such sins whereat we deliberate and pause, doubt and demur; when we have a conflict and dispute in our own minds whether we should commit or keep off from them. And such direct choice and express volition happens when men sin with some tenderness, and sense of conscience. They cannot choose the sin as soon as it is offered, but they undergo a succession of fears and desires. For the *temptation* solicites them to work the sin, and their *conscience* being awakened by Gods Law would deter them from it; so that they have a particular and express consideration of *both* sides, before they act *either*. As for this way of sinning therefore by *express choice* and *direct volition*, it is incident ordinarily, not to all sinners whatsoever, but only to those of a *middle rate*, whose consciences being not quite hardened as yet, make them transgress with *reluctance* and *remorse*.

But besides these there are,

2. Other sinfull actions which are not chosen *directly* and *expressly*, but only *indirectly* and by *interpretation*.

By an *indirect* and *interpretative* choice, I mean an express choice of such a *state of things*, as makes some sinfull actions after that to be no longer a matter of free choice, but almost necessary and unavoidable. For some things are in our power at *first* either to do, or omit them; but by some free actions of our own we can, if we will, put that power out of our own hands, so as afterwards we cannot, if we would, keep off from them. Thus a *servant*, for instance, who is *strong* and *healthy*, can, if he please, perform his masters will, and do what he requires of him. But if he choose either to *maim his body*, or to *impair his health*; he has parted with his own ability, and his omission of the things enjoined him after that is no longer a matter of *choice*,
but.

but of necessity. A wealthy man can easily, if he will, give every man his own, and honestly discharge those debts wherein he may stand ingaged to other men: But if he choose to waste his estate, and to throw away his riches; he is no longer able to do what he should, but detains the goods of other men thenceforward, not because he will not, but for that he cannot help it. Now these omissions of the lame sick servant, and this dishonesty of the impoverished man, in this necessitous state of things, whereinto they have thrown themselves, are no matter of particular and express choice, because, as the case stands, it is not in their power to refuse them. But yet they were chosen by them indirectly and in the general, when they chose to put themselves into this necessitous state, wherein being once placed, they should not have the power thenceforward to avoid them. So that indirectly and implicitly they have chosen to do that, which particularly and directly it is not at their choice to avoid. And because that which they do now under this necessity of their own making, is interpreted to them, and charged upon them by virtue of their former choice, as if now in every particular, they did expressly choose it: therefore do I say it is chosen by Interpretation; (i. e.) it is imputed to them, and may be exacted of them, as if they had chosen it expressly.

This then is an indirect and interpretative choice, even in actions which in the particulars are necessary, (viz.) when that was deliberated of and chosen which made them so. All our actions in a necessitous state are indirectly and interpretatively voluntary and chosen, when the necessity it self is of our own choosing. In the particulars, 'tis true, we are not free to refuse them, but the reason why we are not, is, because we our selves chuse to be so. For although our present actions are necessary, yet once it was in our power to have kept them free: and

and that which causes us now to act indeliberately and without consideration, was it self once freely deliberated of and chosen. So that all those actions, which are now necessary in the *particulars*, were, as the *Schools* speak, *voluntary in the cause*; which is an *indirect choice*, and *interpretative volition*.

And as for those actions which are chosen only *indirectly* and *implicitly*, (*viz.*) *in the free choice of that cause which made them afterwards to be all necessary*; they may very fairly be *imputed* to us, and *interpreted* to be our own. For in all reason the natural and immediate effects of a mans own free and deliberate choice may be charged upon him, and if he chooses his necessity, it is fit that he should answer for it, and bear the punishment of those sins which he commits under it. What is a matter of any mans choice, may be an article of his accusation, and a matter of his punishment also. But now as for this *necessity of sinning*, it is a *necessity of mens own choosing*. For they wilfully threw themselves into it in choosing the cause of it; and so may very justly be made to answer for all that which they commit under it. All the effects of their present necessity, if they are traced up, will terminate upon their own will; for they hang upon that file of actions, which had beginning from their own choice; and being thus chosen by them, they may justly be charged upon them.

As for such effects indeed as are so *remote*, that a mans understanding, in the honest and sincere use of it, cannot see them; although he do choose the cause, yet neither *God* nor *men* will look upon him to have chosen them. For there can be no choice where there is no knowledge, because a man must see a thing before he will and choose it. But when effects lye *near*, and obvious to any ordinary capacity if it do but use an honest diligence, as most mens necessity of sinning doth

to those free actions which produce it ; there it is only mens *sloth* and *negligence* if they do not discern it ; and if they chuse blindfold, when, if they would open their eyes, they might see, it is all one in God's account as if they did see it. For it is against all reason in the world that the sinful neglects of men should take away the rights of God. He has given them faculties wherewith to see things before they chuse them, and he requires that they should. And if they will not use them, that is their own fault ; but what he requires of them he will still exact, and punish them for what is done as for a chosen action.

So that as for those sins which men have chosen in their *next* and *discernable Cause*, although they are not free to chuse or refuse them in the *Particulars* themselves, they are a part of their account at the last Judgment. What is chosen *indirectly* and by *interpretation* is looked on as their own, and, if it be evil, will be imputed to them for their condemnation.

But now several of mens sins are of this last sort. For as we saw of some particular actions, that they are chosen in the *Particulars directly* and *expressly* : so are there likewise several others, which in the *Particulars* cannot be refused, but were chosen in the *general*, in the free choice of that *Cause* which has made them all afterwards necessary, so that they are *voluntary* only *indirectly*, and *chosen by interpretation*. For there is nothing so common in the World as for men by their free choice of some sins to bring themselves into a necessity of others : they freely will and chuse some, which necessarily cause and effect more.

Now those things which may bring men into this necessity, are *such*, and so *many*, as make them *inconsiderate* and *hasty*. For therefore it is that in the *Particulars* we cannot expressly chuse or refuse several sins, be-
cause

cause we cannot stay particularly and expressly to consider of them. We have brought our selves to such a pass, that they slip from us without reasoning and enquiring about them. For either our understanding is diverted that it cannot, or so well acquainted with them that it need not look upon them to observe and consider them. And since we do not particularly consider of them when they come, we cannot expressly will and chuse them: but forasmuch as we chose the cause of this inconsideration, we are said to chuse them indirectly and by interpretation.

And as for the wilful and chosen Causes of such inconsideration, I shall discourse of them under these *two* sorts, *viz.* as causing such inconsideration in sins, either,

1. Of *commission*, or *doing what is forbidden*.
2. Of *omission*, or *neglecting to do what is commanded*.

1. For those causes of inconsideration in our sins of *commission*, which make us venture on them without all doubt or disquisition, they are these:

First, *Drunkenness*.

Secondly, *Some indulged passion*.

Thirdly, *Habit or custom of sinning*.

For all these, when once we have consented to them, take away either *wholly* or in *great*, measure all further freedom, and make us will and chuse what is evil indeliberately, and without consideration.

First, As for *Drunkenness*; we find daily in those persons who are subject to it, that it so disorders and unsettles all the intellectual powers, that they have scarce any use of them at all. For their memory fails, and their judgment forsakes them. They have no thoughts for that present time of good or evil, of expedient or inexpedient. Their *reason* is overwhelmed and quite

asleep, and there is nothing that is awake and active in them, but their *bodily lusts* and *sensual passions*, which then hurry them on to any thing that falls in their way without the least opposition. So that they are wholly governed by their *appetites*, and, for that time, *unbridled passions* of *lust*, or *cruelty*, or *envy*, or *revenge*. They *blab* out that which in their right wits they would *conceal*, and do what in a *sober mode* they would *condemn*. And so little is there of that reason and understanding in all their speeches and behaviour, which appears in them when the drunken fit is over, that any man may plainly see how, for that present, it is removed from them. So that they act rashly and irrationally, more like *brute Beasts* than *men*, committing *rapes*, or *robberies*, or *bloodshed*, or any other mad frolicks and sinful extravagancies without any deliberation or consideration at all. And,

Secondly, As for an *indulged passion*, we daily find that when it is permitted to *grow high*, it has the same effect in making a man act inconsiderately as *Wine* it self has. For a man may be *drunk* and *infatuated* with a *violent anger*, an *impetuous lust*, an *overpowering fear*, as well as with *wine*. It shall make him quite forget all Rules of decency and Vertue, and attend no more to them at that time, than if he had never known them. Of *anger* it is affirmed to a *Proverb*, that it is a *short fit of madness*. And the Case is the same in other passions when they are suffered to go on to amazing and stupifying degrees. How many things are acted in the heat of *lust*, of *fear*, of *anger*, &c. which the men in their sober wits condemn so perfectly, that they would account themselves to be very much injured, if any man should say that they might be ensnared into them, and fall under them? Of so great power are mens passions in clouding, nay for a time quite overwhelming their reason

¹ *Ira furor brevis est.*

reason and understanding. For such is the condition of the *reasonable soul*, that during its being here united to the *body*, it is subject to all its *alterations*, and liable, even in its most *proper* and *spiritual operations* of *reason* and *knowledg*, to be either *improved*, or *kindred*, or *quite taken away* by those *changes* which befall it. In a *sound body*, it is *free* and *active*; but if the bodily Spirits, which are those great instruments that it makes use of, are *ruffled* and *disordered*; if they are either *confused* and *overcharged* by *strong drink* or a *strong passion*; *blended* and *displaced* by a *phrensie*; *blasted* by an *apoplexy*; or otherwise *mixed* and *disordered*, *quenched* or *oppressed* by any other violent Disease: all use of *reason* and *consideration* is strangely *kindred*, if not for a while perfectly *eclipsed*. And this all men are so sensible of, that every one is apt to plead this in his own behalf for those faults which he commits in the height of passion; and others are as ready to admit of it. For their great excuse is, That their passion made them almost mad, and spurr'd them on to act they knew not what, without all sober thought and consideration.

Thirdly, As for the *habit* or *custom* of *chusing sinful actions*; it brings our wills to such an acquaintance with them, and to such an unstudied forwardness in embracing of them, that when an opportunity is offered for them we cannot refrain from them if we would, or stand to deliberate whether we should chuse them or no. For *custome*, as we daily see, in all sorts of actions begets such a *promptness* and *easiness* in performing those things which we are accustomed to, that we readily act them upon the next occasion without staying to think and consider of them. Use, as was observed above, is a *second Nature*; and what we have been wont to do by long practice, we do as *easily*, as *quickly*, and as *indeliberately*, as we do those things which flow from the

the necessity of our very Nature it self. And as it is in all our other actions, so it is likewise in our works of sin and disobedience. By a long acquaintance with them, and practice of them, we learn at last to chuse them whensoever we meet with them, without all thought and examination. For all the little doubts and exceptions of our *minds* against them, all tormenting fears and checks of Conscience have been so often silenced, that now they are heard no more to make any delay in our embracing of them. And our *wills* have been so accustomed to strike in with them, and to chuse the sinful action upon every return of the temptation, that now they do not need to pause, but act of hand, and sin without enquiry. And our *bodily powers* are so naturally disposed to spring out into the commission of them upon occasion, that they hardly stay for a Command, but are as quick and hasty in the dispatch, as our wills were in their indeliberate chusing of them. So that our willing of them after a long use is not a matter of arguing and discourse, of weighing and considering; but a sudden, inconsiderate motion. It is rather turned into an act of *nature* than of *choice*, and has more in it of indeliberate necessity, than of considerate liberty. And as such the Scripture is wont to represent it. For when sin is once grown into a *confirmed habit*, we are told that it is not so truly an *inviting temptation*, as a *binding Law*, Rom. 7. 25. It doth not then so truly *perswade*, as *rule* and *command* us. For we are *led Captives by it*, ver. 23; and *sold under it*, ver. 14. We submit to it out of necessity, and not out of choice; because we do not chuse where we cannot refuse, and here we must be under it, and cannot help it. For it is now become our very nature, and it is almost as much out of our power to alter it, as it is for a thing to cast off what is most natural to it. *Can the Ethiopian*

Ethiopian Blackamore change his skin, or the Leopard his spots? When they can do that, then, saith Jeremy, may you also do good who are accustomed to do evil, Jer. 13. 23. If men are so pleased, they may chuse to sin themselves out of their liberty, till they can no longer chuse whether they shall sin any more or no. A compleat habit, and a perfect custome shall make them sin beyond all liberty, because they will sin without all deliberation; and then they are got up to that pitch whereof St Peter speaks, Of them who cannot cease from sin, 2 Pet. 2. 14.

In sins of *commission* then, or *doing those things which are forbidden*, the causes of indeliberateness and inconsideration are most usually these three, viz. A *drunken fit*, a *high passion*, or a *confirmed habit*.

And then,

2. As for the other Branch of *sins*, viz. those of *omission*, or *neglecting to do what we are commanded*; Besides these three already mentioned, which have their evil influence upon sins of that kind also, there is one great and particular Cause which takes away our liberty of choice in them, and that is a *neglect of those means which are necessary to the performance of the omitted Duty*. For as it is in all our other actions, so is it also in those of obedience, they hang in a *chain of dependance*, and are *helped on or hindred* by several others, which, further than they influence them, are not *religious* themselves, nor make up any part of obedience. There is a Religion of the *means*, as well as of the *end*; and some actions are *helps and preparatives* to a *religious Duty*, but otherwise they are no *Duty* in themselves. Thus the *not staying to look upon a woman*, or to gaze upon her beauty, is one means whereto our Saviour directs a man, that he may be preserved from *coveting and lusting after her*, Matth. 5. 28. So *fasting* is a furtherance to *prayer and repentance*, and several other instances of obedience.

bedience. And the Case is the same in several other things. For *meekness*, and *patience*, and *contentedness*, and *forgiveness*, and every other Vertue, has some *particular helps* and *furtherances*, some things that promote it and dispose us for it, and others that obstruct and hinder it.

Now as there is this order in the things themselves so must there be likewise in our endeavours after them. We must take them as they lye, and use the *means* that we may attain the *Vertue*. For *meekness*, *humility*, *contentedness*, and the like, are not so perfectly under the power of our wills, as that they can be exerted through their *bare Decree* and peremptory Commandment. But if we would attain them, besides this imperiousness of Command, we must further use all those *means* and *helps* which fit and prepare for them. In *habits of the mind* men are sufficiently convinced of this. For it is not every one that wills *prudence*, who is a *wise*; or that wills *learning*, who is presently a *learned* man. But he who would be so, besides his *willing* and *desiring* it, must *read*, and *study*, and *observe*, and *seek instruction*: he must use all those means which lye in the way to knowledge, and those instruments which prepare for it, and are necessary to introduce it, before he can attain to it. And the Case is the same in all *vertuous* and *moral habits*, which are seated in the *will* likewise. For we must use those instruments which facilitate and dispose us for the Vertue, before the Vertue will become our own; and we must put in practice all the means and preservatives against any Vice, before we can in reason hope to conquer and avoid it. If we would not be *proud* or *peevish*, we must abstain from all the *inlets* to *pride* and *peevishness*. And if we would be *meek* and *humble*, we must not neglect the helps and instruments promoting *meekness* and *humility*. For the
helps

helps and the vertue must both go together ; so that if we neglect the one, we shall certainly miss of the other also. When once we have neglected the means of any Vertue therefore, we have parted with our power of obtaining it. We have thrown away our liberty in losing of our opportunity ; so that now our missing of it is not so much a matter of choice, as of necessity. We omit it and cannot help it, because we neglected to use those means whereby we should have attain'd it. And in sins of *omission* this is the great and special Cause which puts them without our power ; for we neglect the means of doing what we should, and after that it is not so truly our free choice, as our necessity that we omit it.

These then are the causes of our want of choice in the particular instances of sins, whether of *commission*, or of *omission*. We do not chuse that *evil which we commit* for want of *considerateness* and *deliberation*, the freedom whereof is taken away from us by *drunkenness*, *passionateness*, and a *habit* or *custome* of committing it. And we do not chuse the *omission of some Duty which we neglect*, for want of *power*, whereof we have deprived our selves through the *neglect of those means* which are necessary to the performance of it. So that both in *doing what is forbidden*, and in *neglecting what is commanded* upon these Causes, we do what for that present we cannot help. For we do not chuse because we cannot refuse it ; and therefore it is not so much through choice, as through necessity that we are involved in the transgression.

But although these sins are thus undeliberated in *themselves*, and thus unchosen in their *own Particulars* ; yet shall we be punish'd for them as surely, as if we had expressly chosen them, because they were all chosen in their *Causes*. For we freely and deliberately chose that

which made them necessary, and that is enough to make us answer for all those things which we acted under that necessity.

For as for *drunkenness*, which is one of those Causes that deprives us of all liberty by taking away all considerateness and deliberation; 'tis plain that it either is, or may be deliberately considered of and chosen. For drunkenness is a sin which requires time in the very acting of it. It is not entred on in a moment, or dispatched before a man can have time to bethink himself; for he may pause and deliberate at every Glass, and is free all along to chuse the sin before the Wine inflames him. It has nothing in it of *suddenness* or *surprize*, and therefore nothing of indeliberation. Because where a man has time, he may deliberate if he will; and if he will not, that is his own fault, and he must answer for it, and is punishable in all reason as if he did.

'Tis true indeed, to a man who has never *tried*, and is *ignorant of the force of Wine*, or of any other intoxicating Liquor, and of its sudden way of discomposing his Spirits and dethroning his Reason: Drunkenness at the *first* time may be a sin of surprize, and an indeliberate action. Because he suspects not that a free Draught which he takes down now, should a while hence work so great an alteration: he is unacquainted yet with the strength of it, and knows not that it will have such effects upon him. And so long as he doth not see that intoxication is at the end of his present draught, he cannot be said to deliberate of, or considerately to chuse it. It happens to him besides his expectation, and is not an effect of choice, but of surprize. And thus it was with *righteous Noah*, Gen. 9. 20, 21. And this being *unforeseen* and indeliberate, what a man commits under it is the more excusable, as was the *incest of Lot*, Gen. 19. 33. But after a man has felt by himself,

or learned from others what the power of Wine, or other intoxicating Drink is, it is generally after his own fault, and his own choice if he be overcome by it. For either he doth, or may see the ill effects of it; and if for all that he chuse to go on in it, it is at his own peril: because if he chuses drunkenness, he shall be interpreted to chuse all those sinful effects whereto he may see, if he will, that Drunkenness exposes men. So that as for this Cause of indeliberate sins, *viz. drunkenness*; it we see is in it self deliberated of, and freely chosen.

And as for the *second* cause of indeliberate sins, *viz. some indulged passions, which grow to such a height as to drive us on furiously into the fulfilling of them without suffering us to deliberate about them*; they also are a Cause of our own free choice and deliberation. For it is in our power at *first* either to give way to a beginning passion, or to repress it. We can check it as we please whilst it is low, because then its strength is very weak, and our own consideration and command is the greatest. But if we slacken the Reins, and give it liberty; then it knows no bounds, but proves too strong for us, and hurries us on whether we will or no. For in every step which the passion makes, it doth still the more disturb our Spirits, and thereby disable all the power of our reason and consideration. So that proportionably as it encreases, our consideration, and, together with that, our choice and liberty is lessened and impaired. But at the first, whilst it is young and of small strength, it is in the power of our own wills either to indulge it, or to stop and repress it. And therefore if it get ground upon us, it is by our own liking, because either we expressly chuse to stay upon it, and thereby to feed and foment it, or wilfully neglect to use that power which we have over it, in curbing and

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restraining

straining it. And when once we have of our own choice permitted it to go too far, then is it got without our reach, and goes on further without asking our leave, whether we will or no.

And herein lyes the great errour of men, *viz. in that they freely and deliberately consent to the first beginnings of sin, and by their own voluntary yielding too far, they make all that follows to be plainly necessary.* For the lustful man deliberately and wilfully permits his wanton fancy to sport it self with impure thoughts, and lascivious imaginations; till by degrees his passion gathers strength, and his lusts grow so high, that all his powers of reason and Religion are scattered and clouded, and rendred wholly unable to subdue it. The angry man freely and deliberately *hearkens to exasperating suggestions, and cheriseth discontents* so long, till at last his passion is got beyond his reach, and flies out into all the unconsidered instances of rage and fury. And the Case is the same in fear, in envy, in love, and hatred, and other passions. Men first consent to the *first steps and beginnings* of a sinful lust, and when they have deliberately yielded to it a little way, they begin by *degrees* to be forced and driven by it. For all progress in a vicious lust islike a motion down hill; men may begin it where they please, but if once they are entred, they cannot stop where they please. All vice stands upon a ² Precipice, and therefore although we may stay our selves at the first setting out, yet we cannot in the middle. But although when once we have gone too far, it be not at our own choice whether or no we shall go further; yet was it in the free power of our own wills not to have gone so far as we did. The entring so far into the passion was an effect of our own will and free deliberation; and if this make that necessary which is done afterwards, that is a necessity of our own chusing. So
that

² Omne in precipiti vitium.
Stat. Juv. Sat. 1.

that whatsoever our after actions are, this cause of them is a matter of our own will, and freely chosen.

And then as for the *third* cause of indeliberate sins, (*viz.*) a *custome* and *habit* of *sinning*; that is plainly a matter of our own free choosing. For it is frequent acts that make a habit; and they are all free and at our own disposal. Because the necessity arises from the habit, and doth not go before it; so that all those actions which preceded and were the causes of it, were free and undetermined. Wherefore as for that indeliberateness in sinning which ariseth from an *habit* and *custome* of *sin*; it doth not in any wise *lessen* or *excuse* a sinfull action. Nay, instead of that, it *aggravates* and *augments* it. For this is sin improved up to the height, and become, not so much a matter of *choice*, as of *nature*. And to sin thus, is to sin as the *Devils* themselves do, from a natural Spring and Principle, without the help of thinking and disputing. Upon which accounts, as it is the most advanced state of sin, so must it be of suffering likewise; this state of *reigning*, and *prevailing* *habits* of *sin* being, as St Paul calls it, a *body of death*, Rom. 7. 23, 24. All which aggravation both of sin and suffering it has, because it is an aggregate and collected body of many wilfull and presumptuous sins. For before men come so far, they have deliberately chosen, and willfully neglected to refrain from all those precedent actions which have advanced the strength of sin to that pitch, and have made it to be not so much a *temptation* or a *refusable motive*, as a *binding*^h *Law*, and Rom. 7. 23. *necessitating nature*. So that although those sinfull actions which flow from us after that we are come to a habit of sin, are indeliberate and unchosen: Yet as for our evil habit it self, which is the cause of them, it was produced by a combination of wilfull sins, and was in all the antecedent degrees a matter of choice and deliberation.

And

And lastly, as for the cause of our *involuntary omissions*, (*viz.*) our neglect of those means which are necessary to our performance of those things which are commanded; this is clearly our own fault, and comes to pass only because we choose it and have a mind to it. For the reason why we neglect the means, is, because we will not use them. We have time enough wherein to deliberate and consider of them, and thereby to choose and practise them; but we will not use it to that purpose. The means and helps to *chastity*, to *meekness*, to *contentedness*, and other virtues, are all before us, and we have power to put them in practice if we think fitting. For it is just the same for that matter with the endowments of our *wills*, as with those of our *minds* and *bodies*. We can see and consider of the means of begetting *knowledge* and *learning* in our *minds*; and of those receipts and rules which are to promote the *health* of our *bodies*; and upon such consideration we not only *can*, but ordinarily *do* make *choice* of them, and put them in *practice*. And although it happen much otherwise with those wise directions, and helpfull rules that are given for the *attainment* of *virtue*, which are read ordinarily only to be *known* but not to be *practised*; yet is it in the choice of our own wills to make use of *them* if we please, as well as of the *other*. The neglect of them is a wilfull neglect, for therefore we do not use them because we choose to omit them. So that although when once we neglect the means, it be not at our choice after that to attain the virtue; yet that neglect it self was. The omissions in themselves it may be are not chosen, because they cannot be refused: but that negligence, which is the cause of their being so, is plainly an effect of our own choice and deliberation.

Thus then it plainly appears, that our sinfull *commisions* upon *drunkenness*, *passionateness*, and *custome* of *sinning*;

ning; and our sinfull *omissions* upon our neglect of the means and instruments of virtue, all which are *indeliberate* and *unchosen* in themselves, were yet deliberately chosen in their causes. So that all our necessity in them is a necessity of our own making, seeing it was at our own choice whether ever we should have come under it; although, when once we are subject to it, it be no longer at our liberty whether or no we shall be acted by it.

And since all these sins which are thus indeliberate in themselves, were yet so freely chosen and deliberated in their causes, they are all imputable to us, and fit to be charged upon us. They were chosen *indirectly* and *interpretatively* in the choice of that cause which made them all afterwards to be *almost*, if not *wholly necessary*. For either we did deliberate, or, which is all one, we had time enough to have deliberated as we ought, before we chose our own necessity. So that these sinfull actions which are *unchosen* and *unconsidered* in themselves, are yet imputable to us, and fit to be charged upon us as our own, because we chose them by an *indirect* and *interpretative* volition.

As therefore there are some sins, which are expressly will'd in the particulars by an express choice and deliberation; so likewise are there several others, which are expressly and deliberately will'd only in their cause, but in their own particulars are not chosen otherwise than indirectly and by interpretation.

And both these together take up the compass of our *wilfull* and *chosen* sins. For either we expressly think, and deliberately consider of the sinfull action when we commit it; or we expressly and deliberately thought upon that cause, when we chose it, which makes us now to sin without thinking and deliberation.

And by all this it appears now at length how *considerateness*

derateness and deliberation is implied in every wilfull sin. For the sinfull action is seen and considered, (or it is our faults if it be not, since we had both time and powers for such consideration) either in *it self*, or in its *cause*; and being it is thus a matter of our consideration, it is likewise a matter of our choice, and a wilfull action.

And thus having shewn what sinfull actions are voluntary and chosen; I proceed now to shew,

2. That *none of them is consistent with a state of grace, but deadly and damning.*

ⁱ Elatio con-
temnentis in mi-
nimis mandatis
culpam facit non
minimam, &
convertit in cri-
men gravis re-
bellionis novum
satis levem sim-
plicis transgres-
sionis. Bernard.
de Præcept. &
Dispens. c. 14.
p. op. 931.

^k Ἀνομία not
παρενομία.

As for our *wilfull sins*, they are all, as we have seen, of a most *heinous nature*; being indeed nothing less than a *contempt of Gods Authority*, a *sinning presumptuously*, and *with a high hand*. They are a plain disavowing of Gods will, and renouncing of his Sovereignty; they are acted in a way of defiance, and are not the unavoidable slips of an honest and well-meaning servant, but the high affronts of an open rebel. So that no *favourite* or *child of God* can ever be guilty of them, or he must cease to continue such if he be. Because they interrupt all *favour* and *friendship*, and put God and him into a state of hostility and defiance; seeing they are nothing less than a *renouncing of his Authority*, at least in that instance, and a *casting off his Law*. And this *lawlessness*, or rejecting of the Law, is that very word whereby St *John* describes *sin*. For *sin*, sayes he, *is the transgression*, as we render it, but more fully it should be the ^k *renouncing of the Law*, 1 Joh: 3. 4. In which sense of sin, for a *wilfull* and *rebellious* one, he tells us, that *whosoever abides in God sins not*, vers. 6; being indeed no longer a *child of God* if he do, but of the *Devil*, vers. 8.

They deprive us of all the *benefits of Christs sacrifice* so long as we continue in them, and of all the *blessings* purchased

purchased for us by his *death*. This was their effect under the *Law of Moses*, and it is so much rather under the *Gospel of Christ*. For the sentence which that Law pronounced upon all *presumptuous* and *wilfull offenders* was *death without mercy*. The soul that doth ought *presumptuously*, the same, by his contemptuous sin, reproacheth the Lord, and that soul shall be cut off from among his people, Numb. 15. 30. If ever it could be proved against him, by that dispensation there was no hope for him. For he that *despised*, or contemptuously ^k transgressed *Moses's Law*, died without mercy, saith the Apostle, being convicted under the testimony of *two or three witnesses*, Hebr. 10. 28. For even those very sins for which under the Law God had appointed an attonement, were no longer to be attoned for than they were committed *involuntarily and through ignorance*. In the fourth Chapter of *Leviticus* we are ¹ told, that as for those sins which are committed *against any of those Commandments which concerned things not to be done*; if they were acted ^m *involuntarily and unwillingly*, they should be allowed the benefit of an *expiation*, and the sacrifices for that purpose are there prescribed. But if they were acted *wilfully and advisedly*, then had they no right to the expiation there promised, nor would any sacrifices be accepted for them, but that punishment must unavoidably be undergone, which in the Law was threatned to them. For, to name no more, this we are plainly told of two instances; (*viz.*) the *contemptuous making of perfume*, and *eating of blood*, after both had been forbidden. Whosoever shall contemptuously *make any perfume like to that* (which was commanded to be made, *vers.* 35.) *to smell thereto*; that soul shall not be expiated by sacrifice, but *cut off from his people*, Exod. 30. 38. And *whatsoever man there be that eateth any manner of blood*, (*viz.* willingly and wil-

^k In the Syriack version, according to Tremelius's translation, it is *transgressus est, scil. aspernanter*.

¹ Vers. 2.

^m Ἀκούσας in *vers.* 70.

fully, the ignorant and involuntary transgressions of this and the like prohibitions being attoneable, *Lev. 4.*) *I will even set my face against that soul, and will cut him off from among his people, Levit. 17. 10.*

Thus severe was the sentence, and thus unavoidable was the penalty of all wilfull sins under the Law of *Moses*. And by how much the ministration of *Christ* is nobler than the ministration of *Moses* was, by so much shall the punishment of all wilfull and contemptuous sins against the Law of *Christ* be more severe, than it was for those against the Law of *Moses*. And this is the Apostles own argument. *For if that word of the Law threatning death, which was spoken unto Moses on Mount Sinai by the mediation only of Angels, was steadfast, and every transgression of it received the just recompence of that death which it threatned, such persons dying without mercy : How shall we Christians hope to escape it, if we wilfully neglect and condemn those Laws which are published to us by so great a means of salvation as the Gospel is ; which was at first spoken to us, not by Angels, but by the Lord Jesus Christ himself, who is far above all Angels, being indeed the Son of God himself, Hebr. 2. 2, 3. Surely, as the Apostle argues in another place, if he who despised even Moses's Law died without mercy for that contempt ; we ought to think with our selves, not of how much less, but of how much sorer punishment he shall be judged worthy, who, by wilfull sinning and despising of his Laws, doth in a manner tread under foot, not Moses, but the Son of God himself, Hebr. 10. 28, 29. His punishment indeed shall be most dreadfull, being nothing less than all those woes which are denounced in the Gospel. For the Law, with all its threats and penalties, is particularly made and designed, as St Paul sayes, for the lawless (which is that very word whereby St John describes sin) and*
the

the wilfully *disobedient*, who when they see the Law will not be ° *subject* to it, 1 Tim. i. 9.

° Ἀυτοτάκ-
τοι.

As for our *voluntary* and *chosen* sins then, whether they are chosen *directly*, or only by *interpretation*, we see plainly that they are *not consistent* with a *state of Grace* and *Salvation*. For they *subject* us to all that death which the Law threatens, and deprive us of all that life and happiness which it proposes to us, which, beside all the evidence which the Scripture gives us of it, is plainly demonstrable from the very reason of the thing it self. For certainly if Christs Laws will condemn us for any actions whatsoever, it must be for those, which, being voluntary, may justly be charged upon us, and looked upon to be our own. It must be our willing what sin enjoyns, which can make us Servants of it, and *subject* us to that death, which God has appointed for its wages: So that both from *Reason* and *Scripture* it evidently appears, that every *wilfull sin* is certainly a *deadly one*, and puts the sinner out of a state of Gods favour and salvation.

'Tis true indeed that every wilfull sin doth not rob us of Gods favour in such measure, as to *incapacitate us for regaining of it ever after*. But its effect is this, before such time as we have repented of it and amended it, we are under all the threatnings of the Law, and *subject*, if we die in that instant, to that death which is ordained for the wages of it. We are out of Gods favour for the *present*, and the *state of friendship* betwixt him and us is interrupted; and till we *repent*, we shall not be again *restored* to it. As for the *state of acceptance* and *salvation* it is *broken*, and *destroyed* for the present; for we are put under the punishing part of Gods Government, and are made *subject* to his vengeance by being sinners against his Law. But as for the *foundation of that acceptance*, (viz.) that *habit of virtue and obedience*,

which, in the wilfull action, we sinn'd against; it is not *quite destroyed*, but only *wounded* and *impaired* in us. For *habits* are neither won nor lost by *one* action, but by *many*. It is frequency and repetition that must either produce, or destroy them. If therefore a good man is careless in some instance, and loses his innocence, and is vanquished into a wilfull sin; yet is not the *habitual inclination* of his soul towards that instance of obedience, against which he offended, *quite extinguished* in him, but only somewhat *weakned* and *abated*. Thus, for instance, a *sober* man, if he consent once to be *drunk*, doth not thereby wholly lose his *sober inclination*. But when the temptation is past, his habitual temper, which was foil'd and over-born, revives again, and he abhors his sin, and confirms his resolution, and so is ready at the next return of the temptation to wash off the stain of his former offence by an opposite instance of new obedience. And the case is the same in the wilfull commissions of any other sin. For although any one wilfull act be a damnable transgression, and put the sinner into a damnable condition for the present; yet doth it not destroy, but only wound and weaken that habitual temper of virtue, which, if God spare him life, may enable him with ease to act otherwise for the time to come.

Although indeed *some* wilfull sins have such a *complication of evil* in them, and are carried on against so many *suggestions of the spirit*, and *checks of conscience*, and are brought to effect through so *many thoughts*, and so *long contrivance*; that they *destroy*, not only that *innocence* which is the *condition of our state of Grace*; but also that *habitual temper and inclination*, which is the *principle and foundation of it too*. They unravel all, and set us to begin again the work of reformation anew. Of which sort are *Idolatry, Witchcraft, Perjury, Sacrilege,*

ledge, Murder, Adultery, Robbery, Oppression, entering into the fields of the fatherless and widow, and such like. For these sins do not only destroy a mans acceptance with God for the present; but moreover they lay waste his conscience, and spoil all his virtuous temper and inclination, whereby he should recover himself afterwards; whence they are call'd ^p *wounding*, and *wasting sins*. ^p *Peccata sancti-*
And this effect they have, because in the very acting of ^{antia, and va-}
them there is usually so much *time* and *deliberation*, and ^{stantia.}
a succession of so many *desires* and *aversations*, *hopes* and *fears*, *chusings* and *refusals*; that the sin has had a great many imperfect consents before it come to have that which is last and prevailing. Our wills, by a number of imperfect wounding, are in great part accustomed, and have almost wholly learned to *unwill* all that good, which they *willed* before; so that there is an *imperfect habit* contained in the *very action*. Besides, what is most of all considerable, these being such sins as are made up of several *combined* together, before we can bring our selves to act them, our *conscience of their guiltiness* must be in great part *extinguished*, and the *good spirit of God* exceedingly *grieved*, if not wholly *quenched*. For *Adultery* implies *fornication* and *injustice*; *Sacrilege* contains *theft* and *impiety*; *Perjury* includes *lying* and *prophaneness*; and so for all the rest. Now these being *complicated sins*, and crimes of an *accumulated wickedness*; mens *Consciences* are more than ordinarily *afraid* of them, and the *good spirit of God* extraordinarily concerned to keep them from them. They suggest and represent the greatness of the sin, and the greatness of the danger. Which they do with such constancy and importunity, that before men have silenced the one, and extreemly grieved, if not wholly quenched the other, they cannot overcome their own fears, and venture upon the commission of them. And here now is
the

the danger lest their own *Conscience* be laid asleep, and *Gods holy spirit* leave them. For he will not *alwayses strive with man*, Gen. 6. 3. and *from him that hath not*; that is, hath not used that talent of Grace which was granted to him, as the wicked Servant had not done who had hid it, *vers. 25. shall be taken even that*, sayes our Saviour, *which he hath*, Mat. 25. 29. And when men resist the motions of the Holy Ghost to such a degree as this, and after all the repeated suggestions, and obedient inclinations which he threw into their souls during all that time wherein the sin was under deliberation, resolve still to venture on it: no wonder if, being thus grieved and rejected, he withdraw himself, for some time at least, if not for altogether.

And of all this we have a clear instance in holy *David*, upon that wasting sin of his in *murdering Uriah*, and *adulterating his wife*. For upon that he felt both these losses which I have mention'd, (*viz.*) the *laying waste of the virtuous temper of his own spirit*, and the *deprivation of the good spirit of God*. For this sin being so long in acting (as it must needs be, since it required such a train of wicked plots and contrivances to the consummation of it) he must needs feel all the opposition that could be made from the checks of his *own Conscience*, and from the restraints of the Spirit of God. And when he had born down both for the satisfaction of his lust, and trampled them under foot for the consummation of his sin; then doth he begin to feel the want, and to be all in fear of *losing the habitual rectitude of his own spirit*, (which, by so many contrary actions implied in that one great one, he had almost quite destroyed) and of *suffering the desertion of Gods spirit*, which by his continued provocations contained in it likewise, he had well nigh abandon'd. For to this purpose we find him complaining and crying out in his

Psalm

Psalm of repentance for that great transgression, whereof, at the 14th verse, he makes express mention. Create, or new make in me a clean heart, O God, sayes he, and renew a right spirit within me. And besides that, cast me not away neither from thy presence, nor take thy holy spirit from me, Psal. 51. 10, 11.

So that as for the effect of wilfull sins, it is plainly this. All wilfull sins whatsoever destroy our state of acceptance with God, and put us into a state of enmity and death for the present. But as for those among them which lay waste the Conscience, they effect not that only, but moreover they destroy that virtuous habit, and grieve, nay, sometimes drive away that good spirit, whereby we should restore our selves to it for the time to come.

And because this latter sort have this mischievous effect, in making our return thus *dubious* and *difficult*; they are particularly taken notice of in the accounts of God. Thus, for instance, *David* had committed several deadly sins, for some whereof he had undergone severe punishment; as particularly for that proud presumptuous offence of his in *numbring of the people*, 2 Sam. 24. 1, 10, 13, &c. But these made no notable decay or devastation in the virtuous temper of his soul; for his own heart admonished him of the evil which he had done, and he *repented quickly*, and rose again without delay, and so was presently restored to what he was before. But as for his sin in the matter of *Uriah*, it was a *lasting work*, and took up a long ^e *deliberation* and ^a *contrivance*. It made his Conscience hard and insensible; for his own heart did not smite him into a change, nor enable him to repent without a ^s *monitor*. So that his stay in this crying sin was long, and his return both *difficult* and *dangerous*. And therefore in that character which is given of him by the *Holy Ghost*, when all the rest are buried in silence, *this* sin particularly is expressly

^a 2 Sam. 11. 4,

5, 27.

^e vers. 6, 7, 8,

9, 10, 13, 14,

15.

^f Chap. 12.

vers. 1, 5.

pressly specified. *David did that which was right in the eyes of the Lord, and turned not from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite, 1 Kings 15. 5.*

Thus then, as for this first part of our enquiry, we see plainly of all our wilful sins that they are not consistent with a state of Grace and salvation, but that they are all deadly and damning for the present, if we dye under them without repenting of them; and as for the future, that they do all of them wound and weaken, but some almost quite destroy that habitual, inherent Grace, whereby we should recover our selves to the state of pardon for the time to come.

CHAP. IV.

Of the nature of involuntary sins, and of their consistence with a state of salvation.

The CONTENTS.

Of involuntary actions. Of what account the forced actions of the Body are in morals. Two causes of involuntariness. First, The violence of mens passions. It doth not excuse. Secondly, The ignorance of their understandings. This is the cause of all our consistent failings, and the sins that are involuntary upon this account are consistent with a state of salvation. This proved, 1. From their unavoidableness; The Causes of it; in what sense any particular sin among them is said to be avoidable. 2. From the nature of God. A representation of God's nature from his own Word, and mens experience.

perience. *The Argument drawn from it for the consistence of such failings.* 3. *From the nature and declarations of the Gospel.* It is fitted to beget a cheerful and filial confidence, and therefore is called the Spirit of Adoption. *The Argument from this.* The Scripture-Declarations and Examples in this matter. *These Arguments summed up.*

THE second sort of sins are such as are *involuntary* and *unchosen*; and these are consistent with a state of salvation, and such as Christ's Gospel doth not eternally threaten, but graciously bears, and in great mercy dispenseth with.

As for the *involuntariness* of mens actions, that which produces and effects it, is not any force from without upon our will it self. All the things in the material world can never bind and compel the will of man, seeing it is no *physical, bodily thing*, so as that any *bodily force* might act upon it. Nothing in the world can make us will and like that which we do not like; the will of man is liable to no ^a *compulsion*, it has this priviledge above all other things on the Earth, that nothing about it can force or constrain it, but that still it wills and chooses as it self pleaseth.

^a *Voluntas non potest cogi.* Axioma Scholast.

As for the *actions* of men indeed, they are *mixt* things. Because they flow from the *whole man*, both *Body* and *Soul*; and beginning in the *mind* or *will* within, are *consummate* in our *outward* and *bodily operation*. And as for the *last* of these, *viz.* our *bodily operation*, it may be *forced*, forasmuch as one *Body* is liable to the force and compulsion of another. Thus, for instance, a *chast Matrons Body* may be *violently ravished*. A *peaceable mans hand* may, by the overpowering strength of another man, be made the *forced instrument* of anothers *murther*. The *bodily work* and *operation* can be *forced*,

^b *Invitæ per vim.*

ced, seeing other Bodies more powerful than it self can compel it. And in this sence the *Schools* understand the word *action*, viz. only for the *action of the Body*, when they make one *kind* of *involuntary* actions to be involuntary by ^b *violence* or *compulsion*; that being a thing whereto not the will it self, but the body only can be liable.

But now these forced actions of the Body, although in *Nature* they be looked upon as actions, yet in *moralitiy* they are esteemed as none at all. That is, *Laws*, which are the Rules of *good* and *evil*, and the measure of mens *manners*, take no notice of them, nor look upon themselves to be either broken or kept by them; because it is not the Body and *Carkass*, but the *whole man*, consisting of Soul as well as Body, which *Laws* are given as a Guide to. So that a *ravished Matron*, if only her Body suffered, and there was no concurrence of her own consent to it, is as *chast* and *unpolluted* in God's account and in the censure of the Law, as is the *purest Virgin*. And therefore it was a great truth whereby *Collatinus* and *Brutus* went about to comfort the poor deflowred *Lucretia* in ^c *Livy*; *It is the mind*, say they, *which sins, and not the Body*; so that in those actions wherein there is nothing of will and deliberation, there is likewise no fault or transgression. And this Case is expressly thus determined, *Deut. 22*. For in the Case of the *ravished Damsel*, whose will was no way consenting to it, but who did all that she could against it, it is expressly ordered that to her there is nothing to be done by way of punishment, because in her there is no sin worthy of death; for like as when one man is slain by another, even so is this case; she is not acting, but suffering in it, *ver. 26*.

^c *Mentem peccare, non corpus, & unde consilium abfuerit, culpam abesse. Liv. Dec. 1. vers. fin.*

As for him indeed who chose thus to force us 'tis true that the Law will interpret what is done by our Bodies

dies as *his* action, because he freely chose so to compel us. Our bodily Members, which were forced by him, were his instruments, and not our own; for he it was, and not we ourselves, who ordered and directed them. We were the same in his hands, as a *Sword* is in the hand of a man, *viz.* the Instrument only, but not the Agent. So that what was done by us is not our own, but his who was pleased so to make use of us. In him therefore the unlawful action, being willed and chosen, is really a sin and transgression. But in us, since it was not our own, it is looked upon as none. There is nothing charged upon our account for it, more than if it had never been done; because we did not act, but suffer; it had nothing of our own will, and therefore it can be no Article of our condemnation.

So much of any action therefore as is forced, *viz.* the outward, bodily operation, in the estimate of good and evil, of *vice* and *virtue*, is of no account to *us* whatever it be to *others*; because it is not our *own*. For to make any action *ours*, it must proceed, not from our *Bodies*, but from our *selves*, who have *Souls* as well as *Bodies*: it must come from the will within, as well as from the body without; and as for our *will it self*, 'tis plain that it can never be made to chuse *involuntarily* by force, since it is not subject to any forcible violence and compulsion.

But although those actions which we exert our *selves*, and wherein we are not merely passive instruments in the hands of others, cannot be made involuntary by any force from *without* upon the will it self: yet may they become so from something else *within* us. For our wills are not the *only internal Principle* of humane actions, but *several others* concur with them, whereby their choice it self is influenced. Our *wills* indeed chuse and command our *actions*; but then our *passions*

move, and our *understandings direct* and carry away our very wills themselves. So that they are set in a middle Station, being subject to be acted upon and hurried away by some ; as well as they are impowered to command, and govern others.

I. Mens wills are subject to be violently acted by their *passions*, which hurry them on to consent to those things which are both *without* and *against* their *habitual liking* and *inclination*. When any passion is grown too strong for them, although they are afraid to act that sin which it hales them to, yet can they not withstand it. For the *Law of sin in the Members* is of more force with them, and prevails more over them, than the *Law of God in the mind*. So that although they have several exceptions against it, they are not for all that able to refuse it ; but they are overcome by it ; and yield at last to act it, though unwillingly, and to fulfil it though with trouble and regret.

Now here is an unwillingness, 'tis true, and things are done, which otherwise would not be done, because the power of mens *lusts* and *passions* is so strong that their *wills* cannot restrain them. For all the interest, which the contrary motives of *Reason* and *Religion* can make against them, is not able to contend with them. They *can* and *do* effect *something* indeed, so as that the will, when it doth consent to them, doth it not *fully* and *freely*, with perfect ease and pleasure ; but *unwillingly*, with fear and reluctance. But yet that which they do is not *enough*, for the other side prevails, and the will is not able to hold out, but yields at last to fulfil the lust, and to act the sin still.

But now although this be *some sort* of involuntariness, yet is it not *that* which will excuse our transgressions, and make all those sins which we commit under it, to be esteemed consistent slips and pardonable infirmities.

For

For this state of *unwilling Sinners*, as we heard ^d above, ^d Book 3. Ch. is no state of *mercy*, but a state of *death*. It is the state ⁴ which St Paul describes in the *seventh Chapter* of his *Epistle to the Romans*, viz. a state of *captivity and slavery under sin*, ver. 14, 23; and thereupon a state of *misery and death*, ver. 24. All the *Grace* which Christ's Gospel allows to it, is a *Grace of deliverance*; a *Grace* that shall help us out of it, and rescue us from it. In this state of *weakness* and *infirmity* Christ found us. For whilst we were yet without strength to help our selves, saith St Paul, Christ dyed for us, Rom. 5. 6. But now since he has dyed for us, he will not leave us in it, but rescue and deliver us out of it. For now he having dyed for us, we are likewise to reckon our selves to be dead indeed unto sin for him; that it should no longer master and prevail over us to reign in our mortal bodies so far, as that we should fulfil the lusts thereof, Rom. 6. 11, 12. And as for our bodily members, which are the Stage whereon our lusts and passions reign, we are to yield them up now, not any longer instruments of unrighteousness unto the service of sin, but instruments of righteousness unto the service of God, ver. 13.

If therefore we are truly *Christians*, and such as Christ came to make us, upon our becoming which he has procured *Grace* and pardon for us, we are not enslaved and led Captives by our passions, but have conquered and subdued them. This St Paul affirms expressly. For they that are Christ's, says he, have crucified the flesh, with the ^e passions or affections and lusts, Gal. 5. 24.

^e παθηματα

But then besides our lusts and passions, which although they do make some, cannot yet effect a pardonable unwillingness; there still remains one cause more which may produce it. For

2. Men are subject to be carried on to work what is both without and against their habitual liking and inclination,

nation, through ignorance. And this is the great source and intire cause of all our consistent slips and pardonable infirmities.

As for the *will* of man, it is a *blind* faculty, it can chuse nothing till the understanding shows it. That is, we cannot desire or will a thing before we see it, nothing can be chosen which is not apprehended. So that if at any time we offend through *ignorance* or *inconsideration*, and do amiss either because we did not *understand* our Duty, or because we did not *think* of it; unless our ignorance and inconsideration be *themselves* damnable, and charged upon us to our condemnation, nothing else will. For God will ^f impute nothing to us at the last Day, either to save, or to destroy us, but what proceeded from our own will and choice; and therefore if any sinful action be *innocently involuntary*, it is likewise *uncondemning*.

^f — Ergo non est cui recte imputetur peccatum nisi volenti. Aug. de lib. arbit. l. 3. c. 17.

And this now is the Case of all our *slips* and *transgressions* of the Law of God, which are *consistent with a state of Grace and salvation*. We act them without understanding or considering of them, and so they are *involuntary* and *unchosen*. For in some of them we do not *think* or *consider* of what we do at all; and in others, although we know the action, yet are we *ignorant* of the *sinfulness* of it; so that even in the choice of that this still remains *unchosen*.

For *sin* and *obedience* is not *all* acting of a thing, but an acting of it with *certain ends* and *designs*. If we would be thought to obey Gods Law, we must do it because he requires it; and if we be judged to have sinned against it, it will be for *doing* something when we saw that he had forbidden it. For that service which God requires is not a heartless service, but a service of the will and choice. So that we must do what he enjoins for his sake, and because his Law requires

quires it, if we expect that he should take himself to be obeyed in it : and we must chuse to do what we ⁸ know is against his Law , for the sake of sin, before we need to fear that he will punish us as men that have sinned against him. Obedience then and disobedience, besides the action, require likewise the eye and intention ; viz. the chusing of what we do because his Law commands it, or the chusing it when we know that his Law has forbidden it. But if this knowledge of his Law be wanting, although we chuse the evil action, yet do we not chuse the sin, because we do not see that it is sinful. For we would not chuse it if we knew that he had forbid it, so that in our hearts there is no contempt of him, or disobedience at all.

When therefore at any time we *knowingly* and *deliberately* chuse an action which we do not know to be sinful, except that ignorance be our own fault, whatever the action be as to *it self*, yet as to its *relation to the Law*, viz. its *sinfulness* and *disobedience*, it is not *will'd* and *chosen*. For since we did not see its sinfulness, we could not chuse and consent to it. So that there is no rebellion in our *wills*, whatsoever there may seem to be in our *action* ; but they may notwithstanding it be still intirely subject unto God, and ready to obey him in every thing wherein they see he has laid his Commands upon them.

As some of our *consistent* slips and transgressions therefore are not *thought of*, or *considered at all* ; so others, although they are known and considered in *themselves*, are yet unknown under that *relation of sinful actions* ; so that the *sin* is all the while unseen, and therefore involuntary and unchosen.

Now as for these slips and transgressions which are thus unknown, and thereby involuntary ; they are consistent with a state of Grace, and such as Christs Gospel doth

⁸ Non facit aliquid contra Legem Legis ignarus — Nullus potest ejus rei prævicator esse quam nescit. Salvian de Gub. Dei l. 4. p. 134, 138. Ed. Oxon.

doth not eternally threaten, but in great mercy bear, and graciously dispense with.

To convince us of the truth whereof, besides all that has been above discoursed upon this Argument, it is *first* considerable that all these *involuntary failings* upon *ignorance* or *want of knowledge*, are *unavoidable*, and God, we know, will never damn any man for doing that which could not be avoided. For no man can chuse to shun that which he doth not see, but his understanding must first discern and apprehend a thing, before his will is in any capacity to refuse it. And forasmuch as these slips are no matter of our sight and knowledge, they can be none of our refusal and avoidance.

Indeed if a man should *pause* and *deliberate*, *watch* and *examine* at *all times*; albeit he might still be subject to *one* sort of *involuntary* actions, *viz.* that which arises from his *ignorance of his Duty*; yet would he not be liable to the *other* which results from this *inconsideration of it*. For where a man has time, and his Powers are awake, so that he is fit to look about him; his thoughts are his own, and he may fix them upon the consideration of what he pleases. And where he has the power to consider of any action, he has the power likewise to avoid it. And this is that which is pleaded in behalf of *mens ability to keep all Gods Commands intirely*, and to *live wholly without sin*, by *Atticus* in *S^t*

Hierome: ⁱ *Thus much we say, That a man may live without all sin if he will, for such time and place as his mind is intent, and his care is at stretch, and his bodily infirmities will suffer him to continue so.*
ⁱ Hoc & nos dicimus, posse hominem non peccare si velit, pro tempore, pro loco, pro imbecillitate corporea, quamdiu intentus est animus, quamdiu chorda nullo vitio laxatur in cithara.
 Hieron. Dial. adv. Pel. l. 3. p. 302. Ed. Erasim.

But as for this power of avoiding all involuntary sins which arise from inconsideration, it is no power at all. For herein we must know lyes every mans *unavoidable weakness*

weakness and infirmity, that whereas our obedience is required at *all times*, this fitness is only in some *certain time and place*. For no man is always in that good condition, to be *wise and well-disposed, watchful and standing upon his Guard*. But he *forgets* when he should *remember*, and his faculties are *asleep* when they should be *awake*, and he is *diverted by other business*, and *hindered by intervening accidents*. So that sometimes either he has not *leisure* to consider in, or his faculties are not *well disposed*, and his thoughts free and at his own command, so as, when he has time, duly to consider in it.

And this evil state, which thus unfits a man for consideration, is not always in his own power, and at his own choice whether he shall fall under it or no. For as for the *want of time*, a man in this world is placed in a *crowd of business*, and whilst his thoughts are hot in the pursuit of one, another many times waits for him.

And because opportunities do not stay till we are at leisure, we must take them when we find them; so that we act oftentimes without considering, since, if we should stay to think, we should stay beyond that time which we are to act in, if we do act at all. Besides, our *powers of action*, especially where there is any strong temptation of *pleasure or profit* to act for, are *forward of themselves*, and ready to spring out upon the first occasion. As soon as the temptation is offered to our thoughts, our wills indeliberately approve, and all our bodily and active powers, by an unconsidered emanation, start up to pursue and endeavour after it; whence thinking and considering is necessary, not to raise, but to stop and restrain them. And then if either our thoughts have been otherwise engaged, and so cannot readily withdraw themselves to consider of a new object; or if our thinking powers themselves are

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dull and heavy, and thereby unfit to consider of it : we presently and indeliberately go on to act the thing without all pausing and due consideration.

For this other reason of inconsideration also, *viz.* the want of power, or indisposition of our thinking faculty it self, is not a thing wholly subject to our own will, to chuse *whether*, or *when* we shall fall under it. Because in this state of our souls, during their being here united to our Bodies, they make use of our bodily powers in their use of reason, and in the very exercise of thought and consideration ; and therefore even in *them* they are liable to be changed and altered, just as our Bodies are. For in a *brisk* and *healthy* Body, our *thoughts* are *free*, and *quick*, and *easy* ; but if our *Bodies* are *dull* and *indisposed*, our *minds* are so too. A *heaviness* in our *heads*, will make us *heavy* in our *apprehensions* ; and a discomposure in our *Spirits*, whether through the strength of *Wine*, or of a *violent passion* ; will make us discomposed and incoherent in our thoughts also. And if there be an utter *perverting*, or *blasting* of our *bodily powers*, as is often seen in the bodily Diseases of *Epilepsies*, *Phrensies*, *Apoplexies*, and the like ; there will be the same *perversion*, or *utter extinction* of our *conceptions* likewise. But now these indispositions of our Bodies, which thus unfit our very souls for thought and due consideration, are not in our power to order *when* and *where* they shall seize upon us. For our Bodies are liable to be thus acted upon by any other Bodies of the world, whether we will or no. A *heavy air*, or an *indisposing accident* will work a change in our bodily temper without our leave ; and when once that is indisposed, we cannot hinder our thoughts themselves from being indisposed too.

And since it is not in our power at all times to chuse whether or no we will pause and consider ; although we
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can avoid offending in those Cases wherein we can consider of it, yet is it manifest that we cannot avoid offence in all.

Indeed if we take any *particular action*, and in our own thoughts *separate* it from any *particular time*, and from the *Chain of other particular actions* amongst which it lyes; we shall be apt to affirm that it is such whereof we can think and consider. For take any action by it self, and being aware of it, we can let other things alone, and watch for it particularly; and when we do so, we are sure to find one time or other when our understandings are disposed for a due deliberation, and fit and able to consider of it. But then we must take notice that this supposed state of an action, as *separate from the Crowd of other actions*, and *determined to no time*, is only *imaginary* and in *speculation*. For when we come to practise them, though in some we have *time* and *power* enough, yet in others we find that we have not. Because either they come in the *throng of other business*, and then our thoughts, being hotly employed upon other things, cannot so easily be drawn from them upon the sudden to consider of them: or if they call upon us when we have time to consider in, yet it happens that our *faculties are heavy* and *indisposed*, and so we exert them still without due consideration. When we think of any particular action *by it self* therefore, we take it out of the *throng of business* wherein it is involved, and out of that *time wherein we are indisposed*; and then we are bold to conclude that we can consider of it. But when we come to practise it, we find that our former speculation supposed false, and that it comes *mixt* with a *crowd of other things*, or in a *time when we have troubled and discomposed thoughts*: So that how subject soever it was to our consideration in that *separate state* wherein we imagined it, yet have we no

power to consider of it in that *throng of business or indisposition of faculties* wherein we find it.

And this is verily the Case of several of our slips and transgressions. For look upon any of the particulars by it self, and take it asunder from the rest; and then we shall be confident that we may bethink our selves and consider of it. But take it, as indeed it lyes, among the mixt Crowd of other actions, or as offered to our indisposed understandings; and then we shall find that it slips from us without all consideration.

And this, as I take it, is intended by a great man, when he tells us of sins of pardonable *infirmities*, that the ^k liberty which they seem to have when we consider them in special and asunder, they indeed have not when we consider them in the general; viz. as involved in the crowd of other actions amongst whom they lye, and altogether. Upon which account of their having in them no choice and consideration, he questions whether they contain that which can in strictness and propriety of speech be called *sin*. And indeed if we understand the same by *sin* which St John doth, when he gives the explication of it, 1 John 3. 4; (viz. a ^l rejecting or contemning of the Law, in which sense only a state of Grace is destroyed by it, and he who is born of God cannot commit it;) they have not. For men cannot be said to reject and ^m despise a Law, when they do not see and consider of it.

^k Libertatem e-
am, quam in spe-
cie habere vi-
dentur, in sua
generalitate
considerata non
habeant. Grot.
de Jure Belli, l.
2. c. 20. §. 19.

^l ἀνομία.

^m Nil contemptu
agunt celestium
præceptorum,

præcepta Domini nescientes, &c. — Nemo ignota contemnit, &c. Salv. de Gub. Dei, l. 4. p. 134. & 148. Ed. Oxon.

The liberty then which we have about those *slips* and *transgressions* which we do not know and consider of, is in effect no liberty at all. For we neither chuse the disobedient *action it self*, nor the *cause* of it. We do not chuse the sinful action it self, because we do not know
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or consider of it : Nor do we chuse the inconsideration, because it is not left to our liberty whether in some of our actions we should be inconsiderate or no.

And since our slips and failings which are thus involuntary by ignorance, cannot be chosen or refused, 'tis plain that they cannot be avoided. And as for all those things which we cannot avoid, it is clear from what has been said above, that the Gospel doth not eternally threaten us, nor will God ever condemn us for them.

But that these *slips* and *transgressions*, which being thus *unknown* are likewise *unchofen*, and so *unavoidable*, are not eternally punishable by the Gospel, but *consistent with a state of Grace and Salvation*, will further appear if we consider,

First, The Nature of God.

Secondly, The nature and plain declarations of the Gospel.

I. I say their consistency with a *state of Grace*, or *Gods favour*, will plainly appear if we consider the *Nature of God*.

God is the most *Gracious, Loving, and good natured Being* in the whole world. For all the love and kindness that appears among us men proceeds from him, and makes us to resemble him, and to be like unto him. Nay, he is not only *Loving*, but even *Love* it self. For God, sayes St *John*, *is Love, and he who dwells in love dwells in God, and God in him*, 1 Joh. 4. 16. And if we will take that character which he gives of himself, it is wholly made up of the *various instances of Mercy and Goodness*. The Lord, sayes he to *Moses*, the Lord God mercifull and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, Exod. 34. 6, 7. All his delight is in exercising Love, and showing kindness. For he swears to us as he *lives*, that *he has no delight at all*

in the death of a sinner, but had rather that every wicked man should turn from his wickedness, and live, Ezech. 33. 11. He is by no means forward to espie faults, or malicious to misconstrue actions, or prone to admit of provocation, or implacably angry when he is once provoked, or cruelly vindictive when once he is angered. The Lord, saith the Psalmist, is mercifull, and gracious, slow to anger, and plenteous in mercy. He will not alwayes chide when he has just reason for it, nor keepeth he his anger for ever, Psal. 103. 8, 9. He is not at all of the humour of severe masters, who are prone to take offence; but like a most tender father he is all benignity and goodness. For if any thing be pitiable, he pities it; if any thing is done amiss, he is slow to wrath, and easie to forgive it. Like as a father pitieth his own children, even so the Lord pitieth them that fear him, Psal. 103. 13. Nay, take this Love and Pity of a Parent where it is at the highest pitch of all, (viz.) in mothers towards their most helpless, and so most pitiable infants; and yet this tenderness of God doth infinitely exceed it. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, sayes God by his Prophet Isaiah, but I will not forget thee, Isa. 49. 15.

Thus *Loving, Pitiful, and Benign a Nature* do the Scriptures represent God to be. And what they declare of him, all the world have experienced, and found by him. For every *impenitent sinner* is a lasting monument of his *long-suffering* and *forbearance*; and every *prosperous event*, and deliverance in the world, is an effect of his *boundless love* and *kindness*. He is infinitely good beyond all desert, nay, in spite of all provocation. For he is loving even unto the *unthankfull* and the *evil*, making his sun to shine, and his rain to fall, and all the other mercies of life to descend upon the *unjust* as well as upon

upon *the just*, upon them who contemn, as well as on them who obey him ; as our Saviour observed, *Mat. 5. 45. Luk. 6. 35.* And this he is to such an astonishing degree, as to bestow upon them, not only the blessings of his *substance*, of his *protection*, and of his *kind providence* : but also, what is a wonder to conceive, for their sakes to part with his own *well-beloved*, and so much the more beloved, because his *only begotten Son*. For God, as saith the Apostle, *hath recommended his love to us, in that whilst we were sinners and enemies, Christ his Son came from him, and died for us, Rom. 5. 8.*

Thus wondrously pitiful, obliging, and good natured then is God, according to that account which both the *Scripture*, and the *Experience* of the whole world give of him.

And now let any man think with himself how so *surpassing kind*, and *infinitely gracious* a nature as this, is like to be affected with the *ignorant*, or *inconsiderate slips* and *errours* of his *Servants* ? Will he be utterly offended with them, so as quite to cast them off, and for ever to condemn them ? No certainly, but in great mercy he will pity and bear with them. For these slips, where we do not *consider*, or where we *err* and do not *understand* our duty, are such instances of disobedience as imply nothing of *contempt* or of a *rebellious heart*, nor have any thing of our *will* in them. They are clearly involuntary, so that whatsoever the *action* may appear to be, the *will* it *self* is innocent. For the disobedience cannot be chosen, since it is not understood ; which indeed, in the notion and interpretation of Gods Law, makes it not to be that sin and disobedience which is threatned, but something else : for that sin, as *S^t John* tells us, is a *rejecting* or a *renouncing of the Law*, whereas in these slips where we do not see it, 'tis plain that we cannot renounce it.

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And since they have nothing in them of a disobedient will, or of a rebellious heart; can any man think that so gracious and pitifull a nature should be so highly provoked with them, as for ever to condemn his own *honest servants*, and *otherwise obedient children* upon the account of them? Whosoever thou art, who art inclined to think thus, let me advise thee to consider a little what *Love* is, and whether it can possibly be guilty of such hard usage. If thou hast any competent degrees of that Love and Pity in thine own heart, which are so infinite in God, bethink thy self whether *thou* couldst do it, for that is the way, and thence take thy measures in judging whether or no God can. Doth any *gracious master* use that severity towards the oversights and indiscretions of his *honest servant*? or, to rise yet higher, can any *tender Parent* show that rigour upon every error and inconsideration of his *heartily obedient child*? Is not *every good man* prone to pass by such offences as are committed unwillingly against him; and the more he has of goodness, is he not still more forward to pardon and bear with them? There is no Nature upon Earth that is kind and pitifull, but will make allowances for those things which proceed from want of understanding, and will pass over those miscarriages which imply nothing of ill will or ill intention. Every good man will overlook and connive at them when they are committed by a perfect stranger; but then most of all when they are incurr'd by his own intimate and dear *acquaintance* or *relations*, by his own *servant*, or his own *child*. This, I say, every good and loving man doth, and the more he has of love and goodness, the proner still he is to do it. For it is a natural and inseparable effect of charity, so that in what proportion it increases, in the same must this increase likewise. *Charity*, sayes St Paul, *suffereth long, and is kind,*
charity

charity is not easily provoked, charity thinketh no evil, charity beareth all things, and endureth all things, 1 Cor. 13. 4, 5, 7. The more therefore that any man has of charity, the more will he be sure to show of sufferance, of pity, of endurance of such slips and oversights as are consistent with an honest, and otherwise obedient heart.

And now since those *imperfect* measures and degrees of Love which are found in the hearts of all good men, are of force more than sufficient to make them pity and bear with these slips of honest ignorance and inconsideration : that *infinite height* of Love which dwells in God Almighty, must needs make him bear with them much rather. For the most loving man upon earth hath not the thousandth part of his affection ; the more loving any men are indeed the more still they are *like* him, but when they are arrived to the highest pitch of what *humanity* can bear, it is not possible, that they should in any measure *equal* him. And since Gods Love is infinitely more, his pity and forbearance towards such pitiable oversights, which is a most natural and necessary effect of it, cannot possibly be less than ours is. No, if no kind-hearted loving man would, it must needs be the greatest injury to an infinitely loving God to suspect that ever he should be severe in punishing us for them.

If we *ask Gods Pardon* then for all our *ignorant* and *inconsiderate* slips and failings ; he is as ready to *give* as we are to *desire* it. And this we are assured of, because it is no more than we daily experience at the hands of every *loving* and *good natured man*. For since God cannot be *equalled*, and much less *out-done* by the very best of us in kindness ; what the weak Love of a man doth every day effect, that certainly the infinite Love of God will effect more abundantly. And as for this way

of arguing, it is no more than our *Saviour* himself uses in another case, when he shows that *God will give good gifts unto his children* at their request, because all *earthly Parents* do it unto theirs daily; whenas yet their Love, which makes them grant the good things asked so readily, is infinitely exceeded by the Love of God, *Luk. 11. 13.*

Thus from the consideration of *Gods Nature* it plainly appears, that those slips and transgressions which are committed *involuntarily* and *unavoidably*, because *ignorantly* and *inconsiderately*, do not put us out of a *state of Grace*, but *consist* with it.

Which will appear yet further, if we consider,

Secondly, The *Nature, and plain declarations of the Gospel.*

As for the *Nature of the Gospel*, *St Paul* affirms plainly that it is of such a *temper and genius* as tends to ingenerate in the professors of it, not a *spirit of fear and slavery*, which they are possessed with who serve a *rigorous and austere Lord*; but a *spirit of chearfulness and free confidence*, such as they enjoy who serve a *gracious and a loving Father*. For he tells the *Jews at Rome*, that in *embracing of Christs Gospel* they *had not received again the spirit of bondage*, unto the possessing of their hearts with *fears and scruples*; but the *spirit of adoption*, whereby they were emboldened with the chearfulness and confidence of sons to cry unto God, *Abba, Father*, *Rom. 8. 15.* But now if the condition of the Gospel it self were so severe, as that, according to the tenour of it, these unavoidable slips of inconsideration and ignorance should set God and us at enmity; no Christian man could ever look upon God as upon his tender Father, with this spirit of filial freedom; but must needs fear and dread him as his angry and avenging Lord. And the Gospel requiring more of us under

der the forfeiture of Gods favour, than any man among us is able to perform ; it could not minister to ingenerate in us a spirit of chearfull confidence towards him, but quite contrary to that, to fill us with inextricable doubts and fears of him. As for these slips of ignorance then which cannot be avoided, we may be assured that according to the Gospel they never can be punish'd ; for the New Covenant must bear with them, because it cannot ingender in us this spirit of adoption, and filial confidence without such forbearance.

And then as for the *Declarations of the Gospel*, in this matter they are very clear also. For besides those places that are mentioned above, which show clearly that *no involuntary sins are damning*, and then certainly that our slips of ignorance are not, seeing they have the greatest plea to involuntariness of any : I say, besides those, this consistence of our unknown and unconsidered slips will be evident from other places also.

And for this, to seek no further, St James's Rule is full and plain. *To him that knoweth, or, which comes to the same thing, if he will may know how to do good, and doth it not, to him it is sin*, Jam. 4. 17. If then we have no other sins to answer for, but only these of inconsideration and ignorance, we are guilty of none wherefore we shall be condemned, these unknown sins not being of that number.

And indeed St James's Rule is verified by Scripture instances. For holy David fell through *inconsideration* and *unadvisedness* in sundry things ; as particularly in an inconsiderate despairing of Gods mercy, Psal. 31. 22. and in an excessive sorrow for his Son Absalom, 2 Sam. 18. 33. and ch. 19. 4. But notwithstanding these, and all other his unadvised slips, he was all the while, a man after Gods own heart, a person upright and acceptably obedient still.

Zacharias and *Elizabeth* were surprized no question, as well as other people are, into several slips and inconsiderate follies. For *one* we have mention'd, even in that *short* account which the Scriptures have given us of them; and that is this; *viz.* that at the first hearing of the joyful message of the Angel, he is *incredulous*, and is punished with dumbness for his *unbelief*, *Luk. i. 18, 20.* But yet this, and his other involuntary failings of like nature, come not into the account of his sins and disobedience when God speaks of him; for notwithstanding these their infirmities, of both of them we are told, that *they were righteous*, and that *before God, walking in all the Commandments of the Lord blameless*, *Luk. i. 6.*

As for *this sort* of slips and transgressions therefore, (*viz.*) our *sins of ignorance and inconsideration*; we see plainly that they never will be charged upon us to our condemnation. They do not destroy a *Saint*, or put us out of a state of Grace and Salvation; but consist with it. This must needs be true, for *they must be pardoned, because they cannot be avoided.* Besides, *the love and pitifulness of Gods Nature infers*, and the very *temper and genius of his Gospel supposes it*; the *Apostle plainly and fully declares it*; and from Gods own mouth we are told of several of his dearest *Saints who have experienced the truth of it.* By all which it appears, that so long as we are guilty of no other slips but such as these, we are safe in Gods favour, and secure of his promises; we shall be accepted by him, although we live and dye in them.

And thus at length it appears what sins are *truly and innocently involuntary*; (*viz.*) *those which are acted ignorantly and unmittingly*: and that they do not *unsaint* a man, or destroy his state of Grace and Salvation, but consist with it.

CHAP. V.

*Of these involuntary and consistent sins particularly;
and of the first cause of innocent involuntariness,
(viz.) Ignorance.*

The CONTENTS.

A twofold knowledge necessary to choice, (viz.) a general understanding, and particular consideration. Consistent sins are either sins of ignorance, or of inconsideration. Of sins involuntary through ignorance of the general Law which makes a duty. How there is still room for it in the world. Of crying sins, which are against Natural Conscience, no man can be innocently ignorant. Of what others he may. This ignorance is necessary to all men for some time, and to some for all their lives. Mens sins upon it are not damning. Of sins involuntary through our ignorance of the present actions being included in the known Law, and meant by it. The causes of this ignorance. First, The difference between Good and Evil in some actions being not in kind, but only in degree. Secondly, The limitedness of most Laws, which admit of exceptions. Thirdly, The indirect obligations which pass upon several indifferent actions. Fourthly, The clashing of several Laws, whence one is transgressed in pursute of another; the great error upon this score is in the case of zeal. Fifthly, The clashing of Laws with opinions or prejudices.

BUt in regard this consistence of our ignorant and unconsidered slips, is a matter of so great account
in

in the *quieting* and *comforting* of *troubled* and *fearfull* *Consciences*; I will yet proceed to enquire of it more *distinctly*, and to shew what *particular ignorances* those are which will cause that innocent involuntariness, which Christs Gospel doth not punish, as has been already shewn, but graciously dispense with.

To him that knows to do good, saith St James, and doth it not; to him 'tis sin, Jam. 4. 17. And the reason why it is so is this, because that sin which a man knows and sees, he wills and chooses; but if he commit sin, when he sees it not, it is not imputed to him for a sin, because it is not chosen by him.

That we may clearly understand then what ignorance renders any sin involuntary, and therefore unpunishable, it is very proper to enquire what knowledge is necessary unto choice, and fit to make any sin to be esteemed voluntary and chosen.

Now to our choice of any sin, there is a two-fold knowledge necessary.

First, An habitual and general knowledge that the action is sinfull.

Secondly, An actual use and exercise of that knowledge in a particular animadvertence, and express thinking upon what we know; which is consideration.

Both these are necessary to a chosen sin; for we must both know an action to be a sin, and also actually be-think our selves, and consider of its sinfulness, before we can be said to chuse the sin, and wilfully to disobey in it.

1. Before we can be said to chuse the sinfulness of any action, it is necessary that we know habitually and in the general, that the action, whensoever it is committed, is sinfull.

I call that an habitual and general knowledge, when we are not to learn of any sinfull action that there is a Law that

that forbids it, nor are in any doubts or darkness in our own thoughts whether it be a sin, or no. But if it is proposed to our minds, they are already resolved about it, and need not further to enquire of it; they know and judge it to be a sin when they are asked the question, and that is their standing opinion and fixt perswasion. And this *knowledge*, because it is no more of one particular action than of another, I call *general*; and because it is *fixt* and *permanent*, having grown into a lasting impression and habitual judgment of the mind, I call an *habitual knowledge*.

Now that we may be said to chuse to sin and disobey in any particular action, it is necessary that we have this general and habitual knowledge of its sinfulness. For if we do not understand that, although we do chuse the *action*, yet we cannot be esteemed to chuse the *sin*, since our will may be all the while innocent and obedient, and ready to refuse the action if it were made to see that it is sinful. We can have no choice of that whereof we have no apprehension; for the will, as it is truly said, is a blind faculty, and can chuse nothing till it be represented and proposed to it by the understanding. So that if our minds are in darkness about any action, and have no knowledge of its being forbidden; our wills can have no share in chusing of the sin; but since it was unknown, it must be also involuntary and unchosen.

But besides this *general* and *habitual knowledge* of the sinfulness of any action; there is moreover necessarily required to our choice of it,

2. An *actual use* and *exercise* of that knowledge in a particular animadvertence, and express thinking upon what we know, which is *consideration*. For there is no knowledge that directs and influences our choice, further than we actually attend to it, and consider of it; but
if

^a Non apparentis,
& non existentis,
eadem est
ratio.

if at any time we did not think of it, it is all one as if we did not know it. Nothing is a motive to our will, further than it is heeded and attended to at the time of willing; and unless we see and consider of it *then*, when we are to chuse upon it. For in this Case the *Civilians* Maxim is very true, ^a *That which doth not appear to be, is of no more account than if really it were not at all.*

That any sin then may be said to be willed and chosen by us, it is necessary that it occur to our thoughts, and be present to our minds at the time of chusing of it. For if we transgress when we do not think of it, our heart may be innocent all the while, and our will incur no disobedience at all, since if we did but consider of the sin, we would by no means embrace, but utterly refuse it. So that all that can be charged upon us in such Cases is only the *hast* and *error* of our *understandings*, but not any *rebellion* in our *wills*; for our heart is good, although the outward action appear to be evil.

Now since both a *general knowledge*, and a *particular consideration* are necessary in every *wilful* and *chosen sin*; the involuntariness of any transgressions may arise from the want of *either* of them. So that those sins are justly reputed to be involuntary and unchosen which proceed,

1. From the *want of the general knowledge*, as in all sins of *ignorance*.

2. From the *want of particular animadvertence*, as in all sins of *inconsideration*.

1. The first Cause of an *innocent* and *pardonable involuntariness*, is *ignorance of our Duty*; when we venture to do what God forbids, because we do not know that he has forbidden it.

And this ignorance may enter upon two accounts, *either*,

First, From our *ignorance*, or *mistake of the Law it self*,

self, when we know not that God has made any such Law as our present action is a transgression of. Or,

Secondly, From our *ignorance*, or *mistake of the thing it self*, which the Law enjoins or forbids, when we know not that our present action comes under that which in the known Law is enjoined or forbidden.

Thus, for instance, a man may sin by *backbiting*, *cenforiousness*, &c. either because he knows not that backbiting and cenforiousness are *things prohibited*, or because he knows not that *what he doth* is censuring and backbiting. And either way the error may be confined to his understanding, and the transgression be no where else but in his mind, but may not reach his heart or will at all. For he would neither utter the *backbiting* nor *cenforious* word, if he knew that it were against God's will; but for this very reason he ventures on them, because he knows not that *actions of that kind are forbidden*, or that *his is of that forbidden kind of actions*.

First, The *first* sort of ignorance, which can effect an *innocent involuntariness*, is our *ignorance of the general Law which makes a Duty*, when we know not that God has given any such Commandment as our present action is a transgression of.

All the Laws of Christ are not known by every man, but some are ignorant of one or other of them. Nay there is no man, how perfect soever his knowledge of them be at present, but at some time he did not know them. He had a time of learning before he attained to a compleat understanding of them. For our knowledge of them, as of all things else, is *gradual*; it goes on by steps, and from the notice of one proceeds to the notice of another. So that even the *wise* and *learned* themselves do not at all times see all those things which Christ has required of them, but pass through

a long time of ignorance before they arrive at that pitch of compleat knowledge.

But then there are others who have neither *abilities* nor *opportunities* to know every particular Law of Christ in a longer time, nor some, it may be, in their whole lives. For how many men are there in the world whose understanding is slow, and who come to apprehend things with great difficulty? And as their faculties are narrow, so are their opportunities very small. For although they are most heartily willing and desirous to see all that God has required of them, that they may keep and practise it; yet their *education* has been so poor, that they cannot read it; the *place* which Gods Providence has allotted for them is so destitute, that they are far from them who should instruct them in it; their *condition* in the world is so subject and dependant, that they have little time and leisure of their own wherein to seek instruction; and their *apprehensions* are so slow, and their *memories* so frail, that it is not much of it at a time which they can retain when they have got the freedom of it. They are *servants*, or *poor men*, and must be working for their bodily maintenance, when they should be in search of spiritual Doctrine.

Indeed through the infinite goodness and gracious Providence of God, it seldom happens, if at all, that they who have *honest hearts*, which stand ready and prepared to obey his Laws, in *Christian Countries* live long without the means of understanding them. For although they themselves cannot read; yet, if they desire it, and seek after it, they cannot miss of *Christian people*, and of *Christian Guides* who will be most ready and willing to instruct them. So that no man amongst them, whose heart is first desirous of it, can ever be supposed to want all opportunities of coming to the knowledg of his Duty.

But

But then we must consider, that *knowledge of our Duty* is a word of a great latitude, and has many parts and degrees in it. For our Duty takes up a great compass, no less than all the *particular Laws*, which are contained under the *general Precepts of Piety, Sobriety, Justice, Charity, Peaceableness*. And although every mans opportunities will serve him to know *some*, and to understand the most *general and comprehensive*; yet will they not enable him to understand *all*. Our whole Duty, 'tis true, both towards *God and men*, is comprehended in that *one Law of Love*, which, as *St Paul* says, is the *fulfilling of the Law*, Rom. 13. 10. So that if every man had but the *wit and parts*, the *time and leisure* to make deductions, and to run this general Law into as many particular instances and expressions as it would reach to, in the knowledge of that one Law, which is soon learned, he might have it within his own power when he would to understand all the rest, which are contained within the compass of those *two great Branches*, and general Heads of Duty. But alas! it is not every *common head*, no nor very *many* even of the *wise and learned*, who are so *quick and ready*, so *full and comprehensive*, in making inferences. But they have need to be showed the particulars, and are not able of themselves to collect them by a tedious, and comprehensive train of consequences. So that even when they have learned their obligation to the most *material and general Precepts of the Gospel*; yet may there be several Particular ones still remaining, which not only the poor and ignorant, but they also who think themselves to be more wise and learned, do not see, and take themselves to be obliged by.

As for the crying sins of *Perjury, Adultery, Murther, Theft, Oppression, Lying, Slander*, and the like, which even *natural Conscience*, without the assistance and in-

struction of *Christ's Gospel*, would be afraid of; these, 'tis true, no man, who is grown up to years of *common reason* and *discretion*, can be ignorant of, and yet be innocent. But then besides *these*, there are many other sins which are not of so *black* a *Die*, or of so *mischievous* a *Nature*, which many of them who profess the Gospel, through the *littleness* of *their abilities*, their *leisure*, or *opportunities*, do not understand to be sinful. Their Consciences are not afraid of them, nor check them either before, or after they have committed them. For how many are there of the Professors of Christ's Religion, who never think of being called to an account for *lasciviousness* and *uncleaness*, for *passionateness* and *uncourteousness*, for *backbiting* and *censoriousness*, for *disturbing the publick peace*, and *speaking evil of Dignities*, for *not speaking well of an enemy*, or *not praying for him*, or for the like Breaches of several other particular Laws of Christ's Gospel, whereby at the last Day we must all be judged? Alas! they know not of any such Laws, nor ever think of being tryed by them. In the Gospel, 'tis very true, they are all *recorded*, and by Christ's *Ministers* at one time or other they are all *proclaimed*, and by *some exemplary good men*, although God knows they are very few, in one place or other they are duly *practised*; but yet for all this a great many Christian men are ignorant of some or other of them. For either they cannot read the Scriptures where they are mentioned, or they have not opportunity to hear the Preacher when every one of them particularly is taught, or they are not in sight and observation of those patterns of piety by whom they are practised; so that still they do not understand them. Or if at last they do come to know them, yet is it some time first, and they acted several times against them, before they saw that they were bound by them.

So that still we see there is room in the World for *sins of ignorance*, from mens *not knowing of the Law* which they sin against. Several particular Laws, which lye more remote, and are not so plainly of *natural obligation*, nor startled at by *natural Conscience*, are *oftentimes*, and by *many persons* transgressed, because they do not perceive themselves to be bound by them.

And as for this ignorance of one Branch or other of their Duty, it is some mens *unhappiness* rather than their *fault*; they do not so truly chuse it, as through an unchosen necessity fall under it. For it is necessary to *all* people whether they will or no for *some* time; and to *some* for *all their lives*.

It is necessary, I say, to *all people* whether they will or no for *some time*. For by the very constitution of our Nature, which is before any thing of our own chusing, we are born ignorant: the mind of man being, as *Aristotle* compares it, like a *blank paper*, wherein is nothing written. No man ever since *Adam* came into the World in the free exercise of his understanding, and with his perfect wits about him. And when after some time we do *begin* to know, yet even then is all our knowledge *gradual*, and by little and little. For we first learn one thing, and then another, and so by several steps attain at last to a competent pitch of knowledge. When therefore any man doth begin to know Gods will, and to discern his Laws; yet is it not possible that he should understand them all at once: but some of them every man must needs be ignorant of, till he has had time to learn and know them all.

To *some people*, I say, it is necessary for their *whole lives*, to their dying Day they do not arrive to the understanding of some things which God has required of them. And that because they wanted either *abilities*, or *opportunities*, neither of which is of their own chusing.

sing. They are of a *slow understanding*, and have not those *means of instruction*, or that *time and leisure* to attend upon it, which others have. And that by reason of their *place and low condition* in the world, wherein it was Gods pleasure, and not their own, to dispose of them.

But now this ignorance of some or other of Christ's Laws, being thus *involuntary*, it must likewise be *innocent*. For there is no damning sin and disobedience but in our own choice; so that as long as the heart is true to God, he will not be at enmity for any thing else which may seem to be against him.

And since our *ignorance* it self is *innocent*, the *sinning* upon it will never be *rebellious* and *damning*. For the disobedience is not any way chosen, neither in it self, nor in its Cause; we do not chuse the sin, because we do not see that the action is sinful, nor do we chuse not to see it, because we cannot help it. But where there is no choice, there will be there no condemnation. So that the action which is done against the Law, shall not be punished by the Law, if we were thus innocently ignorant of the Law whereof it was a transgression.

And that it will not, is plain. For God never did, nor ever will condemn any man for the transgression of a particular Law, before he has had all due means and necessary opportunities, such as may be *sufficient* to any *honest* and *willing* heart, to understand it. The *Jewish Law* obliged none but those whom it was proclaimed to, who had the advantages of being instructed out of it. It is *they* only, says St Paul, *who have sinned in or under the Law, who shall be judged by the Law*, Rom. 2. 12. The *Law of Christ* did not bind men until they had *sufficient means and opportunities* of knowing it, and being convinced by it. *If ye were blind*, or wanted abilities, says our Saviour to the Pharisees, *you should have*

have no sin, John 9. 41. And again, if I had not given them sufficient opportunities of knowing, come, and spoken unto them, they had not had sin; but now since I have, they have no cloak, or no ^b pretence or excuse ^b *περισπασμ.* for their sin. Nay, if I had not given them all due means of conviction, and done among them the works which no other man hath done, they had not had sin still, John 15. 22, 24.

These slips of honest ignorance of our Duty are no more punished under the Gospel of Christ, than they were under the Law of Moses. For Christ our High Priest doth atone for them by virtue of his Sacrifice of himself, as well as the Aaronical Priest in behalf of the ignorantly offending Jews, made an atonement for them by his sin-offering, Levit. 4. 2, 3, &c. This St Paul tells us in his comparison of Christ's Priesthood with that of the line of Aaron. In his interceding to God, and offering Sacrifice for sins, he can have compassion on the ignorant, Heb. 5. 2.

Ignorance therefore of the general Law which makes any thing a Duty, so long as it is not wilful and affected by us, through the merits of Christ's Sacrifice, and the Grace of his Gospel, renders those offences, which we commit under it, pardonable transgressions; such as do not destroy a state of Grace, but consist with it.

And this is the very determination which St Cyprian gives in the Case of transgressing our Lords institution, in the participation of the Lords Supper. For some Churches in those Days were wont to make use of Water instead of Wine, in which way of communicating several of them had been educated and brought up, having received it ignorantly and in the simplicity of their hearts, as they had done other things of their Religion, from the practice and tradition of their Forefathers.

fathers. Now as for the usage it self, St Cyprian de-

^c *Invenimus non à nobis observari quod mandatum est, nisi eadem quæ Dominus fecit, nos quoque faciamus, & calicem pari ratione miscentes à Divino magisterio non recedamus.*

^d *Apparet sanguinem Christi non offerri, si deest vinum calici, nec Sacrificium Domini cum legitima Sanctificatione celebrari, nisi Oblatio & Sacrificium nostrum responderit Passioni. Quomodo enim de Creatura vitis novum vinum cum Christo in Regno Patris bibemus, si in Sacrificio Dei Patris & Christi vinum non offerimus, nec calicem Domini Domini- ca traditione miscemus?*

to be told of it, but were bred up in a contrary way, under the authority of a tradition that opposed it, and therefore in the simplicity of their hearts were ignorant

^e *Siquis de antecessoribus nostris vel ignoranter, vel simpliciter non hoc observavit ac tenuit, quod nos Dominus facere exemplo & magisterio suo docuit: potest simplicitati ejus de indulgentia Domini venia concedi; nobis vero non poterit ignosci, qui nunc à Domino admoniti & instructi sumus ut calicem Dominicum vino mixtum, secundum quod Dominus obtulit, offeramus. — agentes gratias quod dum instruit de futuro quid facere debeamus; de præterito ignoscit quod simpliciter erravimus. Cypr. Ep. ad Cæcil. quæ est Ed. Rigalt. 63.*

of it: ^e *They, says he, even whilst they do transgress shall go unpunished. Their simplicity and ignorance shall excuse them, whilst our knowledg will certainly condemn us; they shall be pardoned, because they could not know it, but we shall be punished because, when we might have known and kept it, if we would, we neglected and despised it. In the mean time herein is Gods great mercy shown to us, and for this should we return most hearty thanks to him, that even now, when he plainly instructs us in that which under pain of his displeasure we are to do hereafter; he, at the same time, pardons us for all that, which through simplicity and honest ignorance we have already done.*

declares plainly that it is a breach of Duty, and a custom very dangerous and sinful. ^c *It is, says he, against our Lords Command, who plainly bid us do what he did; i. e. make use of bread and wine, which were those things that he used.* ^d *The blood of Christ is not offered if there be no wine in the cup to represent it; and how can we ever hope to drink wine with him in his Fathers Kingdom, if we drink it not at his Table here on Earth?* So that in the good Fathers judgment the Duty was express, the Law binding, and the transgression dangerous. But yet as for those innocent and well-meaning souls, who had no opportunity

And

And as this *innocent unwill'd ignorance of the Law it self* excuses all those transgressions which we incur by reason of it ; so doth

2. The *second* sort of ignorance, (*viz.*) the *ignorance of the thing it self which the Law enjoyns or forbids*, when we know not that our present action is included in it, or meant by it.

Gods Laws, as all others, run in *general terms*, and never go to reckon up all particular actions which are with them or against them, but leave the judging and discerning of that to our own selves. He tells us that *theft* and *revenge* are sinfull, but leaves us to inform our selves what *actions* are *thievish* and *revengefull*. He teaches us that *Covetousness* is forbidden, but he puts us to see of the action before us that it be *covetous* ; and the same he doth in every other Law. For that which he expressly mentions, is the *general name* of the action which he forbids ; but as for the *particular application*, he leaves that to our own selves.

Now here is the wide place for the *ignorance* and *errors* of all sorts of men. For what *Arrian* sayes of *happinefs* and *mifery*, is equally true of *sin* and *duty* : ^ε *in the application of the acknowledged notion or law to particular things or actions is the cause of all our evils* ; here the great scene of ignorance in morals, the field of doubting and dispute lies. The great controversies which men have either in their *own thoughts*, or with Gods *minifters*, is not so much whether *evil-speaking*, *back-biting*, *cenforiousness*, *unpeaceableness*, *drunkenness*, *sensuality*, or any such prohibited vice be a sin. For as to that the Law is exprefs, the very word is mentioned in it, and he that reads or hears the Law, if he attend to what he reads or hears, cannot but observe and understand it. But the great doubt is, whether *this* or *that* particular action, which they are about to commit, be indeed a

ε τὸ τὸ ἔστι τὸ
ἄτιον τοῖς
ἀνθρώποις
πάντων ἁπ-
κακῶν, τὸ τὰς
περὶ αὐτῆς τὰς
κοινὰς μὴ δύ-
νασθαι ἐφαρμό-
ζειν ταῖς ἐπι-
μέτραις. Arrian.
Comment. in
Epi&. lib. 3.
cap. 26.

cenforious, an unpeaceable, a sensual, or a drunken action.

And the Reasons of this are several. For,

1. In some actions, although we know the *general Law*, yet we know not whether the *particular action* be comprehended under it; because *what is forbidden in the Law differs from what is innocent, not in kind, but only in degree.* For a great part of our *appetites and actions* are neither determined to good nor ill in their *whole nature*, but only as they are in *certain measures.* The use of *meats and drinks* within due bounds is *harmless*, but beyond that 'tis *intemperance*; the desire and search of *money* in a moderate degree is *lawfull*, but above that 'tis *Covetousness*; the modest pursuit of *honour and promotion* is *innocent*, but when it exceeds it is *ambition*; to have *just* thoughts of a mans self is *allowable*, but to be puffed up with over-high conceits is *pride*; and so it is in several other instances. A great many *passions and actions* are not alwayes sinful, but so far only as they are *deficient or exceed.* Which holding true of several virtues and vices, made *Aristotle* lay it down as a part of the nature of virtue in general, that it is something *consisting in* ^ε *mediocrity*; and agreeably that vice is something consisting in *defectiveness or excess.*

ε ἔστιν ἡ ἀρετὴ
ἕξις ἐσὶ μεσότη-
της ἡ δὲ ἁμαρτία,
Arist. Eth. ad
Nicom. l. 2.
c. 6.

Now the actions which are prohibited by several *Laws*, not coming under the compass of the *Laws* in their whole natures, but only when they are arrived to certain measures and degrees; herein, after we have known the *general Law*, lies the difficulty and unresolvedness, whether or no the present action falls under it. For it is a very *hard* thing, and, it may be, *impossible* to any humane understanding, to fix the exact bounds and utmost limits of virtue and vice, to draw a line precisely between them, and tell to a tittle how many degrees are innocent, and the just place where

where the excess begins. Here the *Wise* and *Learned* themselves are at a loss, and much more the *rude* and *ignorant*; so that in Laws of this nature they may many times mistake their sin for their liberty and allowance, and go beyond the innocent degree, when they do not know it.

2. In other actions, although we do know the *general* Law, yet many times we are ignorant of the present actions being comprehended under it, because *the Law is not absolute and unlimited, but admits of several exceptions*, whereof we may mistake the present action to be one.

The great and general Laws of Christ, as of any other Legislator, have *several cases* which are *not included* in the *general name* of the *duty* enjoined or of the *sin* prohibited in the Law, but are *exempt* from it. What Duty is enjoined in more universal words, than that of *Peace*? but yet in several cases we not only *may*, but out of Duty *must* nourish contention: For we are bid to contend earnestly for the Faith which was once delivered to the Saints, *Jud. vers. 3*. We must be concerned for God and Religion, when others concern themselves against them. We are not *tamely* and *unaffectedly* to see *Gods Laws* cancelled, or our *countries peace* disturbed; but must strive and contend with as much *wise zeal* and *active courage*, and with infinitely more *honour* and *peace of mind*, to *maintain* and *defend*, than ill men do to *oppose* and *destroy* them. Again, what Law is delivered in fuller and plainer terms, than that of *forgiving injuries*? but yet there are several cases wherein we may justly seek amends for them. For we may bring a *malefactor* to condign punishment, or an *injurious* man to restitution; and the like is observable of other Laws.

Now those actions which come under the general

name of the sin prohibited, not being forbidden universally, but some being excepted ; here again is room for ignorance and mistake about the particular action after we have known the general Duty. For we may take that to be a case excepted, which is indeed a case prohibited ; and venture upon an action as an exempted liberty, which in truth and reality is a forbidden sin.

3. In other actions, although we know the *general Law*, yet many times we are in ignorance about the *particular action*, because there are *several actions which are not directly forbidden by any Law, but are always innocent and indifferent, unless when some Law takes hold of them indirectly*. The action is usually allowed, except when it is committed in such a manner as that the transgression of some Law accompanies it. There is no Law against it self, but only against some thing that is annexed to it. For God has not given a *particular Law* for every sort of actions, but has left us in several to govern our selves by other *motives and inducements of pleasure, honour, or interest*, and not by virtue of a Commandment. But although these unrestrained actions are no matter of a particular Law, which expressly names them, and directly binds us up to one side, either in chusing, or refusing the *whole kind* of them : yet in our use and exercise of them, they may at one time or other fall under the power of several. For, to illustrate this by an instance, there is no Law which directly and expressly, either enjoins or forbids us to *play at cards*, or other *pastime* ; but yet several Laws commanding or forbidding other things may be transgressed in our use of them. For even in a game at *cards* we may incur the sin of *Covetousness*, by our desire of money ; the sin of *Injustice*, by our endeavours to cheat and cozen ; and the sins of *passionateness, impatience, and unpeaceableness*,
by

by our repining at our ill luck, our quarrelling, and contending ; and the like might be shewn in other cases.

Now seeing several actions which in themselves are thus innocent, and under no Law ; may yet, at one time or other, by reason of some thing concomitant, and annexed to them, be indirectly a transgression of a Law : here is still a further reason, why, when we know the general Law, we yet are ignorant of our present actions being forbid by it. For the Law doth not look upon it directly, but takes a compass before it comprehends it. They lie not in the same line, and so one may be particularly seen and considered of, and much more known and understood in the general, without seeing of the other.

4. In other actions, although we know the General Law which we sin against, yet we do not believe that our present action is included in it, or forbid by it, because *another Law happens to clash with it in some instance, and seems to injoin and justify what we do, although that be transgressed by it.* For it often happens in a Christians Life that two Laws interfere, and command differently in the same instance. Our Duty is at variance with it self, so that when we pursue obedience in one particular, another is disobeyed by us. How obvious and usual is it for him who would avoid the *passion and impatience of discourse*, to fall into a fault of the opposite extream, by *sullenness and unsociable moroseness* ? What is more common than for men to be *over-censorious and troublesomly rigid in conversation*, who aim at nothing but to be *severely virtuous*, and *piously austere* ? It is an obvious error for any, whilst they intend a *charitable fasting*, to run into some *small intemperance* ; for *inoffensiveness and kind compliance*, to justify out the due *severities of reproof* ; for *severity to exceed*

ceed into *ungentleness*, for *affection* to degenerate into *fondness*; and, which is the great instance of error upon this score, for our zeal for God to disturb the *peace*, and transgress the bounds of *charity* towards *men*.

I do not mean such zeal as transgresses *notorious* and weighty *Laws*, for *disputable*, nay, even for *clear* and *evident Doctrines* and *Opinions*. A zeal that will stick at nothing, but bursts through all Gods Commands to propagate an Article, and ventures upon *murders*, *tumults*, *lying*, *slander*, *wars*, *blood-shed*, and other instances of a most notorious and damning disobedience in practice, to promote an Orthodox belief. For these are such instances of offence as no *honest heart* can overlook; but if a man has not *debauched his Conscience*, they must needs appear to be of a *frightful guilt*, and of a *damning nature*. Any *virtuous temper* must abhor, and every *good conscience* utterly condemn them. So that no man of an honest and obedient heart can ever hope to serve God by them, or think any pretence whatsoever of force enough to justify the practice of them.

But then there are other sins, which are of a *smaller guilt*, or of a *more alterable nature*, such as either are not *greatly*, or not *always evil*; but only when they happen to have *ill effects*, or are in an *exorbitant degree*: and these an *eager zeal* doth many times drive men to, and they think all is obedience, even when they proceed so far in them as to disobey. Mens zeal for those *Opinions* which they account *Religious*, transports them daily into *estrangedness of mind*, and *fierceness of behaviour*, into *passionate disputes*, and *disparaging reflections*, into *animosities*, and *disquietness*, and a great breach of *mutual charity* and *love*. And all these, though really they are breaches of their Duty, are looked upon as *innocent*, nay, *praise-worthy*; they judge them to come from an honest Principle, and therefore doubt not but that they will

will end in an happy reward. The duty of pious zeal is the spring, although it contract much of humane passion in the passage; and that they hope will be acceptable to God, which goes under cover of a Commandment, and comes to serve him.

And this was the case in that *hot and sinfull contest*, which happened betwixt those two great lights of Virtue and Learning, *Epiphanius* and *Chrysostome*. For it was a zeal for *publick good*, and against such things as were likely, in their opinion, to *corrupt the Faith*, or *disturb the Peace*, or *pervert the practice* of the Church, which transported them into that warm contention that ended in an uncharitable breach and passionate imprecation; when ^b *Epiphanius* wrote to *Chrysostome*, *That he hoped he would lose his See, and never dye a Bishop; and Chrysostome replied to him; that he hoped he would come to an untimely end, and never return safe into his own city.*

^b Ἐν δὲ τῷ δε-
φίεσσι, ὁ μὲν
ἐδήλωσεν ἰα-
άννη, ἐλπίζων σὲ
μὴ ἀποθανεῖν
ὁ δὲ Ἰωάννης ἀν-

τεδήλω, ὃ ἡ ἐλπίς αὐτοῦ τῆς σῆς ἀπὸ βίσεως πόλεως. Sozom. Hist. Eccl. lib. 8. c. 15. Another instance of this we have in *Tertullian*, who through a Zeal for a severe virtue, which he thought was more strictly injoy'd among the *Montanists* than the *Catholicks*, was erroneously insnared into the *Montanists Separation*, and into a sinfull neglect of the *Catholick Communion*. Concerning whose Opinions, which led him into that criminal breach, *Rigaltius* sayes thus, — *Hereses Tertulliani que dicuntur, eae vix aliud præcipiebant quam martyria fortiora, jejunia sicciora, castimoniam sanctiorem, nuptias scilicet unas aut nullas. In quibus quicquid peccavit, id omne virtutis amore vehementiore peccasse videatur.* Rigalt. Observ. in lib. Tertull. ad Praxeam.

And a real transgression of one Law being thus, through the clashing and enterfering of two Laws of Christ, in fair appearance an act of laudable and necessary obedience to another: Here again is a further reason, why, when we know the Law which we sin against, we yet think that our action is not sinfull, because we take it to be justified, nay, what is more, commanded by another.

5. In other actions, although we know the *General Law* which is transgressed, yet we take our *present action* not to be comprized under it, because of some *prejudices*

judices which exempt it. There is oft-times a clashing and enterfering of Laws and Opinions, as well as of one Law with another. For men entertain several perswasions which are inconsistent with some instances of Duty, and that make them look upon themselves in those cases not to be obliged by them. Their Opinion justifies one thing, when the Law commands another; it contracts its force, and evacuates its obligation; and makes them venture confidently upon several actions, whereby the Law is transgressed, by making them first to believe that in those actions they are not obliged by it.

And because this is so universal a cause of Ignorance and Errour, and so powerfull in making men both overlook Gods plain Laws, and, even whilst they consider of them, evacuate and undermine them; I think it very needfull to be more full in its explication, and shall therefore state it more largely in the *next* Chapter.

CHAP. VI.

Of Prejudice.

THE CONTENTS.

The nature of Prejudice. It a cause of Ignorance of our Duty. The difference betwixt things being proposed to a free and empty, and to a prejudiced or prepossessed mind. An evident proposal sufficient to make a free mind understand its duty; but besides it, a confutation of its repugnant prejudice is necessary to a mind that is prepossessed. An account of several Opinions which
make

make men ignorant of several instances of Duty. One prejudice, that nothing is lawfull in Gods worship, but what is authorized by an expresse command, or example of Scripture ; the acts of sin that are justified by this prejudice. Another, that all private men are publick protectors of Religion, and the Christian Faith ; the acts of sin justified by this Opinion. Other Opinions cause a sinfull neglect of the Sacraments. These are incident to some honest and obedient hearts. An account of other prejudices, as that Christ is a Temporal King ; the acts of disobedience authorized by this Opinion. That a good end will justify an evil action ; the acts of sin upon this perswasion. That Dominion is founded in Grace ; the disobedient acts avow'd by this Principle. These are more disobedient and damning. The case stated, what prejudices are consistent with, and what destroy salvation. Some prejudices get into mens minds, not through a disobedient heart, but through weakness of understanding, and fallibility of the means of knowledge. These are consistent with a state of salvation. An instance of this in the prejudice of the Apostles about preaching of the Gospel to all Nations. Other prejudices get into mens minds through damning lusts or sins. A brief account of the influence of mens lusts and vices upon their Opinions. This is illustrated in the Gnosticks. They were famous for covetousness, and worldly compliances ; and for impure lusts, and excess in bodily pleasures. The effect of these in producing agreeable Opinions. Another of their vices was a turbulent and seditious humour. Their Opinion was answerable. A further illustration of it from the Pharisees. An account of their vices, and the influence which they had in begetting vile perswasions. This influence of mens lusts upon their judgments proved from the Scriptures. The damnableness of such prejudices as enter

this way. Certain marks whereby to judge when prejudices proceed from unmortified lusts. As first, If the sin whereto the prejudice serves, is unmortified in them. Secondly, If it lye so near to the prejudice, that we could not but see that it ministred to it, when we embraced it. Thirdly, Though it lye more remote, if we still adhere to it when we plainly see that some unquestionable and notorious Laws are evacuated, or infringed by it. A Rule to prevent disobedient prejudices ; viz. Let Laws be the Rule whereby to judge of truth in opinions, not opinions the Rule whereby to measure the Obligation of Laws. Some Reasons of this, viz. Because Laws are more plain and certain, but opinions are more difficult and dubious : Obedience to Laws is the end of revealed truth, and so fit to measure it, not to be measured by it.

A Prejudice is a false Principle, or such a former false Judgment, whereby we afterwards examine and judge amiss in others. For all our rational judgment of things is by Principles, when we determine of the truth or falshood of such as are suspicious and doubtful, by their agreeableness or repugnance to such others as we think are true and certain. So that those opinions, which first take possession of our minds, are the Rules and Standards which all others, that seek to enter after, must be tryed by.

And if these anticipations of Judgment are true and solid, if they are taken up upon good reason, and mature deliberation ; they are right *Maxims of knowledge, and Principles of understanding*. But if they are false and faulty, and entertain'd upon weak grounds, through haste and rashness ; they are false Rules and Principles of error. And because they hinder us in our after-judgments, making us judge amiss of things, as they needs must who
judge

judge according to a false measure, they are called *prejudices*.

And these are a most *general* Cause of the errors and ignorances of men. For we are ignorant many times of our Duty, and mistake a sinful action for a lawful liberty, when no want of plainness in God's revelations, or in the nature of Vertues and Vices, nor any want of opportunity to be told of them; but some of these hindrances of our own minds are the causes of our ignorance. Those very Duties which are brought clear and open to our understandings, are sometimes either *not at all*, or very *maimedly* and *imperfectly* understood, because our minds are blocked up by a contrary belief, which makes us not to attend to them, but either wholly to overlook, or in great measure to evacuate and undermine them. Our prejudice has got possession of our souls, and suffers not even a plain and clear Duty to be entertained if it makes against it, but either throws it out all, or pares off so much of it as is inconsistent with it. For one error begets another in *practice*, as well as in *speculation*; so that if we have an erroneous belief which contradicts our Duty; it is but rational that we should erroneously evacuate or impair our Duty likewise. So long therefore as the prejudice is entertained, if the Duty be never so plainly expressed, or loudly proposed to our minds, it must needs be excluded, or only so much of it gain our notice and belief, as doth not thwart the prejudice, but agrees with it.

To understand this we are to take notice, that any Truths or Duties, which are proposed to our understandings, have a very different success when they are offered to a *free* and *empty*, from what they have when they are proposed to a *prejudiced* and *prepossessed* mind. For with the *former* any Duty is sufficiently qualified

to beget a right understanding and belief, if it be *plainly and in clear words proposed to them*; but with the latter a plain proposal is not enough, but besides that, there is need withal of a *confutation of the erroneous prejudices which make against it.*

1. To a mind that is *open and free*, not incensed by any repugnant lust, nor milled by any contrary opinion; *nothing more is needful to make it understand and believe its Duty, than to have a revelation of it from God in plain words, and a clear and evident proposal.* For such men are ready and willing, not only to hear and believe what God says, but also to take his meaning from the obvious and simple sence of *his own words*, and not from any agreement with their own *bye-inclinations and prepossessions.* They are not biassed by any lust, or made a party by any opinions which should make them lean to one sence, but are unconcerned on one side or another: and therefore they have no temptation to pervert Gods Words and misinterpret them, and to make them speak, not what according to their usual and open sence they should, but what to gratifie their private lusts or opinions they wish they might do. Their minds in themselves are free to any impression, and wait for the plain and simple meaning of such expressions as God shall use to determine them. So that he need do nothing more to give them a right apprehension of his will, than to utter it in such *plain, and intelligible words*, as in their *usual and obvious* sence are expressive of it. A plain and clear proposal then of any Duty, is sufficient to make these ingenuously honest, and free minds to understand it; and nothing is a greater Argument that the expressions wherein our Duty is revealed are *ambiguous or obscure*, and that the proposal is *incompetent*; than that these *teachable* minds, which have nothing but the *inevidence of the revelation* to misguide them, do not rightly conceive and apprehend it. But

But,

2. To a mind that is *prejudiced* and *prepossessed*, and, through a love to some former opinions and anticipations of Judgment which are inconsistent with it, *unwilling* to understand and assent to it; a *plain and evident proposal of any Duty is not enough: but besides it, there is need moreover of silencing those doubts, and confuting those opinions which make against it.*

To such minds, I say, a *plain expression, and evident proposal of Gods will is not sufficient to make them believe, and rightly apprehend it.* For their prejudice is a Bar against it, and makes them not to admit, but overlook the most natural and open sense even of plain and clear expressions; which they do, not because the words do not obviously express, but because their prejudicate opinion cannot consist with it. For their own opinion they believe is true, and that in their own sense, which, what it is, they know most certainly. And whilst they do think this a truth, they cannot believe that to be a true, although never so plain and obvious a sense of any other words, which convinces it of falshood. So that in this Case of clashing and contradiction between a *prejudicate opinion*, and a *new proposal*, so long as the prejudice is adhered to one, of these *two things* must of necessity be chosen; either for the sake of such contradiction to *throw away the new proposal*; or to *mitigate it by some sense that is reconcileable to the prejudicate belief.* And if the Proposer were any way of a *suspected credit*, and a person liable to errour and mistake; such interfering proposals would be rejected without more ado, and not admit of any long debate. But if the person who brings them be of *unquestionable credit*, both for the untaintedness of his *integrity* which cannot deceive us, and also for the perfection of his *knowledg*, whereby he is not subject to be deceived.

deceived himself ; (as God is in all those truths which his Word declares, and in all those Duties which his Law enjoins us) then is there no way left, if we stick still to our opinion, but to seek out for some amicable and consistent interpretation of his words, whereby they may be made to comport with it. And here the *natural defect of words*, and the *universal imperfection of all speech* befriends us. For scarce any Sentence is so plain and full for one sense, but that through the *witty arts* of some, and the *irregular and improper use* of others, it may be shown capable to speak another. And that other sense we shall be sure to put upon it, although it be never so remote and foreign from that true and obvious interpretation wherein God meant it. Nay, if we cannot readily fix upon it any other than the plain sense, which clashes with our own opinion ; and yet dare not suspect its truth in that sense, be it what it will, wherein God intended it : yet so long as we are true to our prejudicate Principle, we must suspect that it hath another, which although we cannot hit upon at present, yet *others*, or, at another time, it may be *we our selves* may. This, I say, we must do ; because so long as we think our own opinion true, we cannot judge another to be true too so far as it contradicts it ; so that if for his sake who proposes it, we must esteem it to be true likewise ; that cannot otherwise be than by softening it into such a sense as our own opinion, whereby we judge of it, can consist with. As for such *interfering Truths or Laws* then, we shall not interpret them by the *plain and obvious sense* of those words which express them ; but by the *consistence of our own prejudicate belief*, whereby we measure the sense and meaning of them.

A plain expression then of any Law of God is not sufficient to make us rightly apprehend, nor a clear proposal

proposal able of it self to make us understand it against a prejudice, which opposes the plain and true sence of it. Because our prejudice, so long as we adhere to it, will make us reject and overlook the *plain and true* meaning of the Law which opposes it, and take up with any other *false or maimed* sence, although it be never so remote, improper, or imperfect, which agrees with it.

But that our Duty may be owned and understood in its true and full meaning, 'tis necessary not only that it be clearly proposed; but also that our *own doubts be silenced*, and our *prejudicate principle confuted*, which impairs and undermines it. The true and full meaning of the Duty will not enter into our minds, till the gain-saying prejudice is thrown out of them. For in all our judgments of things, this is the natural and necessary course which God himself has set us; *viz. to put a sence, or to pass a sentence upon any thing that is proposed to us, according as we find it to clash or agree with such received opinions and standard-perswasions of our own minds whereby we judge of it.* If they infer it, we approve; but if they overthrow it, we disbelieve it. For it is against the Laws of all *reasoning*, and the Rules of *Argument and Discourse*, to reject the plain and necessary consequence of an allowed Principle. So that till we renounce the prejudice which manifestly destroys a Law, we must needs evacuate, or in great part impair the Law which is opposed by it. But to make the Law be understood in its plain meaning, and believed in its full extent; 'tis necessary that the Principle be rejected which thwarts or excludes it. All our *Arguments for it* must be answered or overborn; and all our *exceptions* either against the truth, or fulness of our plain Duty, must be taken off; and our belief must be won to it by *new light*, and increase of *Argument*. And to conquer all our backwardness,

wardness, and silence all our doubts, we must be shewed that God doth indeed intend his Law in that plain and full sense, which his own words obviously express, but our prejudice opposes, by the importunity and confirmed use of a repeated proof and revelation.

Our *prejudices* then, or anticipated opinions, which are looked upon as great Truths and Rules of Judgment, will in all likelihood make us ignorant of several Duties, or at least of several parts of Duty, which are plainly enough revealed. They will make us to overlook either some *whole* Laws, or a *great part* of the *compass* and *extent* of them, and to think several actions to be exempt from them, which are really bound up by them. Which, I say, we shall do, because we shall not judge of our Duty from those *plain words* that express it, which is certainly the safest course whereby to have a full sense of it; but from our own *foreconceived Notions* and *Opinions*, which oftentimes, and in several instances and degrees, if not altogether, *evacuate* and *im-pair* it.

To help our apprehensions in this *abstract* Discourse, we will look a little into the *practice of men*; and that will shew us plainly how bad an influence prejudices have upon their minds, in making them ignorant, either of several *Duties*, or of the sinfulness of *several actions* which are restrained by them. For we shall find great numbers of men of all sorts to have taken up several false opinions, which are inconsistent with some Virtues, and which make those Laws that they are against to have no *force* at all, or very little, upon their *Conscience*, nor any *effect* upon their *practice*. So that they misinterpret that to be no Duty which God has made one, and transgress *boldly* and *securely*, without *fear* or *remorse*.

For some, out of a certain *timorousness* of mind, have entertained

entertained a wrong belief, That *nothing is lawful in God's Worship, but what either some authentick Example recorded in Scripture has approved, or some Command has made necessary.* So that when any *Law of their Governours* comes to enjoin any *Circumstance or Ceremony* in Gods service, which God and the *Scriptures* had left *indifferent*, although when once such Law has past, the plain and known *Precepts of obedience to Laws, and submission to Governours, of peace and unity among Fellow Christians* enjoyn it; they account the fulfilling of it to be no longer a matter of *obedience and Duty*, but *unlawful and a sin.* For their mistaken Notion of *things being made lawful only by some Example or Law that warrants them*, and not on the contrary being *lawful and at liberty antecedent to all Laws and Precedents, because no Law forbids them*, is the Rule whereby they measure the obligation of all these Duties, and it plainly overthrows them. So that in a confident belief thereof they securely transgress these Laws, and break the *unity* and disturb the *peace* of men, thinking that they *obey God* in so doing.

Others have given way to a false opinion, that *Religion is so much every mans care, as that not only Kings and Governours, whose Office and Title it is to be Defenders of the Faith, but also every private Christian should contrive and act for the publick maintenance and protection of it.* They are not content in securing it to keep within their *own sphere*, and to do what they are bound in Duty towards it as *private Christians.* That is, to pray to God earnestly and importunately, that he would preserve it; and to endeavour industriously in their own place after it, by their own lively and exemplary practice of it, by a careful instruction of other men in the reasons of it, by exhorting them to a close adherence to it, and by pressing upon them all the motives of Heaven and another

World to perswade them to a conscientious taking up the Cross, when it shall please God to lay it in their way, and a patient and courageous suffering for it. When God by his Providence brings a National Religion into danger, these are the Duties whereto he calls every private man, and it is his present honour, and shall be his immortal happiness conscientiously to discharge it. And would they content themselves with this, all were well and laudable. But when once they have imbibed this opinion, that they are not only private Promoters, but also publick Contrivers and Protectors of the Faith; they run beyond all these private means into a censuring of the administration of affairs, and the prudence of Governours, into endless fears and jealousies, murmurings and complaints, and other instances of pragmaticalness, irreverence, and contempt of higher Powers, and disturbance of the publick Peace. All these their Principle justifies, and therefore in assurance of it they boldly venture on them. So that although the Commands of studying to be quiet, and to do their own business, against a pragmatical meddling in the affairs, and disturbing the quiet of other men, are expressed in words most plain and easily intelligible; yet do they overlook them, and in all those instances wherein their prejudice leads them to transgress, quite evacuate all their plain force and obvious Obligation.

Some for a long time neglect the dutiful use of one Sacrament, because they think that they have a pious reason against it; and many other humble and well-meaning minds omit a dutiful participation of the other, as scarce ever thinking themselves to be sufficiently prepared for it. Their false opinion carries them into their sinful neglect, and makes them disobey those Laws which require the use of them, by making them first to think that they would offend God if they should observe them.

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These breaches of Duty, and indulged acts of sin, *well-meaning* and *honestly obedient minds* are oft-times drawn into through erroneous conceits and prejudicate Opinions. For some men of *honest hearts*, and of *humble modest tempers*, who are ready to comply in every thing wherein their consciences allow them, are insnared into them, and disobey only because they judge obedience to be unlawful. And that which makes them judge so, is not any lust or sin which is harboured and unmortified in their hearts, which should be ministered to by such erroneous judgment. But the Opinion took possession of their souls by the *education of their Parents*, or by the *authority and instruction of spiritual guides*; they imbibed it at first in the simplicity of their souls, and since that have continually been used to it, and bred up in it. So that although they never serve that sin whereto it ministers in other instances, but alwayes fear and conscientiously avoid it; yet where this prejudicate Opinion warrants it, they do.

These Prejudices, I say, are not altogether inconsistent with an honest and obedient heart, but are *sometimes* entertained by *innocent and religious men*, although *many others damnably disobey* in them. But then there are many others which are of a more *heinous*, and *damning nature*; which although some well-meaning men may pardonably admit at *first*, before they have seen the *damnable consequences*, and *effects* of them: yet very few can adhere to when *they* are set before them, without being in danger, if repentance intervene not, to be *damn'd* for them. Of which sort, among several others, I take these to be that follow.

Some are possessed with an odd belief, that *Christ is a Temporal and Secular King in Sion*, (i. e.) the Church on Earth, and that *his subjects are to fight for his Interests, and for the protection of his Religion, with the same*

worldly force and armed violence that the subjects of other secular Princes use. And as for Earthly Kings, since they are but Deputies and Delegates of Christ the Supream King of all, that they are no further to be submitted to, than they act serviceably and subordinately under him; but that they may, yea, ought to be persecuted as Enemies and Apostates from King Jesus, if in any thing they oppose and act against him.

Now when men have once imbibed this Principle, they run on furiously, as every man must who understands it, into all the mischiefs of Rebellion and Bloodshed. For in all Instances where this prejudice leads them to it, they utterly overlook, as things not belonging to them, all the plain Laws of Honour and Reverence, Submission and Obedience to Governours; of Justice and Charitableness, Mercy and Peaceableness towards their Fellow-subjects: and burst out violently into contempt of Governours, and reproachfull usage, and speaking evil of Dignities, into revenge and fierceness, strife and bitterness, sedition and tumults, spoils and robberies, murders and bloodshed; and into all other licentious and extravagant effects of a most unjust war, and horrible rebellion. In all which they think that they only fight Gods battles, and spoil and slay his enemies, and, like good Subjects and Soldiers of the Lord of Hosts, with all their might maintain his Rights, and serve his Interest. For all this rebellion against earthly Kings, they esteem to be nothing else but a proof of their Loyalty and just Allegiance to King Jesus the Sovereign Lord of all, who by these worldly means must Rule on Earth, although he dwells in Heaven.

Others to exalt the Temporal Monarchy and Grandeur of Christs pretended Vicar here on Earth, have imbibed this Principle, that a good end will justify any action, and that all is lawfull which is necessary and profitable

table for the advancement of the Churches Interest. And having once sucked in this venomous Opinion, in all those actions wherein it is any wayes concerned, there is no Precept so plain which they cannot overlook, nor any obligation so sacred which they do not cancel. They stick not at the breach of all the most *exalted and sublime Laws of Christ.* For instead of being *meek and gentle*, they are *fierce and furious*; instead of being *slow to wrath*, they are *enemies without provocation*; instead of *forgiving injuries*, they are violent to *revenge* them; instead of *doing good to enemies*, they are *eager to destroy* them; instead of *taking up the Cross*, and bearing it with *patience themselves*, they are utterly *impatient* till by any means they can force it upon others. Nay, they burst through the most *notorious and weighty Laws of Humanity and Nature*, in *disimulation and equivocations*, in *lies and perjuries*, in *sowing strife*, and all manner of *unpeaceableness*, in *spoils and robberies*, *murders and assassinations*, *treasons and rebellions*, which even *natural conscience*, where it has any force at all, must needs tremble and be amazed at. But yet all this time they think that they are doing Gods work, whilst indeed they are subverting his whole Religion; for their poisonous Principle bears them out through all, and they are confident that what they do will be accepted for his service, because it is intended for the advancement of his Church.

Some again of the more extravagant *Anabaptists* entertained a wild Opinion, that *all Dominion is founded in Grace*, and that *nothing but virtue and holiness can give any man a title to his possessions.* And when once they had believed this, they acted but agreeably to their own Principle in overlooking all the plain Laws of *Justice and Honesty* in all those instances where this Doctrine would warrant the contrary, and in exerci-
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sing all sorts of fraud, couzenage, spoils and robberies, where they had power and opportunity to commit them. For *their spoiling of their neighbours* they esteemed to be like *Israels spoiling of the Egyptians*, (*viz.*) a taking away that which belonged not to them, seeing God had given it away from them.

It were endless to recount all the *enormously wicked and disobedient Opinions*; which ill men take up in favour of their beloved sins. For some overlook the plain duties of *temperance, mortification, and self-denial*, because they are *sensual and fleshly*: and others give no heed to the manifest duty of *paying tythes*, because they are *loth to part with their money*. When Christ preached up a *charitable use of the unrighteous Mammon*, the *Pharisees, who were covetous*, would not believe and understand, but *derided him*, Luk. 16. 14. And the same way it fares with other duties, when mens unmortified lusts, which are struck at by them, are opposed against them.

By these instances, and many more which might be mention'd, it clearly appears how destructive many mens consciences or prejudicate Opinions are of several parts of Religion, and the Divine Laws. They do in great measure cancel the force of Duty, and make men transgress in several instances against known Laws, by making them first to believe that in those cases they do not oblige them.

But now to determine which of these prejudices is *pardonable and consistent with a justified state*, and which *destroys and interrupts it*; we must observe in them this difference.

First, That *some of them get into mens minds or consciences, not through any thing of an evil and disobedient heart, but only through weakness of understanding, or fallibility of the means of knowledge*; and these are *consistent*

stent with a state of Grace and Salvation.

2. That others get into mens consciences through some damnable lusts and vices, and they are deadly and damning.

First, Some prejudices, which lead men into sin and disobedience, get into their consciences, not through any thing of an evil and disobedient heart, but only through weakness of understanding, and fallibility of the means of knowledge; and these do not destroy, but consist with a state of Grace and Salvation.

They get not into mens understandings by means of an evil and disobedient heart. For it is not any love which they have for the damning sins of pride, ambition, sensuality, covetousness, unpeaceableness, faction, or the like, which makes them willing to believe those Opinions true that are in favour of them. When they take up their prejudice, they do not see so far as these ill effects, nor discern how any of these sins is served by it; and therefore they cannot be thought to admit it with this design to serve them in it. Nay further, what is the best sign of all, that lust or disobedience, which the prejudice happens to minister to in some instance, is mortified and subdued in them; and so cannot have any such influence upon them. For sometimes those very men, who, in such instances as their prejudice avows it, are irreverent and disrespectful, pragmatical and disobedient to their Governours, or the like; in all other cases, wherein their Opinion is unconcerned, are most respectful, quiet, and obedient. Humility and modesty, peaceableness and quietness, submission and obedience, are both their temper and their practice. For they love and approve, and in the ordinary course and constant tenour of their lives conscientiously observe them; and nothing under such prejudicate Opinion as makes them believe them to be unlawfull in some cases, could overrule

rule that love and obedience which they have for them, and prevail upon them so far as to act against them. So that with these men it is not the disobedient temper of their hearts which makes their conscience err; but the error and prejudice of their conscience which makes their practice disobedient.

In such men therefore as are thus qualified, who do not see those sins which their prejudice ministers to when they admit it, and in all the other actions of their lives; except where by this prejudice they are over-ruled, shew plainly that they have mortified and overcome it: 'tis clear, that the prejudice did not get into their consciences by any influence of an evil, and disobedient heart.

But that which made way for it was only their *natural weakness of understanding*, or the *fallibility of the means of knowledge*. They are not of an understanding sufficient to examine things exactly when they embrace their prejudice; for their *Reason* then is *dim* and *short-sighted*, *weak* and *unexperienced*, unable thoroughly to *search into the natures of things*, and to *judge of the various weight, and just force of reasons*, to *sift and ransack, separate and distinguish between solidity and show, truth and falsehood*. But those arguments whereupon they believe, and upon the credit whereof they take up Opinions, are *education and converse, the instruction of spiritual guides, the short reasonings of their neighbours and acquaintance, or the authority of such books or persons as they are ordered to read, and directed to submit to*. These are the motives to their belief, and the arguments whereupon they are induced to think one Opinion right, and another wrong, and the only means which they have of discerning between truth and falsehood.

But now all these means are in no wise *certain*; they are

are an argument of belief indeed, and the best that such men have; but yet they are far from being *infal-libly conclusive*. Sometimes they lead men right, but at other times they lead them wrong; for they are not at all determined one way; but in *several men*, and at *several times*, according as it happens, they minister both to truth and falsehood.

In matters that are *primarily of belief and speculation in Religion*, they lead a *hundred* men to error where they lead *one* to Truth. For there are an *hundred* Religions in the world whereof *one* alone is true; and every one has this to plead in its own behalf, that it is the Religion of the Place and Party where it is believed. The Professors of it are drawn to assent to it upon these Arguments, (*viz.*) because they have been *Bred up* to it by the care of their *Parents and Teachers*, and *confirmed* in it by long *Use and Converse*: It was *Education and Custome*, the *Authority of their Spiritual Guides*, and the *common Perswasion of their Countrey* which made them both at first to believe, and still to adhere to it. And every one in these points having these Arguments to plead for his own belief, against the belief of every other man who differs from him: since of all these different Beliefs *one* alone is true, these Arguments must be allow'd indeed to minister to Truth in that, but in all the rest to serve the Interest of Falsehood.

In matters of *Duty and Practice*, 'tis true, there is infinitely more *accord and good agreement*. For almost all the *laws of nature*, w^{ch} make up by far the greatest part of every *Christians Duty*, are the *Catholick Religion* of all *sober Sects and Parties* in the world. So that these Arguments of *Custome and Education* are tolerably good, and right guides to mens *Consciences*, how ill soever they are to their *speculative Opinions*; because al-

though they carry them into a *wrong belief*, yet will they lead them into a *righteous practice*.

But although in these *practical Notions* and *Opinions* they are *commonly* a right; yet *sometimes*, and to several persons they prove a *wrong instrument*. For even in matters of *Duty* and *Practice*, men are no more secure from *error* than they are from *disobedience*; nor more certain that they shall have no mistakes about them, than that they shall not go beyond them. They have, and, till they come to Heaven, ever will have erroneous *Opinions* as well as *practices*; so that these motives, *Education*, and *Custom*, and *Authority*, will never be wanting in the world to instill into weak and undiscerning minds such *Opinions*, as will, in some instances and degrees, evacuate, and undermine some duties.

And since there will never be wanting in the world such fallible *Arguments* and means of knowing, nor such weak and unexperienced understandings as must of necessity make use of them: 'tis plain, that several disobedient prejudices will in all times get into mens minds, not through any wickedness or disobedience of their hearts, but only through the natural weakness of their minds, and the fallibility of the means of knowledge.

And when any prejudices which lead to disobedience enter this way, they do not *put us out of Gods favour*, or *destroy a state of Grace and Salvation*; but *consist* with it. For in our whole action of disobedience upon them there is nothing that should provoke Gods wrath, and punitive displeasure against us. He will not be at *enmity* with us, either for *acting according to our erroneous Conscience*; or, if the error was thus innocent, for *having an erroneous conscience for our rule of action*.

He will not be offended at us, I say, for *acting according*
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ing to our erroneous conscience : for whether our conscience be true or false, it is the only rule that we can act by. We cannot perform duty without we understand it, nor obey Laws before we have some knowledge of them : we must judge what is commanded before we can observe it, and whether we judge right or wrong, we have no way to obey, but by acting according to such judgment. Yea, if our Conscience does err, and innocently mistake our Duty, yet whil'st we follow it in the simplicity of our hearts, we perform the *life and soul of Obedience*, even when we erroneously transgress it. For we do the mistaken action out of an *obedient intention*, we exert it *for Gods sake*, in an *acknowledgement of his Authority*, and a *resignation to his pleasure*; and this is so truly the life and spirit of an *acceptable obedience*, that, in case of such erroneous belief, we should *sinfully* and *damnably disobey* should we neglect it. So that if the error of our conscience it self be inoffensive, God will not take offence at our well meant, and obediently design'd performance of that, which our conscience erroneously tells us we are bound in duty to perform.

Nor will God be *offended at us for having such a scandal* or rock of offence, as this prejudice and error of our conscience is, if the *error it self is thus innocent*. He will not take it ill that we did not judge that to be our Duty, which the Principle we had to judge by told us was no Duty, or it may be a breach of Duty and a sin. For this was truly to judge by Principles, and to have recourse in judgement to the best and likeliest notions, which we could find in our own minds; which way of passing judgment is all that we have, and the very method which he himself has prescribed us. Neither will he be angry at us for *admitting such false Opinions* into our minds as should afterwards *misguide* us,

if it were not our *sins* and *passions*, but the *ordinary way*, and *usual means of knowledge* which got them entrance. For when the very same means of information and discourse, which carry us on to truth in other opinions, mislead us into error and mistake in these; we erre in the honesty of our hearts, and in the use of means and ordinary endeavours; so that nothing remains for our error to be charged upon, but either a *weakness of understanding*, or an *ill fortune*: either that using fallible means, we were not so wise as to avoid being deceived by them; or that we had the ill hap to be guided by them in such an instance, when error lay at the end of them. And since these Causes of error are only our weakness and unhappiness, but not our fault and disobedience; God will graciously bear with us, and will not be extream to punish us for them. Or if we happen to erre in an instance wherein he will exact obedience, he will at least bear with us so long, till besides the *plain declarations* of our Duty, and the *common means* of knowing it, we have had moreover such accumulation of proof and clearing of the Case, as will, if we are not wanting to our selves, answer all our exceptions, and bear down all our prejudices against it.

And of this we have a clear instance in the error of the *Apostles*, about the discharge of that great Duty of *preaching the Gospel to all Nations immediately after Christ's ascension*. He had enjoined this in a Command as plain, one would think, as words can make it. *All power is given unto me in Heaven and in Earth; Go ye therefore, and teach, not the Jews only, to whom I sent you at first, but all Nations*, Matth. 28. 18, 19; *preaching remission of sins upon repentance to all Nations beginning at Jerusalem*, Luke 24. 47. But for all this Precept was so express, and this Declaration of their Duty was
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so plain and evident; yet was it not of it self sufficient to give them an understanding of it. For those prepossessions which they lay under drew such a Veil before their eyes, and linked their minds so fast to a contrary belief, that they took no notice of it, nor ever thought their contrary practice to be forbid by it. They thought still that *Israel was Gods peculiar people, that the Jews were the only seed of Abraham, and that the great Prophet Messiah, whom Moses told them God would one Day raise up among them, for eminence and extraordinariness of Divine Commission, like unto him, was to be theirs peculiarly to whom God had promised him.* These prejudices, and anticipations of Judgment, had been instilled into their young and tender minds by the early care of their Parents, and fomented by the instruction of their Teachers, and daily more and more confirmed in them by conversation, and an uninterrupted custom of persuasion. And being thus forcibly impressed upon them, they had so blocked up their obedient and well-meaning minds, that when a plain Command required them to practise contrary to this belief, they did not understand, but overlook it. Infomuch that Peter himself was not convinced of it by the manifest injunction of a clear Law; but stood in need to have his doubts solved, and his exceptions answered, and his former prejudices confuted and overborn, by such accumulation of proof and evidence, as God was pleased to give him, in a most condescensive Dispute upon that Subject, by an *after and repeated Revelation, Acts 10. and 11. Chapters.*

But now this ignorance of their Duty, which was so plainly delivered in the words of a clear Law, did not put them out of Gods favour, because it was occasioned only by such hindrances as were consistent with an honest heart, or such whereto not their *sins and passions,*

sions, but their *natural weakness of understanding*, and their *education and custom*, those *fallible means of knowledge*, had betrayed them. For God still lovingly embraced them; he bore with their weaknesses, and helped their infirmities; he pitied their ignorance whilst they laboured under it, and because he saw it was fit and necessary that they should get quit of it, he graciously afforded them a further, and more powerful evidence whereby to overcome it. And all this pardon and forbearance, I say, they found, because their prejudices were consistent with an honest heart, since they were begot in them, not by any lusts or vices, but only by their weakness of understanding, and the fallibility of the means of knowledge.

But as some prejudices which lead to sin and disobedience, get into mens Consciences only through weakness of understanding, and fallibility of means, which are therefore consistent with a state of favour and salvation; so are there,

2. *Several others which are got into their Consciences, through the assistance of their lusts and vices; and these are deadly and damning.*

Mens lusts and vices have a great influence upon their minds, and the chief hand many times in molding of their judgments and opinions. And therefore we may know mens *manners* by their *persuasions about their Duty*, before ever we see their *practices*. For they who will live wickedly, will quickly bring their minds to think wickedly. Their lusts and vices will soon insinuate themselves into their judgments and apprehensions: they will dispose their souls for such persuasions, as are most serviceable to them; and win them with ease into a belief of evil things, by making them *willing* first, and *eagerly desirous* to believe them.

For our belief of any opinion is produced in us by
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our diligent search and consideration of all such Arguments as can get credit to it; by overlooking or clearing such difficulties, or industriously considering and improving all the answers to such exceptions as are made against it. As on the contrary, our disbelief of any opinion is effected, by overlooking or weakening all those reasons which are brought to prove it, by darkening it with difficulties, perplexing it with doubts, and raising such exceptions as may shake or overthrow it. But now as for the employing of our wit and industry in either of these, it is plainly in our own choice, and we deal indifferently and impartially between both, or espouse either part as we stand affected. If then we are earnestly desirous, and strongly enclined for one way; we can overlook or answer all that makes against it, and throw by difficulties, clear up doubts, invent reasons to justify and prove it. So that the will and pleasure of our hearts will quickly draw after it the judgment of our understandings, and if once we are resolved upon a way, we shall soon find reasons to avow it.

When therefore our lusts and vices have got our hearts, and give Laws to our wills and appetites; they will quickly bear Rule in our understandings also. We shall quickly believe that any of their gratifications are lawful, when once we are greatly desirous to have them so. Nothing being a more probable, and ordinary effect in the nature of things, as well as in the just judgment of God, of a disobedient and rebellious heart, than a reprobate mind, or a mind ^a void of Judgment, Rom. ^a ἀδίκη μὲν
γὰρ.

I. 18, 21, 28.
So long then as men have wicked hearts, it cannot be expected but that they will have debauched consciences: for whilst they retain unmortified lusts and vices, they will justify them in their own thoughts by damnably sinful, and disobedient opinions. They will take up prejudi-

ces and a wrong belief, not to direct and guide, but to defend their wicked practice. The *factions* and *unpeaceable* man will easily persuade himself into that belief which *disturbs Peace*, and *opposes Government*. The *covetous soul* will favour any Tenet which *promotes gain*, and *advances interest*. The *licentious Libertine* will snatch at any opinion that *gratifies the flesh*, and pleads the Cause of *sensuality* and *softness*. *Mens pride* and *ambition*, their *fierceness* and *cruelty*, their *malice* and *revenge*, their *contentiousness* and *faction*, their *sensuality* and *covetousness*, will make them overlook the *humble* and *lowly*, the *meek* and *gentle*, the *patient* and *merciful*, the *quiet* and *peaceable*, the *generous* and *self-denying* Laws of Christ, and greedily imbibe such *wicked prejudices*, and *erroneous conceits*, as *evacuate* and *overthrow* them.

To illustrate this business, let us consider it in some *instances*.

That execrable Sect of men the *Gnosticks*, who were so famous for their *impure* and *lawless consciences*, were not more notorious for their *vile opinions*, than for their *evil lives*. I will consider both, that it may from thence more clearly appear how influential their lusts were upon their minds, in begetting suitable persuasions.

As for their *lives*, they were infamous for *covetousness*, *cowardice*, and *softness*, in heaping up wealth, and avoiding all loss of Goods and bodily pains, though by means never so wicked and dishonourable: and for the greatest *luxury* and *unnaturalness* in their *lusts* and *unclean pleasures*.

They were notoriously infamous for their *covetousness*, and abominably *soft* and *irreligious compliances*. For they are described as men that *have their hearts exercised with covetous practices*, 2 Pet. 2. 14; that do a-

ny thing because of advantage, Jude 16 ; that forsake the right way of Worship and Religion, and go astray from it into the by-paths of ^b idolatry and prophaneness, when they are like to suffer by it ; being thus far fitly compared to Balaam the Son of Bozor, that they, professing true Christianity, join in idol-worship with the idolatrous Gentiles ; as he, being a true Prophet, did in the idolatrous worship of the King of Moab, Numb. 22. 40, 41 : and also in that they sort and combine with the Jewish and Gentile Persecutors of the Christians ; as he did in cursing first, and afterwards in fighting against the Israelites in the Army of Midian, Numb. 31. 8 ; upon which accounts, his way or errour they are said to follow, 2 Pet. 2. 15. Jud. 11. Their Character is to desert the publick Assemblies by reason of the heat of persecution against all that dare frequent them, Heb. 10. 25 ; to deny the only Lord God, and our Lord Jesus Christ when they are in danger to suffer for the owning of them, Jud. 4.

They were also equally notorious for abominable luxury, and unnaturalness in their lusts and unclean pleasures. For they are set out to us as men that are sensual, Jud. 19 ; that account it a pleasure to riot in the day time, 2 Pet. 2. 13 ; that defile the flesh, Jud. 8 ; that walk after the flesh in lusts of uncleanness, 2 Pet. 2. 10 ; in pernicious, or, as it is rendred from other Copies in the Margin of our Bibles, ^c lascivious ways, vers. 2 ; that have eyes full of adultery, ver. 14 ; and that are not content to riot in these abominable filthinesses themselves, but use them as baits to decoy and draw in others ; alluring through the lusts of the flesh, and through much wantonness, those who ^d really, or for a ^e little while had escaped from such an abominable life of errour, ver. 18.

^b Idolothya indifferenter manducant, nihil inquinari ab iis putantes ; & in omnem Diem Festum Ethnicorum, pro voluntate in honore Idolorum factum, primi conveniunt, &c. Iren. adv. Hæreses, l. I. c. I.

^c ἀσελγείας, MS. Alexand. & plur. al.

^d ὄντως.
^e The Kings MS. θαίγως.

Thus was their life and temper over-run with covetousness,

γνωστοί.

ἐγχεῖται.

to usneß, basely cowardous and sinful compliances; and with most filthy lusts, and unnatural uncleannesses. Both which St Peter setting himself against, requires all men, who would be thought to have that true and saving knowledge, which is opposite to that false and spurious one which they^f pretended to, to give all diligence in adding to it these two Duties, which are directly contrary to their vile lusts; viz. vertue, or courage and constancy, which is opposite to their base arts of tergiversation and sinful compliances; and continence or chastity, which is contrary to their unclean practices. Give all diligence to adde to vertue, or valorous courage, knowledge, and to knowledge temperance or^g continence, 2 Pet. I. 5, 6.

Now these men having such a Scene of debauchery in their lives, they quickly became as lewd and debauched in their consciences. When once, for all their professions of knowing God, they began, as St Paul says, in works to deny him; they quickly made their Consciences to be as filthy and polluted, as were their practices. To these defiled Wretches, saith he, *is nothing pure, their very mind and conscience is defiled*; for they have lost all sense of purity and Duty, being unto^h *every good work reprobate or void of judgment, Tit. I. 15, 16.* They overlooked and disbelieved all the Christian Laws of *passive valour, and patient courage, of generosity and contentedness, of mortification and self-denial, chastity and temperance*; and fell into those lewd opinions, for which they were so infamous in the Apostolick Age, and will be still among all men that are but competently sober to the Worlds end. For they introduced into the World the scandalously vile and profligate

^h Quemadmodum aurum in cæno depositum non amittit decorem suum, sed suam naturam custodit cum cænum nil nocere auro possit: sic & semet ipsos dicunt, licet in quibuscumque materialibus operibus sint, nil nocere, neque amittere spirituales substantias. Quapropter & intemperate omnia que vetantur, hi, qui sunt ipsorum perfecti, operantur; de quibus Scripturæ confirmant quoniam qui faciunt ea, Regnum Dei non hereditabunt, Iren. l. I. c. 3.

gate opinions, that all ⁱ *filthy and unnatural uncleanness*; that ^k *denying Christ to be come in the flesh in times of persecution*, and that *our Jesus was he*; are parts of *Christian liberty*, and things *lawful and allowable* in a *knowing*, in a *spiritual*, in a *perfect* man. Turning by this means, as *St Jude* says, *the Grace of God* and his Gospel, which under the highest pains forbids and punishes them; *into* a liberty and allowance of these their Characteristick Vices, *viz. lasciviousness*, with all manner of filthiness, and *denying*, when they are in danger to suffer for him, *the only Lord God, and our Lord Jesus Christ*, Jude 4.

ⁱ Concerning lascivious pleasures being allowed to them who are perfect and spiritual; and denied to others who, as they were wont to speak, are animal, they taught thus: *Quicumque in saeculo est & uxorem non amat ut ei con-*

jugatur, non est de veritate, & non transiet in veritatem. Qui autem de saeculo est mixtus mulieri, non transit in veritatem, quoniam in concupiscentia est mixtus mulieri. Quapropter nobis quidem, quos Psychicos vocant, & de saeculo esse dicunt necessariam continentiam & bonam operationem, uti per eam veniamus in medietatis locum: sibi autem, spiritualibus & perfectis vocatis, nullo modo. Iren. ib. ^k *Agrippa Castor* says that *Basilides*, one of their chief Heads, taught thus: *Ἀδιαφορῶν ἐιδωλοθύτων ἀπογενομένων, καὶ ἐξομνυμένων ἀπαρσαυλάτως τῷ πρίν καὶ τῷ ἡδὲ δωγμῶν καιρῷ*: As he is cited by *Eusebius*, *Eccl. Hist. l. 4. c. 7.* See also *Epiphan. Hæres. 24.*

Another instance of their behaviour we have set down in relation to the *Publick*; and that is this, They were of a *proud and ungovernable*, of a *haughty and turbulent*, a *querulous and seditious* humour. Their temper is to be *presumptuous and self-willed*, 2 *Pet. 2. 10*; which they evidence every where by *despising Domination*, and *speaking evil of Dignities*, *Jud. 8*; and by *mur-muring and complaining*, as men that are always discontented, and never pleased with any administration of affairs, *ver. 16.*

And agreeable to this *ungovernableness of their lives and tempers*, were the *licentious principles and opinions of their minds*. For they were the men who *promised* their Followers *liberty* from all subjection, 2 *Pet. 2. 19*; and who *despised* all *Masters and Governours*, as being by the new Character of Christianity become their *Brethren*, and therefore, as they argued from that Title,

¹ *Tim. 5. 21.*

now only *equal* to them, not *superior*, as they must be who would pretend to rule and govern them, *1 Tim. 6. 1, 2.* The Abettors of which Doctrine St Paul assures *Timothy* do in reality *know nothing*, notwithstanding all the false show of that swollen Title, *1 knowing men*, which they so vainly arrogate to themselves, *ver. 4.*

The wicked Sect of the *Pharisees*, who were the reproach of the *Jewish*, as these filthy *Gnosticks* were of the *Christian* Name, were of a life and temper proud and ambitious, covetous and rapacious; whose heart and inside, as well as their life and practice, was all rottenness and disobedience. For if we would have a character of them, our Saviour himself has given us one in the 23^d of St *Matthew's* Gospel, which is most compleat and particular; wherein a combination of these several vices are set to make up their description.

First, *Vain-glory.* All their works they did to be seen of men, *verf. 5.*

Secondly, *Pride and Ambition.* They loved the uppermost rooms at feasts, and the chief seats in the Synagogues, and greetings in the publick markets, and to be called of men *Rabbi, Rabbi*, that is to say Master, or Doctor, *verf. 6, 7.*

Thirdly, *Covetousness, Fraud and Rapaciousness.* For besides that St *Luke* informs us of their being covetous, *Luk. 16. 14;* we are told here, that they would most prophanelly abuse the most sacred things for their covetous ends, and make long prayers only for a pretence, that thereby they might be enabled more easily, and without suspicion to devour even Orphans, and Widows houses, *verf. 14:* being indeed, whatsoever they might outwardly appear to be, all extortion and excess within, *verf. 25.*

Fourthly, *Hypocrisie.* For they would dissemble even
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in their most solemn performances, and use Religion only as a stalking-horse to worldly designs. They *made long prayers only for a pretence*, vers. 14; *what they made clean was only the outside*, vers. 25; for that indeed they beautified, but still they were *all stench and rottenness within*, vers. 27.

In summ, they *said*, but *did not*; they *bound heavy burdens on other mens shoulders*, but *would not touch themselves with one of their fingers*, vers. 3, 4. Yea, take them, even at the best, where they were Religious; and that they will be found to have been only in trifles, but not in substantial Duties; for *they strained at gnats*, at the same time that they *swallow'd Camels*; they *paid tythe of cheap and inconsiderable things*, such as *mint, and annise, and cummin*; but they *omitted all the weightier matters of the Law, as Judgment, Mercy, and Faith*, vers. 23, 24.

And since they were men of this character, thus *unmortified in their lusts*, and thus *vicious and irreligious in their practice*; what can in reason be expected, but that they should be full of debauchery and disobedience in their *consciences* and *persuasions* also? And so accordingly we find they were. For when Christ preached to them the Doctrine of *Charity and Liberality*, in opposition to their *miserable worldly way*; they, *being covetous*, instead of believing, fell a *mocking and deriding him*, Luk. 16. 14. And as they treated Christ in this particular, so did they likewise in all the rest of his Religion. For finding that it required such *humility, sincerity, honesty, contentedness, and heavenly-mindedness*, as were inconsistent with these *unmortified lusts* of theirs which I have mention'd; they would not *own and embrace*, but for that reason especially *reject and disbelieve it*. Nay further, even in their *own* acknowledged way they took up several disobedient prejudices

dices to serve their lusts; and either wholly evacuated, or in great part impair'd several Laws, by admitting such erroneous perswasions as undermined them. For to gratifie their *haughty* and *stubborn*, their *petted* and *revengeful* humour, they entertain'd a *conceit*, that if they did but say it is *Corban*, or a gift by whatsoever thou mightest be profited by me; (*i. e.*) I bind my self by the vow or oath call'd *Corban* never more to do any good to thee, which was a form of oath in use among the Jews; they should be freed from all obligation of the *fifth Commandment* requiring *honour, service, or relief to their Father or Mother*, Mat. 15. 4, 5, 6. And many other things like to this our Saviour tells us they did, Mark 7. 13. But not to enquire further about particulars, we are plainly assured of them in the general, that they *transgressed, rejected, and evacuated the Laws of God*, through the erroneous perswasions and prejudicate belief of *their traditions*, Mat. 15. 3, 6. Mark 7. 9.

Thus natural and obvious it is for a *wicked* life to work a *disobedient belief*; and for mens *unmortified lusts and passions*, which set themselves against Gods Laws, to convey such *prejudices* into their consciences as will *evacuate and overthrow* them. Their *unbelief* enters through the *corruption of their heart*, and is therefore called an *evil heart of unbelief*, Heb. 3. 12. they are *hardened* into a want of all sense and conscience of their offences, *through the deceitfulness of sin*, vers. 13. And this effect is obvious and ordinary; for not only the *nature of things*, but even the just judgement of God concur to it: Nothing being more common, than for those men, who hold the truth, as St Paul sayes, in *unrighteousness* of living, and even *whilst they know God*, do not glorifie him by their service and obedience, which are due to him, and are our way of glorifying him as God, nor are thankfull in their hearts and actions; to
lose

lose that knowledge, and to become vain in their imaginations, their foolish heart being darkned, by Gods giving them over to a reprobate mind, or a mind void of all true judgment, to do those things which are not convenient not knowing they are so, *Rom. I. 18, 21, 28.*

But now as for these prejudices which get into our consciences and persuasions, not through any force of reason which compells, but through the witchcraft of lusts and vices which enveagle, and make us willing and desirous to believe them; they will not excuse us, because they are themselves *sinfull*, and deserve damnation. For they enter at an ill door, and win upon us through a reigning lust, or a damning sin; and therefore they are so far from excusing those transgressions which flow from them, that in themselves they are instances and effects of a deadly offence, and if repentance intervene not, will certainly prove desperate and damning.

St Paul in breathing out threatnings against all believers, and in persecuting of the Church, acted only according to the best of his own Judgment and Opinion. For he verily thought with himself, that he not only might, but ought to do several things contrary to the Name of Jesus of Nazareth, *Acts 26. 9.* But as this Opinion was his sin, so would his transgressions upon it have proved his condemnation, had not God shewn pity on him in calling him to repentance and conversion, whereby alone it was that he obtained mercy and pardon. *I was*, sayes he, *a persecutor, and injurious; but I obtained mercy by that Grace of God conferr'd upon me at my conversion, which was exceeding abundant with these two fundamental Graces, which are a most prolifick spring of all the rest, (viz.) Faith, and Love, which is in Jesus Christ, 1 Tim.*

I. 13, 14.

The Jews who blasphemed and crucified our Saviour, did nothing against their own conscience: for their Opinion

pinion bore them out in all that practice, in regard they judged it to be no *sinfull murther*, but a most necessary act of Justice upon a great impostor, and a most laudable and legal execution. I wot Brethren, sayes St Peter, that through ignorance ye did it, as did not you only, but also your rulers, Acts 3. 14, 15, 17. But forasmuch as this Ignorance was their own fault, and their prejudices were owing to their own vices, in regard that for this reason alone their minds would not receive a true belief of Christ and his Laws, because they plainly contradicted their sinfull lusts and practices: therefore should it by no means excuse them, but, if their repentance did not prevent it, it would most certainly in the end prove deadly and damning. For their *crucifixion of him*, he tells them, was by *wicked hands*, Acts 2. 23. and it was only upon *their repentance, and conversion*, that their sins of blasphemy and murder should be blotted out, Acts 3. 19.

Again, the transgressions of the *Pharisees* were justified by their own Opinions; for they looked upon themselves, notwithstanding them, to be *holy men*, and *favourites of Heaven*: But proceeding, as we have seen they did, from unmortified lusts and a wicked life, they rendred them obnoxious to damnation; *How can you escape the damnation of hell?* Mat. 23. 33. The sins of the *Gnosticks*, notwithstanding they were warranted by their disobedient Principles, were of a damnable nature; for their *heresies* and *disobedient Principles* themselves, being the effects of disobedient and wicked hearts, *deserved damnation*, and are called by St Peter, in that Chapter where he recounts them, and with great zeal inveighs against them, *damnable heresies*, 2 Pet. 2. 1. They are *works of the flesh*, or the products of unmortified lusts and carnal practices; and must therefore share in the same judgment with other fleshly works
amongst

amongst whom they are reckon'd. *The works of the flesh*, sayes St Paul, *are manifest, seditions, heresies, envyings, murders, drunkenness; of the which I tell you, that they which do such things shall not inherit the Kingdom of God*, Gal. 5. 19, 20, 21. If we will transgress our Duty by disbelieving it first, and giving credit to such Opinions as destroy the obligation of it; our disbelief of our Duty will by no means excuse our sin, or rescue us from condemnation. For to disbelieve the *Laws and threatnings of Christ* is the very worst part of *unbelief*, and the most hatefull and deadly instance of *infidelity*. And as for *unbelievers*, sayes St John, or those men who will not believe *Religion*, or the best part of it, *Laws and Duties*, but seek to evade its force after that God has plainly told them of it; *they shall have their part in the Lake which burns with fire and brimstone*, Rev. 21. 8. Men *without understanding*, who will not see their Duty, because they are ° blinded by such lusts as fight against it, in the judgment of God are P worthy of death, Rom. 1. 31, 32. The reason why their consciences adhere to such Opinions as utterly destroy their Duty, is only because their lusts and vices have made them *hate*, and *turn away* from it: And as for every such prejudice against a Duty, as proceeds from our *aversion* to it, it is of a great guilt, and liable to a very severe punishment. For in this St Paul is peremptory; *All they shall be damned who believe a lye, and believe not the truth, through the pleasure which they take in unrighteousness: They shall perish, because they receive not the LOVE of the Truth, that they may be saved by it*, 2 Thess. 2. 10, 11, 12.

° Rom. 1. 21,

28.

P Mat. 15. 14.

When our disobedient prejudices therefore enter upon this score, and are begot in us through a wicked heart, and through some reigning lusts and vices which are served by them; but not by any weakness of un-

derstanding, or such fallibility of means as may betray even an honest heart into them : they are subject to a sad doom, and a severe censure ; they will by no means plead our excuse, but are an Article of our condemnation.

And as for some marks whereby to judge whether our disobedient prejudices proceed from this deadly Principle, *our unmortified lusts and vices*, and thereupon are of this *dangerous and damning nature*, or no ; we may observe these *Characters*, and judge according to *these measures*.

First, If that *Lust or Sin* whereto our prejudice is subservient be *strong and powerfull*, if it reign in us, and in the ordinary course and custome of our lives gives laws to us : the corruption and disobedience of our heart is plainly the cause of our *disobedient conscience and corrupt perswasion*. It is not only the error of our conscience which makes us serve the sin, for we serve it equally in other instances where that is wholly unconcerned. The Sin is unmortified and imperious, it carries us on to transgress where it is further'd by the error of our consciences, and where it wants it. But it is the wickedness of our hearts which makes us to be wicked in our judgments, and to espouse such Opinions as encourage and defend it. For when any lust is so strong in us as to rule our practice, it will be sure to lay a corrupt byass upon our wills, so that we shall be apt still to judge in favour of it, and be very partial in all those Opinions wherein it has any interest. And therefore several disobedient prejudices will be taken up to serve a turn, and we shall work our selves up into a belief of them for the sins sake, which is justified and protected by them.

Is any man therefore of a temper and conversation that is *fierce and contentious, busie and restless, forward*

to give *Laws*, and impatient to submit to them : 'Tis no wonder if he takes up *Opinions* that justify contempt of *Governours*, that avow *Alteration* and *Disturbance*, and countenance *Faction*, *Sedition*, and a *Civil War*. For the ungovernableness of his Conscience is but agreeable to the ungovernableness of his Practice ; the Sin reign'd first in his heart and life, and was from thence with ease instill'd into his Opinion and Perswasion.

Is any man habitually inclined to *Pride* and *Ambition*, *Wrath* and *Malice*, *Revenge* and *Cruelty* ; is he greedy of *Gain*, and a slave to *sensual Delights* and *bodily Pleasures* : He is prepared for any of those *Vile Opinions* which overturn all *Laws* to promote *Christs Temporal Power* on Earth, or to advance the *secular greatness* of his pretended *Vicar* and *Holy Church* ; and for any others of like nature. For the unmortified lusts are a Law to him in his life before they come to govern in his conscience ; he is first wicked and rebellious in his heart, and that makes him to admit of such wicked *Opinions* into his understanding.

In these men then the case is plain ; it is clearly seen how they came by their disobedient prejudices, for their lives and conversations show that abundantly. Disobedience reign'd first in their hearts, and thence got into their consciences and perswasions.

Secondly, If the *disobedience* and the *prejudice* lay so near, and were so close conjoyn'd, that a man could not but see one when he saw the other ; it is still imputable to his wicked lusts and vices. For he discerned how obedience was impair'd, and how the Sin was served by it when he first gave credit to it ; and therefore he was plainly acted by a want of virtue and an evil heart. For if he had been touched with any love of virtue, he could not have allowed of that which he knew would evacuate and undermine it ; but he would have shewn

much more forwardness to reject the Opinion for the sake of the sin, than to embrace it upon any appearances of argument and reason. So that his prejudice enter'd through an averfation to that instance of obedience which it undermined ; and it was his love to the wicked lust which was advanced by it, that made way for it. He willingly and designedly served the sin, and he saw how much the Opinion contributed to it, and therefore he readily embraced it.

Nay further,

Thirdly, If the sinfull consequences were *not* discerned when a man at first embraced it ; yet *if they are such as are of a plain unquestionable guilt*, and greatly *sinfull*, and *when he is shewed afterwards how they follow from it*, he still stands by it and adheres to it ; however the prejudicate Opinion might enter at the first, yet it holds possession by a heart that is wicked and disobedient.

Some sins there are whose guilt is not altogether so clear and indisputable, but that an innocent and honest, although a weak and erring mind, may sometimes question and overlook it. And thus many truly religious souls do not think that their refusing to observe the commands of men about the ceremonies of divine worship, is disobedience ; or that their over-acting in the cause of God and Religion, is pragmatism. For these sins, among several others, although they are plain and obvious to an unprejudiced and piercing understanding, which is able to discern the grounds and reasons of things, and fairly to consider of them : Yet to such minds as have fallen unhappily under some mistaken notions and false prepossessions, they are not evident ; whence many men that have honest and obedient hearts, do yet err, and judge amiss concerning them. But then several other sins are so open and notorious, that no sober mind, and virtuous inclination can ever have any doubts about them.

Thus,

Thus, for instance, no honest man who is willing fairly and seriously to consider things, can ever question, I think, that *killing without Commission from Authority, and due process of Law, is Murder*; that *spoils without judicial course, are robbery*; that *appearing in Arms against the supreme Sovereign Power, or men commissioned by him, is Rebellion*; that *intoxicating use of Wine, is Drunkenness*; and a *promiscuous use of Women, Adultery or Fornication*. These sins, and many others, are of so open and notorious a nature, that no man of an ordinary wit, if he has any competent degrees of honesty, can ever apprehend them to be other than damnably sinful. And if any man has any opinions which in any cases justify some of these, if he continues to hold them still after he sees how these sins follow from them, which he must needs do when he practises and incurs them, because the opinions lead him on to them; 'tis plain that his opinion holds possession of his mind, because his heart is wicked: *simplicity and ignorance* it may be gave it entrance; but *sin and disobedience* enable it to persevere.

If the man indeed was only *simple and short-sighted, rash and forward* at the first, and either had not *understanding or patience* enough to look on so far as the sinful consequences when he gave it entrance; his lusts and vices at that time could have no share in it, because he did not see how they could be served by it; and so far the simplicity of a well-meaning mind, and the obedient temper of an honest heart and a good intention, may plead his excuse for his otherwise wicked and disobedient persuasion. But if afterwards he *persists* in it, when he *sees* all the *iniquity and disobedience* that flows from it, and goes on to cancel and transgress *notorious and weighty Laws* upon the assurance of it: 'tis manifest then that his *heart is wicked*, and that he is influenced

fluenced more by a *reigning sin*, than by a *cogent reason*. For if his heart were acted by a full resolution of obedience and a love of Vertue, he would quickly renounce such opinions when once he saw such notorious and unquestionable Laws to be overturned by them. But since he will stick to his wicked Principle, even when it destroys obedience, and prefer a disputable opinion before a weighty and plain Duty ; 'tis plain to all, that he is not willing to obey, but industrious to seek a shift, and to evade all obligation to obedience.

As for this enquiry then, *viz.* When our *disobedient prejudices get into our consciences by the help of our own unmortified lusts and damning vices* : from these measures we may make our own souls this Answer: If we are usually, and in the common course of our lives, guided by that lust or vice which our prejudice advances ; if we saw the *disobedient effects* of it when we first gave credit to it ; or if we still adhere to it after that we have been plainly showed the *unquestionable and notorious sins* which are avouched by it : Our prejudice took place by virtue of our disobedience, and without our timely repentance it will certainly condemn us. If it entred *innocently and honestly* through the *weakness of our understandings*, or the *fallibility of the means of knowledge*, it would be pardoned and not imputed to us : but since it gains admittance by our love to damning lusts and disobedience, it is of a deadly guilt, and, unless repentance intervene, will certainly destroy us.

And thus at last we have seen what ignorance is effected by our prejudices ; and what is to be judged of those transgressions which are incurred under it. And the summ of all is this, That our prejudices make us either quite overlook several Laws, or even whilst we know and consider of them, to venture upon several disobedient actions which really come under them, not knowing
that

that they do. And if such prejudices entred through the *fallibility of means*, and *weakness of an honest understanding*, they are *pardonable and uncondemning*: but if they took place by means of *strong lusts*, and a *wicked heart*, they are *deadly sins*, and fit to be charged upon us, as all others are, without *repentance*, to our *condemnation*.

But seeing it is much *safer*, and infinitely more eligible to have no disobedient prejudice at all, than to be put into all this danger about the pardon and forgiveness of it; before I dismiss this Point, I will set down one *plain Rule* and *easie Method*, in matters of *Duty* and *moment*, to prevent it. For by this means we may all of us attain, in good measure, to that which St Paul assures us was his utmost care and industrious exercise; *viz. a conscience void of offence*, or rather an *inoffensive conscience*, which is no scandal or cause of sin to us, and which doth not stumble and cast us down into any breach of Duty either *towards God*, or *towards men*, Acts 24. 16.

*ἡ συνειδήσις ἡ
ἀνὸς ἡμετέρας.*

And the *Rule* which I would press upon all *simple and honest minds* for that purpose is this, *Begin with Duty and plain Laws*, to make them the measure whereby to judge of *Notions and Opinions*; not with *Notions and Opinions*, to make them the measure whereby to interpret *plain Laws*.

For our Duty is made *plain and open*, and expressed so clearly as that every man may understand it. It is no matter of *skill and parts* to know Christ's Commandments; but an *honest and a teachable heart* is a better preparation to that, than *refinedness of wit and philosophick learning*. For God who gave us Laws, knew the measure of all capacities, and the compass of every understanding; and what he intended that all should practise, he wanted not skill to express so plainly that every one might

might apprehend it. Laws are the Rule of the last Judgment, and our obedience or disobedience to them is a matter of life or death ; and that in all reason and equity ought to be revealed clearly and sufficiently to every understanding, which every man must for ever live or dye by. As for Laws and Duty then, they are plain and easie ; they are expressed in such clear and intelligible words as carry what God means by them in their usual and obvious acceptation. So that in judging of them, if we begin there, there is no great difficulty ; seeing they are easily and obviously understood by any man, who brings along with him an obedient and teachable mind to the obvious understanding of them.

But as for *abstract Notions* and *general opinions*, they admit of much *doubting* and *dispute*, and of great *appearance of reason*, and *variety of argument* on one side, as well as on the other. And besides, *all capacities* are no fit Judges of them ; but those only which have much *quickness*, and much *experience* ; that can dispel the *darkness*, by *clear evidence* ; and help the *confusion*, by a *distinct representation* of things ; that can judge of *reasons*, and of *exceptions*, and of the *various degrees in evidence*, and the just weight of arguments. So that they are a matter, not for the determination of *common heads*, but for the *learned* and *witty*, for *refined Parts* and *Philosophers*. Yea and even among *them*, by reason of their *difficulty* and *doubtfulness*, they admit of *great disputes*, and beget *generally much variety of judgment and opinion* ; wherein if some think true, as it is very possible, nay often happens that neither do, the rest must of necessity be mistaken.

Opinions therefore and *Notions* are more *dark* and *difficult*, less easie to be understood than plain Laws, and much more liable to be mistaken. So that Laws
and

and Duty are fit to be made a Principle, because we may easily understand them, and be well assured of them: but general Notions and Opinions being more dark and liable to error and mistake, they are not so proper to be themselves a Rule, as to be measured and judged of by them.

And that they should so is further reasonable, because in the very designs of God, *obedience* is *primarily* and *chiefly* intended to be *ministred* to by *Divine Truths*; not *truths* to be served and furthered by *obedience*. For the revelation of *religious truth* is given by the Authour of our Religion himself in order to *religious practice*.

The very end and perfection of our *Faith* being to

produce ° *Good Works*, to make us [°] *overcome the* [°] *World*, to [°] *save our souls*, or to deliver us from our [°] *sin*, which are those evils that [°] *Christ* came to save us

from. And since obedience unto Laws is the *end*, and *general truths* are only *means* whereby to compass it;

'tis certain that no truth can ever oppose a Duty, or evacuate obedience, because God would defeat his own end in revealing it, should he at any time become the

Author of it. So that this cannot be a *proper*, at least

it is not a *safe* way of arguing; *this plain Law in such and such parts, and sorts of instances, contradicts a truth, and therefore it is no Duty*: whereas we should proceed

quite contrary after this manner; *this or that opinion interferes and undermines this or that plain Law, so that it can never be a true opinion*. For this arguing is *fair*

and *likely*, and withal it is most *secure*. It is sure to preserve *obedience*, because it admits of nothing that inter-

feres with it: and it is also very likely to preserve *truth*; for it is most certain that no Doctrine can ever come from God which encourages or justifies any wickedness;

so that not only an *obedient heart*, but even a *free* and *impartial reason* must quit the Principle, if it appear to

° Jam. 2. 22.
[°] I Joh. 5. 4.
[°] I Pet. 1. 9.
[°] Mal. 1. 21.

draw after it an evil consequence.

To settle Principles and Rules of Judgment then, especially for *simple* and *unlearned* minds, the first enquiry ought to be, not what is *true* or *false*, but what is *good* or *evil*. For since the knowledge of this is more *plain* and *obvious*, *easie* and *accessible* to *all*, but to *them* most especially; 'tis evident, that as all others, so particularly they, if they would secure even *Truth* as well as *Duty*, must begin with *Laws* as their *Principle*, and from thence make their *inference* to *Doctrines* and *Opinions*. To avoid sinfull errors and disobedient prejudices, they must use *Laws* and *Duties* as the measure whereby to judge of notions; not notions and opinions as the standard whereby to measure and interpret plain *Laws*.

CHAP. VII.

A sixth cause of ignorance of the present actions being comprehended under a known Law. And of the excusableness of our transgressions upon both these sorts of ignorance.

THE CONTENTS.

All the forementioned causes of ignorance of our present actions being included in the known Law, are such to knowing and learned men. Besides them, the difficult and obscure nature of several sins is a general cause of it to the rude and unlearned. Sins upon this ignorance, as well as upon ignorance of the Law it self, unchosen, and so consistent with a state of Grace and Salvation.
Where

Where there is something of choice in it they extenuate the sin, and abate the punishment, though they do not wholly excuse it. The excuse for these actions is only whilst we are plainly ignorant : they are damning when we are enlightned so far as to doubt of them, but pardonable whilst we are in darkness or error. This excuse is for both the modes of ignorance, 1. Forgetfulness; 2. Errour. All this pardon hitherto discoursed of upon the account of ignorance of either sort, is no further than the ignorance it self is involuntary. The willfulness of some mens ignorance. The several steps in voluntary ignorance. The causes of it. Two things required to render ignorance involuntary, 1. An honest heart, 2. An honest industry. What measures necessary to the acceptance of this industry. Gods candour in judging of its sufficiency. This discourse upon this first cause of an innocent involuntariness, (viz.) ignorance, summed up.

THUS upon all these accounts, which are mention'd in the two former Chapters, we see it will often happen, that although in the general we do know the Law which forbids any sin ; yet shall we still be ignorant of our present actions being comprehended under it. For the small, and barely gradual difference between Good and Evil, the limitedness of most Laws, the indirect obligations which pass upon some indifferent actions, the clashing and enterfering of some of Christs Laws, sometimes with other commands, and sometimes with our own prejudices and prepossessed Opinions ; are also many reasons why after we know the General Laws that forbid them, we shall still venture upon several particular actions through ignorance of their being forbidden.

And yet besides all these, which are causes of such ignorance to the most knowing men, and to those who

have great parts and learning : there will be moreover one great and general cause of it to the more rude and ignorant, and that is the *difficult*, and, to them, *obscure nature of the sin it self, which in the Law is expressly, and by name forbidden*. For how many of them who hear, it may be, of the Law against *cenſoriousneſs, laſciviousneſs, uncleanneneſs, carnality, ſenſuality, reſuſing of the Croſs, and other things* ; do not well underſtand what thoſe words mean ? Alas ! the greater number of men in the world, have but very rude, and imperfect notices of things ; they ſee them only in a huddle, and by halves. And as it is in their knowledge of other things ; ſo is it in their underſtanding of Sin and Duty likewise. For their ſight and ſence of them is dark and defective, and albeit they have ſome general and confuſed apprehenſions of them ; yet is not their knowledge ſo clear and diſtinct, as that they are thereby enabled to judge of every particular action, whether it falls under any of them, or no. And ſince they have but ſuch half and imperfect notions of ſeveral ſins, it is no wonder, although they know the *General Law*, if they venture upon ſeveral actions which really come under it, not knowing that they do.

And thus we ſee, that beſides the *ignorance of the Law it ſelf*, there is alſo another ſort of ignorance which will be a cauſe of ſin to ſeveral men of all ſorts, and that is their *ignorance of their preſent actions being comprehended under the letter of the Law, and meant by it*.

But now as for *thoſe tranſgreſſions*, which men of an *honeſt heart* are guilty of, through this ignorance of *their own actions being included in the Law*, when they do know the Law that includes it : *They do not put them out of a ſtate of Grace, but conſiſt with it*.

For this Ignorance is mens *unhappineſs* rather than their *fault* ; it is not an Ignorance of their own *chooſing*.

sing, seeing their will and choice is against it. For they *desire* to be free from it, and *strive* to prevent it, and *endeavour*, according to those abilities and opportunities which God has afforded them, to get right and true apprehensions of all Gods will that they may perform; and of every evil action that they may avoid it. But it is the *difficulty* and *intricateness* of things which renders them ignorant, and that is not of their making. For the sins forbidden are not easily distinguished from the Liberty allow'd, or from the Duty commanded in some cases; and therefore it is that they mistake them, and are ignorant of the sinfulness of their present action, when their knowledge of it should enable them if they would to avoid it.

And since it has so little of their *own will*, and the men, even when by reason of their ignorance they transgress, are industriously desirous to know their Duty, and prepared to practise it so far as they understand it: it shall have nothing of *Gods anger*. It is altogether a pardonable slip, and a pitiable instance, and that is enough to recommend it to Gods mercy. For he is never *rigorous* and *severe* in a case that is prepared for pity and pardon, so that he will not punish, but graciously forgive it.

And if it were otherwise, *who could possibly be saved?* For this ignorance of their present actions being comprehended in the words of the known Law, is such as the wisest men have been subject to; and they, among the rest, who were most eminently skill'd in all the Laws of God. St Paul is not certain but that some such ignorance adhered to himself. *I know* or am ^a conscious of *nothing* by my self, saith he, *but yet I am not hereby justified*, because some such sins may have ^b escaped my knowledge,

^a *oivoides.*

^b *nihil mihi-
consciens, &c.*

quia legerat, delicta quis intelligat, &c. temperabat sententiam ne forte per ignorantiam deliquisset.
Hieron. Dial. adv. Pelag. lib. 2. p. 284. Ed. Erasmi.

ὁ δὲ τὸ διδο-
 τε, εἰ μὴ δὲν
 ἐν τῷ σωρι-
 σθῇ, ὅτι συ-
 νέβαιεν ἁ-
 μαρτίας μὴ ἀ-
 πό τινος ἁμαρ-
 τίας, μὴ
 μὴ αὐτὸν εἰ-
 δέναι ταῦτα
 ἁμαρτήματα.
 Chrysost. Hom.
 11. in 1 Epist.
 ad Chor. c. 4.
 vers. 4. Tom.
 3. p. 307. Ed.
 Savil.

I Cor. 4. 4. Why, sayes St ^c Chrysostome, should the Apo-
 stle say that he is not thereby justified, although he is con-
 scious of nothing by himself wherefore he should be con-
 demned? because it might so happen, that he had commit-
 ted several acts of sin, which, at the time of action, for all
 his knowledge of the Laws themselves, he did not know
 were sinfull. And this is no more than holy David, the
 man after Gods own heart, thought he had reason to su-
 spect himself for before him; who, says he, can under-
 stand his errours? cleanse thou me from my secret faults,
 Psal. 19. 12. The best men in all times, whether Jews
 or Christians, have been subject to miscarriages through
 this sort of ignorance; and God, who is never wanting
 to the necessities of his servants, has always provided
 a sufficient atonement and propitiation for them. For
 under the Law, if any honest Israelite happen'd to do
 any thing which was forbidden to be done by the Com-
 mandment of the Lord, and mist not that it was forbid-
 den; Moses appointed the Priests to make an expiation
 for him, and several atonements for that purpose are
 set down, Levit. 4. And under the Gospel our Savi-
 our Christ, by ^d whom Grace and Favour is said to be
 given much more largely than it was by the Law of Mo-
 ses, has provided us of a much more powerfull and va-
 luable propitiation. He himself, by virtue of his own
 sacrifice, atones for all such unknown offences; as well
 as the Jewish Priests did by their Sacrifices, which were
 prescribed in the Law of Moses. For in comparison of
 the two Priesthoods, as to that part of their Office which
 lay in making these atonements, St Paul assures us, that
 like as the Jewish Priests had, so Christ can have compas-
 sion upon the ignorant, Heb. 5. 2.

As for those transgressions then which are therefore
 involuntary and unchosen, because we do not know that
 the Law which they are against doth comprehend them;
 they

they shall not *finally* damn any man. So long as we have an honest heart, that is ready to perform what it knows, and unfeignedly desirous and industrious to know more, that it may perform it likewise ; if in some things still we happen ignorantly to offend, such ignorant offences shall not prove our ruine. For our ignorance will excuse our sin, and make it consistent with Gods Favour, and with all the hopes and happiness of heaven.

Nay, even where our *heart is not so honest* as it should be, and we are ignorant of the present actions being comprized under that sin which the Law forbids through our *own fault* ; yet even there our ignorance, although it cannot *wholly* excuse, doth still *extenuate* our *sin*, and proportionably *abate* our *punishment*. Perhaps it is our *rashness*, or *inconsiderateness*, or *violent pursuit of some opinions* and *prejudice against others* which makes us judge wrong of some particular actions, and not to see that they are included in the prohibition of some known Law, when really they are. Nay, so far may our mistake go, as not only to judge them to be no sinfull breaches of these Laws ; but moreover to be virtuous performances of others. For our Saviour tells his Disciples, that *the time was coming, when even they who killed them should think that thereby they did God good service*, Joh. 16. 2. And St Paul sayes plainly, that he verily thought with himself, that he ought to do many things contrary to the name of Jesus of Nazareth, Acts 26. 9. All which murders and persecutions they were ignorantly guilty of ; not as if they did not know the Laws against murder and persecution, but because they thought their present actions to be unconcern'd in them, and not forbid by them ; nay, on the contrary, to be warranted and injoynd by other Laws requiring zeal for God, and judgment against false Prophets.

Now this Ignorance was such as they might very well

well have prevented had they been *calm*, and *considerate*, *humble*, and *teachable*, and would have *hearkned honestly*, and with an *even mind* to that evidence which *Christ* gave of his being the *Messiah*, which was sufficient to convince any *honest mind*. And this *patience*, *humility*, and *teachableness* were in their own Power to have exercised if they would ; so that they were ignorant in good measure through their own choice, and by a *wilful neglect* of those means which would have brought them to a true belief, and a right understanding. And since their Ignorance was thus a matter of their own choice, it is their sin, and they must answer for it.

But although, being, as I say, their own fault, it could not wholly excuse ; yet was it fit to lessen and mitigate their crime, and to abate their punishment. Their account should be less by reason of their Ignorance, and the sinfull actions, being committed with an honest heart through a misguided understanding, were much more prepared for pardon than otherwise they would have been. And this *Christ* himself has plainly taught us, when he uses it as an argument with his *Father* for the forgiveness of that *sinfull murder* of the Jews, whereof they were guilty in his *Crucifixion*. *Father*, sayes he, *forgive them, for they know not what they do* ; their killing of me they take to be no sinful murder of an innocent and anointed person, but a virtuous execution of a lying Prophet, *Luk. 23. 34.* And this likewise *S^t Paul* experienced : *I obtained Mercy*, sayes he, for persecuting the Church of God, *because I did it ignorantly*, not thinking it to be a sinfull persecution, but a pious service, *1 Tim. 1. 13.*

Yea, if the *culpable ignorance* be either of the *Law it self*, or of our *present actions being contained under it* ; although God should not call us to *repentance* for what

we ignorantly committed, and so to *pardon*; yet even unpardoned we shall undergo a much *lighter punishment* by reason of our ignorance, than we should have suffered had we sinned in knowledge. For in this Point the words of our Lord and Judge are express, *He who knew not his Masters will, and did things worthy of stripes; shall be beaten with few stripes*, Luke 12. 48.

This allowance the Gospel makes for our sinful actions, so long as we are ignorant that the Laws which they are against do include and comprehend them. Whilst our Consciences are in *darkness* about them, and we do not see that we transgress in them; though that ignorance were in good measure *culpably wilful*, we should obtain a *milder punishment*; but if it were *involuntary* and *innocent*, we shall be *fully acquitted and excused*.

This allowance, I say, there is whilst *our sin is ignorant*, and our Consciences do not see that the known Law is transgressed by our sinful action.

But if our Consciences should come to *know so much* of the sinfulness of that action which we commit, as to *scruple its lawfulness*; and to be *enlightened so far as really to doubt of it*: then is the case quite alter'd, and we cannot plead that we did it ignorantly, because we knew so much by it at least as should have made us forbear it. For if indeed we *doubted* of it, we knew it was as likely to be a Sin, as to be an innocent Action; because that is properly Doubting, when we suspend our Assent, and cannot tell which way to determine, when we judge one to be as likely as the other, and do not positively and determinately believe the truth of either. And when this is our case concerning any Action, if we venture on it whilst the doubt remains, we are guilty of sin, and must expect to suffer punishment. For by so doing we shew plainly, that

we will do more for sin than we will for God, and that it has a greater interest with us than he; because even whilst we apprehend it as likely to be our sin as our liberty, yet for the sins sake we chuse to venture on it, rather than for Gods sake to abstain from it.

This Contempt of God there is in it, in the *Nature of the very thing* it self, although God had no ways expressed himself concerning it. But we must know further, that whensoever we are in this estate of doubt and unresolvedness, God has given us a *peremptory Command* that we should not act what we fear is sinful, but omit it. *Abstain*, saith he, *from all appearance of evil*, 1 *Thess.* 5. 22. So that if after all our Disputes and Demurs we venture at last to commit the Action which we doubted of, we do not only slight God by running the hazard of Disobedience to one Law, whereof we are uncertain; but we wilfully disobey him in transgressing of this other Law, whereof we all either are, or may be certain if we will. And if in this estate we presume thus to disobey, we shall be sure to suffer for our Disobedience.

And in this case St. Paul is plain. For if there be any thing, whose lawfulness our *Consciences* are *unresolved* and *unperswaded* of; whilst that *unresolvedness* remains, he tells us plainly, that our *commission* of it is *utterly unlawful*. *Whatsoever*, says he, *is not of Faith*, or proceeding from a belief and perswasion of its lawfulness, *is sin*. So that if it be about the *eating of meats*, for Instance, *he that doubts is damn'd*, both of God and of himself, *if he eat, because he eateth not of Faith*, Rom. 14. 23.

If our minds therefore are so far enlightned concerning any sinful Action, as that we are come to doubt of it, we are no longer innocently and excusably ignorant. For we see enough by it to make us chuse to abstain

abstain from it; and if for all this we presume still to venture on it, sin lyes at the door, and we must answer for it. We are no longer within the excuse of Ignorance, but we are guilty of a wilful sin, and are got within the bounds of Death and Damnation.

But if in any Action we know nothing at all of the Law which forbids it; or after we have known that, if we are still ignorant of its being contain'd under it; if we are not come to *doubt*, but are either in *Ignorance*, or *Error* concerning it; our Ignorance shall excuse our Fault, and deliver us from Condemnation. We do not chuse the sin which we do thus ignorantly commit, and therefore we shall not suffer that Punishment which is threatned to it; but our unknown offence is a pardonable slip, such as, according to the gracious Terms of Christs Gospel, shall surely go uncondemned.

And this is true, not only of *simple Ignorance*, but likewise of the two particular *Modes* of Ignorance, *viz.*

First, *Forgetfulness.*

Secondly, *Error.*

1. Our sins of Ignorance will be born with, if we venture upon the sinful Action through *Ignorance of its sinfulness, which we knew formerly, but at the time of acting have forgotten.* For a slip of Forgetfulness is no more than befel an *Apostle*, who was for all that a *blessed Saint*, and an *Heir of Life* still. St. Paul himself reviles the *High-Priest*, forgetting both his *Duty*, and that that man *was he* whom he spoke to. *I wist not, Brethren*, says he, *that he was the High-Priest*, for had I bethought my self I should not have spoke so disrespectfully to him, it being thus written, *Thou shalt not speak evil of the Ruler of thy People*, Act. 23. 5.

2. Our sins of Ignorance shall be dispensed with, if

we are led to commit them through a *mistake of their innocence*, when indeed they are *sinful*, which is an acting of them through *error*. For no less a man than *Peter* was drawn into a sinful dissimulation, through an erroneous conceit that his giving no offence, but keeping in with the Jews (which was the thing that he aimed at by it) would justify and bear him out in it. For which *S^t Paul* tells us when he came to *Antioch*, he withstood him to the face, because he was to be blamed, Gal. 2. 11, 12, 13. But yet for all this *S^t Peter* was at that time a true good Saint, and if it had pleased God then to call for him, he had been undoubtedly an Heir of salvation.

And to mention no more upon this Point, as there were constant atonements for the errors of the people under the *Law*, so is there provision made for them under the *Gospel*. For *Christ* who is our High Priest, as *S^t Paul* assures us, can have compassion on the ignorant and ^d erroneous, or them who are out of the way, Heb. 5. 2.

^d πλανη-
τοις.

So long therefore we see as our ignorance of any kind, whether of the *Law* it self, or of our present actions being comprehended by it, is involuntary and innocent; so long shall we be born with for all such slips as we incur under it. For God will never be severe upon us for weakness of understanding, or for want of parts, whilst there is nothing in us of a wicked heart: and therefore if our ignorance it self is innocent, our offences under it shall go unpunished.

But here we must observe that all this allowance for our ignorance, is so far only as it is involuntary and faultless: but if we chuse to be ignorant, our ignorance is in it self our sin, and will make all our following offences damnable. For we must answer for any thing of our own choice; and therefore if we chuse the ignorance,

rance, we shall be interpreted to chuse, and so put to answer for, all those ill effects which it produces. Those sins which are *voluntary in their cause*, are interpreted to us, as we have seen, and put upon our score; so that if we *chuse* the ignorance which brings them, we shall be adjudged to suffer for them.

Now as for the ignorance and error of many men, which is the cause of their sins and transgressions, it is plainly of their own *chusing*. They have a mind to be ignorant of their Duty, and that is the reason why they do not understand it. For either they *shut their eyes*, and will not *see* it; or they are *idle and careless*, and will not *enquire* after it; or they *bend their wits*, at the instigation of their lusts, to *dispute* against it, that after they have *darkened* and *confounded* it in their own thoughts, they may *mince* or *evacuate*, *mistake* or *disbelieve* it. So that if at last they do not *know* it, it is because they do not *desire the knowledge* of it, or *will be at no pains* for it, or *take pains against it*, to *supplant and disguise* it. And these are they, who are not ignorant against their wills, but, as St Peter says, *willingly ignorant*, 2 Pet. 3. 5.

And as for such ignorance as this, it will by *no means excuse us before God*; but if *we* will be ignorant, God's will and pleasure is, that we shall *suffer for our sinful ignorance*, and for all *those sins* that we commit under it, which we *might* and *should* have seen and avoided. For all those Laws, which are ignorantly transgressed by us, threaten death, and the ignorance being of our own *chusing* takes nothing off; so that death and damnation rest upon us.

But that ignorance which can be pleaded to excuse us before God, must be an ignorance that is *involuntary*; an ignorance, which in the *constitution of our nature* is imposed upon us, and is not *chosen* by us.

And

And a right understanding of this difference in ignorance being of so great moment, I shall, before I dismiss this Point, observe when our ignorance is *voluntary*, and when it is *involuntary*.

First, I will show *when our ignorance is involuntary*.

As for the *knowledge* of our *Duty*, like as of all other things, it doth not spring up in our souls as an *Herb* doth out of the ground, nor drop into us as the *rain* doth from a *Cloud*; but it must be *sought* for, and *endeavoured* after, and unless we use the *means* of acquiring it we must be content to live without it.

The *means* of obtaining the *knowledge* of *God's Laws*, and of the *innocence* and *sinfulness* of our own *actions*, are the *reading* of his *Word*, the *attendance* upon his *Ministers*, the *thinking* or *considering* upon what we read or hear in our own *minds*, and *praying* to *God* to make all these *means* *effectual* for our *information*: and if ever we expect to know *God's will*, we must put these in practice.

But now whether we will make use of these, or no, is plainly in our *own choice*, and at our *own pleasure*.

^f Nulli homini ablatum est scire utiliter querere, quod inutiliter ignorat, & humiliter consentiam esse imbecillitatem, ut querenti & consentienti ille subveniat, qui nec errat dum subvenit, nec laborat. Aug de lib. arbit. l. 3. c. 19. ^g Non tibi disputatur ad culpam quod invitus ignoras, sed quod negligis querere quod ignoras. August. ib.

For if we will, we may ^f *exercise*; and if we will, we may as well *neglect* them. And when both these are before us, if we refuse to make use of the means of understanding, and wilfully ^g *neglect* the methods of attaining to the knowledge of sin and Duty, good and evil; if we sit down without the knowledge of *God's Law*, it is because we would our selves, and our ignorance is a *voluntary* and a *wilful* ignorance.

And this is the *first* way of our ignorance's becoming *voluntary*, viz. when it is so upon a *voluntary neglect* of those means which are necessary to attain knowledge. And this in the *Schools* is called a ^h *supine*, *stothful*, *careless* ignorance.

^h Ignorantia supina.

rance. And if it be of such things as lay near in our way, and might have been known without much pains or much seeking; it is called ⁱ *gross* or *affected ignorance*.

*ignorantia
crassa & affe-
ctata.*

But besides *this* sort of wilful ignorance of our Duty, through a *wilful neglect* of those means which are necessary to the knowledge of it; there is another which is higher and more enormous, and that is,

Secondly, When we do not only *sleight the means* of knowing God's Law, but moreover *use those of confounding or mistaking it.*

For our knowledge of things is then made perfect and useful, when it is *clear* and *distinct*; and our assent and belief of things is then gained, when their *evidence* is represented and *duly considered* of. But now as for the employing of mens thoughts in *clearing* or *confounding*, *believing* or *disbelieving* of the Laws of God; it is perfectly in their own power, whether to use it on *one* side, or on the *other*. And commonly it is their pleasure to use it on the worse. For they will consider only of the *difficulties* and *intricacies* of Gods Laws, which may *darken* and *disturb*, *confound* and *perplex* their thoughts about them; and attend only to such *exceptions* as they can make against them, which may unsettle their minds, either about the *meaning*, or the *truth* of them: so that after all their *reading* and *considering* of them, they shall not understand, but *err* and *mistake* them. As it happens to all those who have disputed themselves out of the knowledge of their Duty, until, as *Isaiab* says, *they call evil good, and good evil, put darkness for light, and light for darkness*, *Isai. 5. 20.*

And when men are ignorant of their Duty, because they chose thus to endeavour it, and take pains for it; this ignorance is *voluntary* and *wilful* with a witness.

These *two* reasons of mens being ignorant of their Duty,

Duty, viz. their neglect of such means as are necessary to the knowledge of it, or their use of the contrary means of confounding or discrediting it, are the causes of their wilful ignorance.

And that which makes them guilty of both these, is either the gross idleness, or the profligate wickedness of their hearts, which are wholly enslaved to some beloved lust or sin. They are wretchedly idle, and therefore they will not learn their Duty because that is painful; they are greatly wicked, and so care not for the knowledge of the Law because that would disquiet them. *Men love darkness, says our Saviour, better than light, because their works are evil; they hate the light and will not come to it, lest their deeds should be reproved by it,* John 3. 19, 20. Because they hate and fear the Law, they neglect the means of knowing it; nay, they pick quarrels with it, and endeavour all they can to perplex or darken, to evacuate or disparage it.

So that our ignorance is then wilful, when we are therefore ignorant because we neglect the means of knowledge, or industriously endeavour to be mistaken. And that because we are either too idle to learn, or too wicked to care for the knowledge of our Duty. The idleness and wickedness of our hearts is the first spring, and the neglect of means, and industrious perverting of the truth are the great productive instruments of our wilful ignorance. Which is therefore called voluntary and wilful, because the Principle and the Instruments, the motive and the means to it, are both under the power and choice of our own wills.

And these things making our ignorance wilful, viz. a wilful neglect of the means of knowledge, or a wilful perverting of those Laws which we are to know: we shall easily discern,

Secondly, What ignorance is *unwilled and involuntary*; namely,

namely, that which implies a freedome from, and an absence of both *these*; so that unto it there is required,

First, An honest heart.

Secondly, An honest industry.

First, In all *involuntary* ignorance, it is necessary that we have an *honest heart*. We have St Paul's word for it, that our receiving of the love of the truth is necessary to a *saving belief*, and *understanding* of it. *They who believed not the truth, but believed lyes*, fell into that miscarriage by this means, says he, *because they received not the love of the truth, that they might be saved*, 2 *Thess.* 2. 10, 11, 12. And our Saviour has taught us, that an *obedient heart* is the surest step to a *right understanding*. *If any man will, or is willing to do God's will, he shall know of the Doctrine* which I preach, *whether it be of God*, John 7. 17. The heart or will must in the first place be obedient, and unfeignedly desirous to know Gods will; not that it may *question* and *dispute*, but *practise* and *obey* it. For a failure here spoils all besides, because the Heart and Will is the Principle of all our actions, and if it be against obeying any Law, it will be also against understanding it, and so will be sure to make us neglect, and omit, more or less, the means of coming to the knowledge of it. To prevent therefore all wilful defects *afterwards*, care must be taken in the *first* place that our hearts be honest, and truly desirous to be shewn our Duty, be it what it will. They must entertain no Lusts which will prejudice them against Gods Laws, and make them willing, either to overlook, or to pervert them. But they must come with an entire obedience and resignation, being ready and desirous to hearken to whatsoever God shall say, and resolv'd to practise it whensoever they shall understand it. Of their sincerity in which

last, besides their own sense and feeling, they cannot have a greater Argument, than their being careful to be found in the practice of so much as they know already, without which it is not to be expected that they should be perfecter in their practice by knowing more.

This *Honesty* and *obedience of the Heart* then is necessary in the first place to make our ignorance involuntary, because we should wilfully omit the means of knowledge, and become thereby wilfully ignorant if we wanted it.

But then as an effect of this *Honesty* of the heart, to make our ignorance involuntary and innocent, there is yet further required

Secondly, An honest Industry. For the knowledge of our Duty, as was observed, is not to be got without our own search, but we must inquire after it, and make use of the means of obtaining it, before we shall be possessed of it. We must read good Books, which will teach us Gods Will, but especially the Bible; we must be constant and careful to hear Sermons; attend diligently to the instructions of our spiritual Guides, whom God has set over us for that very purpose. We must submit our selves to be catechised by our Governours, taught by our Superiours, and admonished by our Equals; begging always a Blessing from God to set home upon our Souls all their instructions. And after all we must be careful without prejudice or partiality to think and meditate upon those things which we read or hear, that we may the better understand them, and that they may not suddenly slip from us, but we may remember and retain them.

All these are such means as God has appointed for the attainment of spiritual knowledge, and laid in our way to a right understanding of his Will. And they
are

are such as he has placed in every mans power, for any of us to use who are so minded. So that if we are ignorant of our Duty through the want of them, we are ignorant, because we our selves would have it so. But if ever we expect that our ignorance should be judged involuntary, we must industriously use all those means of knowledge, which are under the power of our own wills, whereby we may prevent it.

And as for the *measures* of this industry, (*viz.*) *what time is to be laid out upon it, and what pains are to be taken in it*, that is so much as in every one, according to their several abilities and opportunities, *would be interpreted an effect of an honestly obedient heart, and of an unfeigned desire to know our duty, by any honest man.* For God has not given all men either the same abilities or opportunities for knowledge; and since he has not, he doth not expect the same measures from them. He doth not reap where he has not sown, but that which he exacts, is, that every man according to his opportunities, should use and improve that talent, be it more or less, which was intrusted with him, as we are taught in the Parable of the Talents, Mat. 25. And to name that once for all, we have this laid down by our Saviour as an *universal maxime* of Gods Government; *unto whomsoever much is given, of them shall much be required.* Which is the very same equitable proceeding that is daily in use among our selves. *For to whom men have committed much, of him they will exact the more,* Luk. 12. 48.

If any man therefore is industrious after the knowledge of Gods will, according to the measure of those abilities and opportunities which God has given him; he is industrious according to that measure which God requires of him. All men have not the *same leisure*, for some are necessarily taken up by their place and way of life in much business, some in less; some have their time

at their own disposal, some are subject to the ordering of others. And all have not the *same abilities and opportunities*, for some are able by study and reading to inform themselves, some have constant need of the help and instruction of others; some have most wise and understanding teachers, and may have their assistance when they will; others have men of meaner parts and attainments, and opportunity of hearing them more seldom. But now of all these, whose leisure and opportunities are thus different, God doth not in any wise exact the same measure: No, one shall be excused for what another shall be punished; but if every man endeavours according to his opportunities, he has done his Duty, and God has accepted him.

And in the *proportioning* of this, where there is first an *honest heart*, God is not hard to please. For he knows that, besides their Duty, men have much other business to mind, which his own constitution of Humane Nature has made necessary; and he allows of it. The endeavours which he exacts of us, are not the endeavours of *Angels*, but of *men*, who are soon wearied, and much distracted, having so many other things to employ us. But he accepts of such a measure of industry in the use of all the means of knowledge, as would be interpreted for an effect of an hearty desire to know his Laws, by any *honest man*. For where there is first an *obedient heart*, God will not be *equalled*, and much less *out-done* by the best of men in pity and kindness. Which is the argument from which our Saviour himself concludes that God will give the *holy spirit at our prayers*, because that *men* themselves, who are infinitely below him in goodness, *will give good gifts to them that ask them*, Luk. 11. 13.

Let us therefore take care in the first place to *secure our selves of an obedient heart*, and to give such evidence
of

of an honest industry, as any kind hearted honest man would accept of; and then we may have just reason to be confident, that although our endeavour is weak and imperfect, being much hindered, and often interrupted, yet shall it still be esteemed sufficient. For Christ himself, who is to judge of its sufficiency, is no stranger to our weaknesses, but, having felt them in himself, he is prone to pity and pardon them in us. He experimented the backwardness of our flesh, and the number of our distractions, and the tiredness of our powers, and the insinuations and strength of temptations. So that having such an High Priest to intercede for us at present, and to judge us at the last day, who is touched with a feeling of our infirmities, having been tempted himself in all points, even as we are: let us come boldly unto the throne of Grace, as the Apostle exhorts us, that we may obtain mercy for what we cannot master, as well as find grace in a seasonable time of need to conquer what he expects we should overcome, *Hebr. 4. 15, 16.* And this merciful connivance at our imperfections, and gracious acceptance of our weak endeavours, we may with the greater reason and assurance hope for; because Christ our Judge will be most candid and benign, in putting the best sense, and in interpreting most to our advantage all those our actions and endeavours, which shall then be brought before him. Whereof he has given us a clear instance, in that most favourable construction which he made of that *Charity*, that was shewn unto his Brethren by those on his right hand, *Mat. 25.* For although it was not expressed to him, but only to their fellow Christians for his sake; yet because their kindness reached him in the intention of their minds, and what they did to his servants for his sake, they would have done to himself much rather could they have met with an opportunity; he resented it as if it had been really

really shown to his own person. For when they say unto him, *Lord, when saw we thee an hungred, and fed thee; or naked, and cloathed thee, &c.* he answers, *inasmuch as ye have done it to one of the least of these my brethren, I take the affection for the performance, and interpret it as if you had done it unto me, vers. 40.*

When therefore the sufficiency of our endeavours fater the knowledge of our Duty, is come to be enquired into by our Lord and Saviour *Jesus Christ*; we may be assured that it will have a favourable tryal. It it to be censured by a *candid, equitable, and benign judge*, who will interpret it to our advantage as much, nay, more than any *good natured honest man* would. So that if our industry after the knowledge of Gods will be in such a measure, as a candid and benign man would judge to be a sufficient effect of an obedient heart, and of an honest purpose; *Christ* will judge it to be so too.

And where our Ignorance of any of *Christs* Laws is joyned with an *honest heart*, and remains after *such an industry*; we may take comfort to our selves, and be confident that it is *involuntary* and *innocent*. If we are *desirous to know Gods Laws*, and read good Books, frequent Sermons, hearken to any good instructions which we meet with, and that according to our opportunities, and in such measure as any good man would interpret to be an honest endeavour after the knowledge of our Duty if it were to himself: if after all this, I say, in some points we are still *Ignorant*, our Ignorance is *involuntary*, and shall not harm us; it is not chosen by us, and therefore it never will condemn us.

And thus we have seen what *ignorances* excuse our *slips* and *transgressions* which are committed under them; and when those *Ignorances* are themselves *involuntary* and *innocent*, so as that we may comfortably expect to be

be excused upon the account of them. And the summ of all that has been hitherto discoursed upon this subject is this. That as for the *Laws themselves*, all men must needs be ignorant of some of them for *some time*, and *some men* for *all their lives*, because they want either *ability* or *opportunity* to understand them. And as for their *present actions* being comprehended under them, that many men of all sorts and capacities, after that they have *known the General Laws*, will still be ignorant of it likewise. For as for the *wise and learned*, the *small and meer gradual difference* between good and evil in *some instances*, the *allowed exceptions* from the generality of others, the *indirect force and obligation* of a third sort, and the *frequent clashing and enterfering*, whether of *Laws with Laws*, or of *Laws with their repugnant prejudices and opinions*; will be sure to make them very often overlook it. And as for the *rude and ignorant*, that, besides all *these causes* of such ignorance which are common to them with learned men, the *difficult and obscure nature* of several *Vices and Virtues themselves*, which are plainly and expressly forbidden or enjoyn'd, will be of force sufficient to make the generality of them in many instances *not to understand it*. And as for the *pardon and excuse* of our ignorance and unknown transgressions from *all, or any* of these causes; that it is *involuntary and innocent* so long as it is joyned with an *honest heart*, and remains after an *honest industry*; and begins then only to be our *wilful sin*, and an *Article of our condemnation*, when our *Lusts or Vices* introduce it, and we have a *mind to it*, and take *no pains against it*, or, what is the consummation and height of all, *industriously labour and endeavour after it*.

And this may suffice to have spoken of the *first sort of want of Knowledge*, which, as I said above, produces an *uncondemning involuntariness*, (*viz.*) *Ignorance*, when we

we commit sin, because we do not know the sinfulness of our present action, or the Law which we sin against.

CH A P. VIII.

Of Sins consistent through the second Cause of an innocent Involuntariness, viz. Inconsideration.

The CONTENTS.

Consideration is necessary to choice. Some sins are inconsiderate. Three innocent causes of inconsideration. 1. Suddenness and surprize of opportunity. An account of this. The involuntariness of it. Slips upon it are consistent. 2. Weariness of our thinking powers or understandings. An account of this; and of its involuntariness. The consistence of our Transgressions by reason of it. 3. Discomposure or disturbance of them. An account of this. The causes of it are Drunkenness, or a strong Passion. Drunkenness is always our own fault. Our Passions grow strong in us sometimes by our own indulgence, and then they are our damning sin, and we must suffer for the evil that we commit under them: sometimes through the suddenness, and greatness of outward objects; and then they are pardonable, and our inconsiderate slips upon them are excusable. The Passions which have Good for their object, as Love, Desire, &c. cannot by any force of outward objects be so suddenly forced upon us. But the Passions which have Evil, as Grief, Anger, and Fear especially, often are. The reason of this difference. Inconsideration upon the latter excusable, but not upon the former. This difference made by our Sa-
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viour in a case where both were criminal. Excusable slips upon discomposure of our thinking powers, are such as proceed from an unwill'd sudden Grief or Anger, but especially from a sudden Fear. No fear is involuntary but what is sudden; and sins upon deliberate fear are damning; but upon unwill'd sudden Fear, Grief, or Anger, consistent with Salvation. Cautions about inconsiderate sins to prevent false confidence. No sin is innocently inconsiderate: 1. Where we have time and an undisturbed understanding. 2. Where the sin is mischievous, or greatly criminal. 3. When we do not strive against it. We must endeavour against all involuntary Failings, though we cannot resolve against them. 4. When we are not sorry after we have committed it, nor beg pardon for it. 5. When it is committed with observation. A summary Repetition of this fourth Book.

HAVING in the foregoing Chapters discoursed largely of the first cause of an *innocent Involuntariness*, viz. Ignorance of our Duty or want of a general Knowledge, I proceed now to the second, viz. want of particular Animadvertence and Consideration of what we know, which is *Inconsiderateness*. And this is the second way of rendring our Transgressions pardonably involuntary, which I proposed above; namely, *when in any sinful action we do not bethink our selves, and consider of its sinfulness.*

It is not all knowledge of our Duty that renders every particular sin against it *chosen* and *voluntary*. For a knowledge that is only general, and at such time as the thing occurs to our thoughts, and we are asked the Question, will not do: but as all our choice is of particular actions, so must our knowledge be likewise. Before we can be said to chuse a particular action, we must see and know it particularly; and if we act it without

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thinking, we act it also without chusing, seeing all choice is upon sight and knowledge of what is chosen.

But now *this* is the *case* in several of our Transgressions, they slide from us without this actual application of our minds to them. For we do not think and consider of the evil of them when we commit them; and so their sinfulness being unseen, it is withal unchosen. They are of the number of our *involuntary* sins, and such as, implying nothing of our own will, shall have nothing of Gods anger, who will not punish, but graciously bear with them.

And these slips stealing from us without our *considering* and *thinking* on them, or *adverting* in the application of our minds to them; are called by these several names, which are all of the same signification, *viz.* sins of *inadvertency*, *incogitancy*, and *inconsideration*. Which because they are such as, through the weakness of our Natures, we are *continually* subject to, and liable *daily* to incur, are stiled in another word sins of *daily incurision*.

Now as for this *second* sort of sins, our *inconsiderate Transgressions*, they may steal from us *involuntarily* and *innocently* upon as many grounds, as there may be innocent *causes* of *inconsiderate actions*. And as for the *unwill'd*, and therefore innocent causes of *inconsideration*, they are reducible to these *three*.

1. *Suddenness* and *surprize of Opportunity*.
2. *Weariness*, and
3. *Discomposure* and *disturbance of our thinking powers wherewith we should consider*.

I. The *first* cause of *inconsideration* in our Actions, whereupon we venture upon some sin without thinking or considering of it, is the *suddenness* of the *Opportunity*, and the *surprize of Temptation*. It falls out unexpectedly, and stays for us at such time as our minds
are

are otherwise employ'd ; and so we act it without considering, because it lyes ready and prepared for us just then, when we have no leisure for thinking and consideration. And the *first* beginnings of a *sinful Passion*, whether of *Anger*, of *Envy*, &c. and the *unadvised slips of the Tongue* in *rash censuring*, in *uncharitable speaking*, in *indeliberate backbiting*, and the like generally enter this way. For they come upon us in the *throng of Conversation*, and opportunities are offered for them before we foresee them ; and so we spring out indeliberately to act and exert them.

And this inconsideration is such as *we cannot avoid*. For we have no freedom of *acting* where we want a freedom of *thinking*, seeing we cannot chuse without consideration. But as for these inconsiderate slips, they steal from us before we can bethink our selves, and stay not for our consideration, but run before it. For our operative Powers, when they are spurr'd on by any thing of an *inward desire*, or of a remaining *corrupt inclination*, (and who, as long as he lives here, can be wholly free from it?) are ready of themselves to spring out into Action and Practice upon the first offer of Temptation, and stand in need of reason and consideration, not to raise and excite, but to restrain and repress them. So that upon the offer of a fit occasion we act many times amiss before we are aware ; and we cannot help it, because we cannot deliberate and consider of it.

But as these slips of surprize are such as we cannot avoid, so are they such withal wherefore God will not exact a severe account of us. He will not *punish* but *pity* us for them, and in great mercy dispense with them.

For they are *necessarily incident to all men* ; they have been incurr'd by his best servants, but were never look-

ed upon to be of that provoking nature as to put them out of his favour, or to interrupt their state of salvation and acceptance. Just *Noah* through his ignorance of the strength of Wine was surprized into one sin; for he was *drunken* before he was aware, or could discern what effects the fruits of his *new Vineyard* would have upon him. *Noah drank wine, says Moses, and was drunken, Gen. 9. 21.* But this was perfectly a mixture of *surprize* and *ignorance*, for his wits had left him before he was aware, and before he ever knew that the Wine which he drunk would drive them from him. For it was at his *first* planting of a Vineyard, before he understood what measure of it would cause intoxication. *He began, says the Text, to be a Husbandman, and he planted a Vineyard, and he drank of the wine of his new Vineyard, and was drunken, v. 20. 21.* The great Apostle *Paul* himself was guilty of one sudden slip towards *Ananias* the High Priest, who, whilst his mind was intent upon his Speech which he was making in his own defence, commanded him to be smitten on the face. Upon which unexpected occasion he was surprized into a *sudden anger*, and into an *unadvised irreverence*. *God shall smite thee, thou whited wall, says he presently to him again, for sittest thou to judge me according to the Law, and yet commandest me to be smitten contrary to the Law? Act. 23. 1, 2, 3.* But as soon as ever he had done, he retracts his words, and confesses that his Speech was evil; but yet he pleads that it was pardonable, as being altogether unconsidered through the suddenness of the occasion. *I wist not, Brethren, says he, that he was the High Priest, I did not think of that; for if I had I should not have spoke so disrespectfully to him, it being thus written, Thou shalt not speak evil of the Ruler of thy people, v. 4, 5.*

2. Another innocent cause of inconsideration, whereby

by we venture upon several actions without thinking of their sinfulness, is the *natural weariness of our faculties or understandings*. It is the very frame of our Natures, and we cannot help it, for our minds to be tired out by being held long and constantly to one thing. - We find it is so with us in all Studies whatsoever ; for let our thoughts be employed upon what we will, they cannot be kept at stretch upon it for a long time together, but either we must draw them off and relieve them, or else they will flag and fail of themselves.

But now as for some sins, they are a *continued temptation*. They do not soon come upon us, and go off as soon again ; but they lye before us and stick to us, and for a long time are still alluring and solliciting us. And here although our minds can consider of them, and watch against them for some time ; yet by reason of their long abode with us they wax faint at last, and grow weary and forgetful : and then the temptation gets ground, and enters when we are not aware, and in some thing we prove unadvised, and yield to it because we cannot hold out longer to consider of such things as should guard and preserve us from it. Thus in *afflictions* and *sickness*, for instance, by the uneasiness of his flesh, and the hardness of his condition, a man is tempted to *fret* and *murmure*, and to be *peevish* and *repining*. But for some considerable time he stands upon his guard, and his thoughts are in readiness ; and so long he represses his passion and keeps it under : so that although the sin be importunately offered, it is not embraced. And if the temptation would pass off whilst he stands thus prepared to watch against it, all were well, and his Vertue would remain in safety. But on the contrary it is *lasting* and *permanent*, it sticks to him, and incessantly importunes him, and so proves a continual

continual snare to him. And now if his *mind* would endure to be held *always upon the stretch*, and in a continued watchfulness against it, all were well, and he would keep back from it still. But alas! his Faculties, after a long toil, grow *weary*; and his Powers of thinking, being constantly employ'd, are *spent* and *disabled*; and then his watchfulness begins to impair, and his thoughts by degrees to unbend; and whilst he becomes less attent, and less careful to oppose the Temptation, it wins ground, and prevails upon him when he is not aware: so that although he could not at *first*, yet he is surprized at *last* into some *impatient thought*, or *peevish behaviour*. And the case is the same in a *continued provocation to Anger, Lust, or other sins*.

Now this *weariness*, which renders us thus inconsiderate, is no matter of our own chusing; it is the very frame of our Nature, and not the effect of our will; so that we must submit to it, and we cannot help it. For the *Soul* in *thinking* and *understanding* uses *bodily powers*, and they by exercise are *spent* and *wasted*, *weakned* and *enfeebled*: and therefore when by a fixt watchfulness and consideration of one thing, they have been kept long attent, they naturally grow weak and weary, and there is no avoiding it.

And since we cannot help it, God will never exact of us that we should; but when he comes to judge us for those slips, which were inconsiderate upon this account, he will not punish, but in great mercy pardon and bear with us.

And this we find that he has always done. For his *best Servants* have been wearied into slips of this nature, and yet they have not put them out of a state of Grace, nor made a breach in God's acceptance; but he has own'd and rewarded them as his faithful Servants still.

Job was a man patient to a *Proverb*, and one to whom, by the testimony of God himself there was *none equal in the whole earth*; a *perfect and an upright man, one who feared God, and eschewed evil*, Job 1. 8. But yet this man of admirable Constancy and Patience, was wearied out of his watchfulness by a tedious Tryal of Afflictions, and in that time of his unadvisedness utter'd many things *impatiently* with his lips. For after he had watched sore by himself, and kept silence, continuing still his noble Patience when his Friends came to pity him, and stood amazed at his condition for *seven days and seven nights* together: at last being overcharged with grief, and wearied off from his guard against it, he bursts out into a *rash and foolish cursing of the day of his birth*, and into many *repining Questions and fretful Answers*, Job 2. 12, 13. and Chap. 3. But yet notwithstanding all these, and several other fretful expressions of a tired mind, God owns him for his *dear Servant* still, and honours him in the end with a most noble mark of a *particular affection*, by accepting of his *Sacrifice for his Friends*, when he would not accept of it *from themselves*, Job 42. 8.

David, the man after Gods own heart, when in great fear he flies from Saul, and after several escapes made from one place to another, could not either weary or avoid him; being tired out of all patience and composure at last, begins sinfully to call in question the *truth of Gods promise*. For although Samuel had ^a come from God to *anoint* him King, and had thereby in Gods Name assured him of the Crown: yet, after a long confidence in Gods Faithfulness, he begins at last in the tiredness of his spirit to doubt within himself whether God would be as good as his word, and to *say in his heart*, *I shall now perish one day by the hand of Saul*, 1 Sam. 27. 1. which he did, as he himself gives the account

count of it, only because the *weariness* of his mind, through his continued and repeated dangers, had made him *hasty* and *inconsiderate*. *I said in my haste*, saith he, *I am cut off from before thine eyes*; referring in all likelihood to this very case, *Psal. 31. 22.*

Good *Asaph*, by the continuance of his troubles, is wearied into a like offence. For although he guarded his spirit well at the beginning, and for some time; yet after he had laboured long under his affliction, he breaks out at last in the discomposure of his soul into these *repining thoughts* and *distrustful expostulations*: *Will the Lord cast off for ever, and will he be favourable no more? Is his mercy clean gone for ever, and doth his promise fail for evermore? Hath God forgotten to be gracious, and hath he in anger shut up his tender mercies?* *Psal. 77. 7, 8, 9.* But when once he had got liberty to recollect his thoughts, and to recover again his former guard; he doth not any longer give way to these *distrustful surmises*, but immediately suppresses and corrects them. *Then I said*, as he goes on, *this is mine own infirmity*, v. 10.

3. A third innocent Cause of inconsideration in our Actions, is the *discomposure* and *disturbance* of our *thinking powers*, which should consider of them.

Our souls, as I said, are united to our bodies, and make use of their powers in their most *spiritual* actions of *Knowledge* and *Apprehension*. And therefore upon any ruffling discomposure in our bodily spirits, our thoughts are ruffled and discomposed likewise. They see nothing clearly at such times, nor have any distinct notices of things; but are blunder'd and confused even as our bodily powers themselves are.

Now that which thus discomposes our bodily spirits, so as that our souls can see and consider of nothing through their disorder, is either *strong Drink*, or

a *strong Passion*. For so much is all exercise of reason and consideration disturbed and hindred by these, that of men in *drunk* or in a *high passion*, it is usually said, that they are not themselves, and that they have not their wits about them.

But although either *Wine* or any *violent passion* are *sufficient causes* of disturbance in our spirits, and of discomposure in our thinking powers, which unfit us to consider of what we do during such time as we are disturbed by them; yet are not both of them *innocent*, and able to excuse those inconsiderate slips which we commit by reason of them. For *drunkenness* is always our own fault, and if we sin unadvisedly through its discomposure, we shall certainly suffer punishment, because that is a discomposure of our own seeking.

As for our *passions* indeed, they are causes of *ambiguous quality*. For sometimes they grow strong in us by our *own fault*. Either we feed them, or we indulge them; we suggest such things to them as will foment them, or we permit them to grow unruly of themselves, without checking and repressing of them, as we might and should, were we so minded. And when our passions are thus indulged, and the violence of them is of our own chusing; they are themselves our *sin*, and so cannot plead our *excuse* and *vindication*.

But then at other times they are *forced upon us by the power and suddenness of outward objects*, whether we will or no. For we hate them, and are afraid of them; and if we were aware we would stand upon our guard, and call in against them all the Aids of Reason and Religion to preserve us from being too much disturbed by them. But God's Providence casts them upon us on the sudden, so that we do not see them before they come, nor can consider aforehand to prevent and avoid them. And when once they are come, by their

very natural force in disturbing of our Spirits, they take away from us all power of consideration. So that they are unconsidered in *themselves*, and unconsidered in their *effects*, and therefore they are involuntary all the way. And when our passions are made violent this way, *viz.* by being raised in *us*, not by any thing of our own *search* or *indulgence*, but by the *timing* of *God's Providence*, and by the *suddenness* and *greatness* of *outward objects*, they are *pardonable in themselves*, and will *excuse our inconsiderate transgressions*. Those slips which we incur under them are prepared for pardon, because we did not seek, nor could avoid them.

Thus then our innocent Discomposures which unfit us for consideration, are those only which are caused in us by strong passions not of our own indulging. The passion which begets them must enter against our wills, through the *greatness* and *suddenness* of *outward objects*; it must be forced upon us suddenly and by surprize, and then we cannot refuse it, or the discomposure which ensues upon it, because we have no time beforehand where-in to consider how to prevent it.

Now it is not every passion which the power of outward objects can force upon us on such a sudden. For *love*, *desire*, and all those passions which have *good for their object*, are more under our own Command, and spring up in us more *gradually*. They arrive not to such a discomposing pitch in a moment, but they require more time, and go on more *leisurely*; and in all the intermedial steps they are subject to our own power, so that we may arrest them, if we please, before they have got so far. And therefore all the inconsideration which they effect in us is more or less wilful, and a matter of our own choice, because it proceeds from our own permission and indulgence.

But then as for other passions of *grief*, *anger*, and
fear

fear especially, which have *evil* for their object; if the opportunity be sudden, and the object great enough, they may be raised in us to such a degree, as to *amaze* and *confound us in a moment*. A man may be in such a fright upon the sudden, as not to know what he doth, as we see by daily experience; and the case is the same in the others likewise. And the reason of this difference between these passions and the former is this, because the *suffering of evil* is far more repugnant to *self-preservation* and *self-love*, which are the fundamental principle of all our passions, than the *absence of good*. For if we sit without that good which would move our *love* and *desire*, we are still where we were: but if we fall under that evil, which excites our *fear*, we are made miserable, and much the worse: that is only a denial of a farther delight; but this is a real deprivation, and a step towards destruction. And since our self-love and self-preservation are so much more nearly concerned in the suffering of evil, than in the absence of good; our passions, which are only their several aspects and expressions, must needs be more quick and violent in that than they are in this, and the discomposure upon them will be so likewise.

This difference there is betwixt our *inconsiderateness* upon the *violent fears of evil*, and upon our *violent desires and pursuit of good*. Which is observed by our Saviour in an instance where both were *criminal*; in which notwithstanding the discomposure upon the *fears of evil*, being fit to plead the more excuse, made the transgression that ensued upon it to be a lesser sin. For both the *Jews* and *Pilate* concurred in the grievous sin of shedding *innocent blood* when they *crucified* and *murdered him*. In which wicked action, that which moved them was ^b *envy* and *malice*, but that which prevailed with him, was his *fear of their calumnies*, and of

^b Mat. 27. 18.

the anger of the Roman Emperour. For in his own heart
^c John 18. 38. he was minded to ^c release him, being convinced of his in-
^d John 19. 8. ^{39.} nocence, and ^d afraid to have any hand in the Blood of
^e John 18. 33. one who called himself the Son of God. But because he
^f John 19. 12. called himself a King, which his own ^e mind could not
^{13.} but suggest to him, as the ^f Rabble did afterwards, was
 a Title whereof the Emperour would be extremely
 jealous: therefore he gives him up to their will, fearing
 lest, if he did not, he should be traduced as no Friend
 to that most jealous Prince *Tiberius Cæsar*. And when
Christ himself comes to pass Judgment in comparison of
 his offence and theirs, *He who delivered me unto thee,*
 saith he, *bath the greater sin,* Joh. 19. 11.

Those discomposures then of our knowing Faculties,
 which are innocent, and fit to excuse our inconsiderate
 slips which proceed from them; are such as spring from
 an *unwill'd sudden grief*, or *anger*, but especially from
 an *unwill'd sudden fear*.

To make it *unwill'd*, I say, it must be sudden; for
 if our fear it self, which is a passion that amazes more
 than all the rest, doth not presently effect any thing,
 but stays some considerable time, and reigns long before
 it produces any sinful action: then it is a matter of our
own choice, being it is a fear of our *own indulging*. We
 give it room and entertainment, we feed it, or give
 way to it; and that makes our fear to become our
 sin, which can never serve for our vindication.

For a true *Christian* must be as bold as a *Lion*, and
 fear nothing so much as the *disobedience of his God*, and
 the *breach of his Duty*. But as for other things, which
 men use to be afraid of, whether they be loss of *Fame*,
 of *Estate*, of *Friends*, of *Liberty*, or even of *Life* it
 self; though he may justly fear and avoid them, when
 he can *innocently*; yet if they are the *burden of the Cross*
imposed upon the doing of his Duty, he must chearfully
 take

^s *take it up*, and not fear and fly from, but overlook ^s Mat. 16. 24, and condemn them. For God will make us an abundant Recompence in the next World, for any thing ^{25. and Chap.} which we part with for his sake in this: And therefore ^{10. ver. 37.} he indispensably requires us, as in all reason he very well may, not to fear and shrink from the loss of any thing, even of life it self, when he calls for it; but in Faith of his Promises, and in hope of his Rewards, most courageously to undergo it. *Persecutions and Dangers*, which are the great objects of our fears, are the chiefest tryals of our obedience, for which reason they are so often in Scripture called ^h Temptations; and therefore their business is to evidence how much we will ^{2 Pet. 2. 11.} part with for obedience, but by no means to excuse ^{1 Cor. 10. 13.} us when we disobey. But in relation to them Christs command is this: *Fear not them which kill the body, but are not able to kill the soul; but fear him who can cast both body and soul into Hell*, Mat. 10. 28. And if we suffer our fears of them to chase us away from the owning of his Religion, or to drive us from the performance of his Will; his Sentence against us is plain and peremptory: *Whosoever is ashamed of me and my words, and dare not owne them, although it be in a Generation that is sinful and adulterous, wherein he will be sure to suffer for the profession of them; of him shall the Son of man be ashamed when he cometh in the Glory of his Father with his holy Angels*, Mark 8. 38.

As for all *Fear* then which drives us from our Duty, it is our fault; and if we stand and pause upon it, and have time to deliberate and arm our selves against it; if we fear still, our fear is our wilful and deadly sin, and doth not excuse, but deserve our condemnation. And such was the fear of Peter that made him deny his Lord, which cost him so many penitential tears to wash off the stain of it, Mat. 26. 75. And in an instance of a smaller crime,

crime, such was the *indulged fear of Abraham*, when, to save his own life, he exposed his wife Sarah, and Pharaoh King of Egypt to the danger of an *adulterous mixture*, Gen. 12. 11, 12, 13, 15, &c. Concerning

ⁱ Τῇ μοιχείᾳ τῆς γυναικὸς ἀρεῖται κοινῶν ἡσται ὁ δὲ καὶ, καὶ μὴ νοῦν ἔχει ὑπερβέβηκεν, τῷ μοιχῷ εἰς τῆς γυναικὸς ὕβριν, ἵνα τὸ θάνατον διαφύγῃ. And that because ἔτω ὡς καὶ αὐτὸς ὡς τὸ θάνατον ἢ τυραννίς. ἔλεπε ὡς τὸ κένεον αὐτὸς σθεῖν. ἔτι δὲ φοβερόν ὡς αὐτὸς τὸ πρὸς ὄψον. Chrysost. Homil. λβ'. in Gen. c. 12. v. 12, 13. p. 259, 260. Tom. 1. Ed. Savil.

which action St Chrysostome thus discourses: ⁱ He participates in the Adultery of his wife, and doth in a manner minister to the Adulterer unto his wife's reproach, only that he himself may avoid a present death. And this he did, because his mind was still subject to the Tyranny of death, the sting of it was not yet taken out, nor his fears of it subdued; but the face of it was ghastly and terrible above his courage. And a like sinful practice upon a deliberate fear we meet with in Isaac in the same case, who was a true Child of Abraham in his infirmities, as well as in his piety, Gen. 26. 7.

But that *Fear*, or *Grief*, or *Anger* which makes excusable and innocent discomposure, must be sudden and surprizing. It must seize on us suddenly, and disturb our thinking powers unawares, and carry us on to transgress before we can recover our selves from the discomposure. And when it doth so, it is forced upon us, and is not chosen by us; we are hurried into it without our own consent, and cast upon it whether we will or no: and since the inconsideration it self is thus involuntary, the slips upon it are excusable, and such as God will not severely punish, but has been always prone to pardon and dispense with.

David, the man after Gods own heart, when he received the sad News of Absoloms being slain, was suddenly transported into a most impatient and indecent height of sorrow, 2 Sam. 18. 33. and Chap. 19. v. 2, 4.

Samuel who was a person so dear to God, that if he could

could be ^k *intreated* by any man, he tells us it would ^k Jer. 15. 1. be by *him* or *Moses* *standing to intercede before him*: did yet in an instance that would have drawn him into the *hazard of his life*, *dispute Gods command* when he should have performed it, and *question* where in duty it became him to obey. For when God bid him go and *anoint David King*, which service was sure to draw upon him the *cruel and implacable hatred of Saul*, through the sudden force of that frightful thought, instead of obeying, he answers again, saying, *How can I go? for if Saul hear of it, he will kill me*, 1 Sam. 16. 1, 2. And a like instance we have of *Moses's infirmity*, when God was for sending him upon an Errand as hazardous, and much more difficult, *viz. his deliverance of the poor oppressed Israelites from the cruel Bondage of the powerful Egyptians*, Exod. Chap. 3, and 4.

And *Paul* and *Barnabas*, two great *Apostles*, and most eminently pious Servants of *Jesus Christ*, in the *bitterness of dispute* and ¹ *heat of quarrel* are so hasty and ¹ *unadvised*, as, through the sudden resentment of that contest, to *separate companies* and *part asunder*, Act. 15. 37, 38, 39. παρανομίαν.

And since these slips of inconsideration, through a sudden Grief, Fear, or Anger, were incident to the most perfect Saints, and the most assured Favourites and Heirs of Heaven; 'tis plain, that they are a fit matter of Gods mercy, and will be graciously born with and forgiven, but not severely punished by him.

As for our slips of inadvertence then, and inconsiderate transgressions, whether we are inconsiderate through surprise, or weariness, or discomposure of our thinking Faculties, they are such innocently involuntary sins as shall not at the last Day be charged upon us; they do not unsaint a man, or destroy a state of Salvation; but consist with it.

But.

But to prevent mens *false confidences of pardon*, and *groundless hopes of being excused* upon this head; I think fit to subjoyn these *Cautions* about inconsiderate sins.

1. No sin is innocently inconsiderate *where we have time*, and *our understandings being undisturbed*, are able to make use of it.

If we have *Time* to think, but our minds are *troubled and distempered*, which makes them unfit to think and consider in it, as it happens in the cases of a *great weariness*, and a *violent sudden passion* mentioned above; there, 'tis true, we have no choice, because we have not all that is necessary to consideration. But if we have *ability and power* as well as *time and leisure*, our thoughts are at our own choice, and if we transgress inconsiderately, the fault is our own; for we might have helped it if we would, and if we will not, we must answer for it.

2. No sin is innocently inconsiderate which is of a *mischievous nature*, and *greatly criminal*. For if a man has not brought himself into a *habit of sin*, and under a *great hardness of heart* (which is always his own fault, and subjects him to a most dreadful punishment) his own Soul must needs *give back*, and his *Conscience* *boggle* at every *great offence*; and where he doubts and demurs, he cannot say he is rash and inconsiderate. No man therefore can be guilty of an act of *Idolatry*, *Blasphemy*, *Perjury*, *Sacrilege*, *Adultery*, *Murder*, *Sedition*, *Rebellion*, *Theft*, *Slander*, or any other of those sins which are so great a Terror even to *Natural Conscience*; and yet say he *wist it not*, and ventured on them when he did not think of it. For if his Conscience had any thing of that *tenderneß*, which it should and would have, unless he has sinned it into *numbneß* and *stupefaction*, he could not commit any of these without *checks of mind*, nor ever come to be guilty of them

them without *fears* and *doubtings*, *disputes* and *conflicts* in his own soul. He must consider them over and over, and view them on one side and on the other, before he can be able to master his own fears, and work himself into courage sufficient to venture on them.

As for *lesser* sins indeed, a mans Conscience has not so quick a sense, nor so great a dread of them; and therefore he may be surprized sometimes into the commission of them before he considers of them. A good man may speak a *rash* word, and be *carelessly* angry, or *triflingly* peevish, through surprize and suddenness; but he cannot contrive the death of his neighbour, or stab a man to the heart, without fear and consideration. He may be insnared unawares into a *wanton* eye, or a *lascivious* thought; but he cannot fall into an act of fornication and adultery, till he might look about him, and should bethink himself. He may rashly and unadvisedly be guilty of an *uncharitable* censure, of a *surly* behaviour, of a *discourteous*, *uncondescending*, *uncandid* action: but he cannot slander his neighbour, or entertain malice, wrath, and implacable enmity against him, without deliberation, unless it be his own fault that he will not deliberate, and consider of them. He may run before he bethinks himself into a *covetous* wish, but not into *fraud* and *circumvention*, into *theft* and *robbery*, into *perfidiousness* and *oppression*: and the like is observable in other instances. These *lesser* sins, which are acted in more haste, and need less deliberation, because mens consciences are less sensible and afraid of them, men may, and very often do commit inconsiderately and unadvisedly; they are surprized into them before they bethinks themselves, and consider of them.

But then as for *greater* sins, which either *imply* thought and contrivance, or require time and leisure, or, for the heinousness of their guilt, are *frightful* unto conscience;

we can have no excuse of inconsideration when we fall under them. Some, I say, *imply thought and contrivance*, as *fraud and circumvention* ; others *require time*, and a long stay upon the very commission of them, as *rapes and adulteries, thefts and robberies, drunkenness and revellings, wrath, anger, and malice* ; and all of them are *frightful and terrifying* to any *honest, and truly tender Conscience*. And when we think and contrive for them, or dwell long upon them, or are frightened with them, and put into doubts and disputes, fears and demurs about them ; it is gross non-sence and absurd contradiction to say that we did we wist not what, and committed them when we could not consider of them. So that as for any sin which is of a *mischievous nature*, or *greatly criminal*, unless it be our own fault, and we have made our Consciences hard and callous, we cannot venture on it without considering it, because we cannot act it without checks and fears of Conscience about it.

3. No sin is innocently and involuntarily inconsiderate, which *we do not endeavour and strive against*. To endeavour against all sin is in our own power, and at our own choice, although it be not perfectly to *overcome* it and get free from it. For our endeavours are our own, and are either put forth, or omitted at our own pleasure ; so that it is only because we would have it so if they are wanting. And therefore if we are inconsiderate because we refused, and wilfully neglected to prevent it ; our inconsideration enters upon our own choice, and is so far owing to our own will. For we were willing to come under it, and would not strive against it ; and so far as it was willed by us, it may be charged upon us, and imputed to condemn us.

Let no man therefore indulge himself in an inconsiderateness of sinning, and take no pains against it, but quietly

quietly submit to it, out of a fond conceit of being excused upon his inconsideration. For if he make no opposition to his inconsiderateness, but carelessly lays himself open to it, and idly waits for it; he makes it cease to be wholly his infirmity, and in some measure to become his fault. Because it is so far an effect of his own will, as it is of his wilful negligence; and as he wills it, he shall not be excused, but put to answer and account for it.

But if any man expect to have his inconsiderate slips excused as involuntary and innocent, he must not indulge to them, or quietly wait for them, but seriously endeavour and strive against them. 'Tis true indeed, he cannot *resolve against all*, because he cannot *live free from all*; and what a man cannot perform, it is downright folly and gross absurdity to resolve upon the performance of. No man in his wits resolves to be as *wise as Solomon*, to *support a Mill-stone* by his own strength, or to *destroy a vast Army* by his *single valour*. For since these things cannot be done by him, if he understands what he doth, he cannot resolve to do them. And therefore as for the being wholly freed from all infirmity, and never falling by inconsideration; it is utterly absurd for any man to resolve upon it, because no man can ever attain unto it. But although we cannot resolve against all inconsiderate slips, yet can we endeavour to get quit of them, and strive against them. For *we may endeavour to do what is not to be done*; and do as much of it as we can, although we are not able to do it all. Saint Paul himself *endeavour'd*, and exhorts *all others who were perfect* to such acceptable degrees as he was, to endeavour with him after a state of *absolute perfection*, although none of them all would ever be able in this life to arrive to it, *Phil. 3. 14, 15*. They could not resolve upon it indeed, because they could not com-

pass it ; but they could and ought to endeavour after it, and to attain so far as they had power, when they could not so far as they desired. And after that rate must we strive against all inconsiderate transgressions also. For although we shall never get wholly free from them, yet still must we take pains against them ; but if they seize upon us through a neglect of our own endeavours, they seize upon us through our own will ; and then they are unfit to be judged involuntary.

4. No sin is *innocently* and *involuntarily inconsiderate*, except we are sorry after we have committed it, and beg Gods pardon for it. When thou art reprov'd for thy rash and unadvised miscarriages, says the wise Son of Sirach, shew repentance ; and so shalt thou escape the guilt of wilful sin, Ec. ius. 20. 3. Aristotle has long since observed, That ignorance it self doth not render an action *involuntary*, unless we are troubled at it afterwards when we come to understand it. For ^m that act of ignorance only is involuntary, says he, which we afterwards with grief repent of. When we come to know that evil which we ignorantly committed, we must have an indignation at it, and beg Gods forgiveness of it ; and then both our inconsideration, and ignorance may be judged involuntary and innocent ; but without that in reason they cannot. For if our wills are not displeased with our offence, when once we come to discern our selves guilty of it, nor seek, by begging Gods pardon, as far as may be to undo it ; it is manifest that really they were not against it. They did not chuse it, 'tis true, when it was acted, because then they were not made to see it ; but afterwards they make it their own as much as may be, by showing how readily they are bent and inclined for it. They are not at all sorry for it, nor repent of it, but take a pleasure and delight in it ; and what can any Body judge from thence, but that they avow it.

^m ἀκέραιον ὃ τὸ
ἄπληρον, καὶ
ἐν μεταμέλειᾳ.
Arist Ethic. ad
Nicom. l. 3. c. 1.

If

If therefore we would have it thought that our ignorance and inconsideration was at any time against our wills, we must evidence *that* by showing how much we are troubled, and displeased with it. Our wills must express their dislike of it, and utterly disclaim and renounce it; or else it will readily be inferred that they either had, or would have had a hand in it.

After all *these marks* whereby to judge of an *innocently*, and *involuntarily inconsiderate sin*; I presume I have no need to add that it must be such as is *unobserved when we venture on it*. For if we see and observe it, it is not possible that it should be any longer inconsiderate. And therefore no man may look upon his sin, and say, Is it not a little one, and yet after that venture to commit it with a confidence of being excused for it. For no *known* and *wilful sin* is little in Gods account, whatsoever it be in *ours*, but *every offence with open eyes, and with a convinced Conscience, is deadly and damning*. The man that presumed wilfully and willingly to carry a burthen of *Sticks upon the Sabbath Day*, under the Law of *Moses*, was ^a *struck dead* as surely as he ^{a Numb. 15. 36.} would have been for *going to plough, or trading at the market*. Although this seem to be a little instance, yet was it no *small offence*; for be the matter that a man disobey in what it will, yet a *contempt of God*, and a *wilful rejecting of his Law*, can in no case be little. And therefore if at any time we see and observe a sin, we must by all means avoid it; or else our willing offence will certainly subject us to the curse, and prove of a size sufficient to condemn us.

And these are such *Conditions* as are necessary to make our *inconsiderate slips involuntary and innocent*. And therefore as ever we expect that the forementioned inadvertencies should excuse us, we must take care that they have all these requisites. We must never be guilty
of.

of them where we have time and understanding, nor in any great and mischievous sin, nor without a serious endeavour against them before, and a sorrowful repentance and desire of pardon after we have committed them. All these must concur in us before our inconsiderateness excuse our sin, and rescue us from danger of Damnation.

And now I have gone through both the Particulars of our involuntary, because unknown sins, whether their involuntariness proceeds from ignorance, or inconsideration; neither of which shall be rigorously dealt with, or imputed to us for our Condemnation.

And thus at last we see, what in the beginning of this Book I proposed to inquire of; viz. what are the mitigations of that integrity of obedience which is the Gospel-condition of happiness, and what are those defects; which it bears and dispenses with. And the result of all is this: That the integrity of obedience, which the Gospel indispensably exacts of us, is an integrity of our chosen actions. And therefore if wittingly and wilfully we transgress any one Commandment, we are under the Curse which the Gospel threatens; but if we transgress several unwittingly and against our wills, we are out of the reach of it, and intire in Gods account still. We do not lose our integrity, or break the condition by every slip of ignorance, whether that whereof we are ignorant be some Law that forbids any sin, or our present actions being forbid by it: nor by every slip of inconsideration, whether our inconsiderateness proceed from suddenness or surprize, from weariness, or from the discomposure and disturbance of our thinking Faculties. For not any of these Failings will deprive us of that, which Christs Gospel will construe to be a perfect and intire obedience; they do not destroy a state of Grace and Salvation, but consist with it.

And

And all these *allowances* the Gospel makes to our *sinful actions*; besides some others to our *thoughts* and *desires*, which are sin only in an *imperfect birth*, and not yet arrived to the guilt of a *complete transgression*; as I shall have a fit occasion to show in answering of those *groundless doubts* and *scruples*, that perplex good and honest, but weak minds, which shall hereafter follow. ° See Book 3. Chap. 4.

But the great Condition of the Gospel being nothing less than an *intire Obedience*; and the generality of men being so *maimed* and *defective in obeying*: what shall become of them? For who is there but at one time, or other, has willingly transgressed some of those Laws which I have described; and therefore if the Curse take place upon every wilful offence, then wo be to all Mankind.

And so indeed it would, if *Christ* had not taken pity on us, and come into the World for this very purpose, that he might succour and relieve us. But the very end of his coming amongst us, was to find out a remedy for all these evils. He came to rescue us from the Curse of the Law, and to procure for us new Terms, and put us into a capacity of Pardon. So that whatsoever his Laws threaten, or whatsoever we have committed; yet are we still secure from suffering, if we make use of his remedy, *i. e.* if we *repent* of it; as shall appear in the *next Book*.

B O O K V.

Of those Remedies which restore men to a state of Salvation when they are fallen from it ; and of some needless Scruples concerning it.

C H A P. I.

Of Repentance which restores us to Gods Favour after Sins of all sorts.

The CONTENTS.

The Rigour of the Mosaick Law is taken away by Christ, who came to preach Pardon upon Repentance where that denounced an unavoidable punishment. Repentance is the great Remedy. God heartily desires mens Repentance, and promises Forgiveness to it. This has been preached in all times. The Remedy for our unknown sins. They are incapable of a particular Prayer and Repentance, but are forgiven upon a general one. The Remedy of wilful sins is a particular Repentance. That is available for their pardon ; for wilful sins after Baptism, as well as before it. Two places, which seem to deny all pardon to wilful sins after Baptism, cleared ; the wilful sin, Heb 10. 26, is not any wilful transgression of any particular Law of Christ, which have all been pardoned ; but a wilful Apostasy from his whole Religion, which is proved from sundry

dry things there spoken of it. The falling away mentioned Heb. 6, is likewise Apostasy from Christianity, which is shewn from those things which they are said to fall from, and those others which are said to be implied in their falling. An account of the desperate state of these men. The state of some habitual Sinners desperate and irreclaimable, by reason their period of Grace is over, but this is no discouragement to any mans Repentance.

HAVING hitherto insisted largely upon that Integrity of Obedience which the Gospel indispensably requires of every man to his Salvation; and upon those Defects which either destroy, or consist with it: I proceed now to inquire what Remedies it directs us to for recovering a state of Grace and Favour, when at any time we happen to fall from it.

Among the Jews, according to the strictness of the Law of Moses, the punishment took place upon the first wilful breach; and therefore in those Laws which were established under pain of death, when it appeared by sufficient evidence, that any man was guilty of the wilful transgression of them, the Sentence was unavoidable, and the man dyed without mercy. *He that despised Moses's Law*, saith the Apostle, if it were in an instance whereto the Law threatned death, *dyed without mercy*, being convicted under the hands of two or three witnesses, Heb. 10. 28. A man that had committed Murder, or Adultery, or any other crime, whereof Death was the established Penalty, was to dye without all remedy; for no Sacrifice would be accepted for him, nor would the Law admit of any favour or dispensation. And therefore David, when he made his Penitential Psalm for murdering Uriah, and adulterating his Wife, expresses the Legal unpardonableness of his of-

fence in these words -----*thou desirest not sacrifice, else would I give it; but thou delightest not in burnt-offerings for such sins as I stand guilty of. No, my crimes are of that nature, for which any man less than a King should dye, and such wherefore no Sacrifice will be accepted, Psal. 51. 16.*

This was the rigour of that *Political Law*, which God imposed upon the *Jews* by *Moses*; those punishments that were threatned by it, which were *temporal* and of this World, were irreversibile, when once they were incurred.

But when *Christ* came into the World, his business was to give Laws of a much more gracious nature, which would admit of a Salvo for every sin, and offer men a remedy, which if they did but use, although they had transgressed, they should not suffer punishment.

This *gracious Covenant*, whose Promises and Rewards are *future*, and to be enjoy'd in the next World, was published more or less ever since *Adam*. For by the Grace of this, all the holy *Patriarchs* hoped for pardon; and by it likewise all the *Good men* among the *Jews*, when they should be brought to Gods Tribunal in the next World, hoped to be forgiven. But the Promulgation of it under *Moses* was *dark* and *obscure*, and lay hid in great measure, and almost buried under the crowd of the *rigid* and *inexorable Laws* of the *Mosaic Covenant*.

But when *Christ* came into the World, his Errand was to abrogate all the rigour of *Moses's Law*, and to preach an *universal Pardon* upon *Repentance*. And of this he gave them a clear instance in the case of the *Woman*, who was taken in the very act of *Adultery*. *Moses*, say they, and that very truly, ^a *commanded us in his Law that such should be stoned; but what sayest thou?* Joh. 8. 5. But his Sentence was, *Go and sin no more,*

^a Lev. 20. 10.

more, and then will not I condemn thee, v. 11; which was a fit sentence for that Religion, whereby they should be justified from all those things, from which they could not be justified by the Law of Moses, Act. 13. 39.

Whatsoever it was therefore under the rigour of the meer Law of Moses, under the Religion and Law of Christ our case is not become quite desperate, and irrecoverable upon the first offence. It is not every wilful sin, and much less our slips of ignorance and inconsideration, which can for ever exclude us from the Favour of God, and incapacitate us for his Mercy. No, the Religion of Christ is not a Religion that seeks advantages of us, and shuts us up close Prisoners of Damnation, as soon as we are guilty of any thing which may deserve it: For Christ need never have come into the World for that end, since the Law had rendred us accursed and miserable enough already. But he came on a quite contrary Errand, to be the Minister of Life and Pardon, and not to seal us up to eternal Death upon the first wilful transgression, but to procure for us remission of all our deadly and damning sins, and to restore us out of a state of Enmity and Death, to a state of Mercy and Reconciliation. He came to find out a remedy for all our evils, and to prescribe us a way of recovering our selves when we had fallen by any sin; so that although none of us all have lived free from it, yet in the event sin shall not be our ruine.

And that remedy which God has provided us for this purpose, is *Repentance*. He doth not abandon us upon the commission of every sin; but *he is heartily desirous that we should repent of it*, and when we do so, *he has obliged himself by his Truth and Faithfulness to forgive it*.

He is heartily desirous, I say, that whensoever we commit any sin we should repent of it. If we dare take his

own word, he tells us, *as he lives, that he doth not delight in the death of any sinner, but that the wicked turn from his way, and live: turn you, turn you, as he goes on, from your evil ways; for why will you dye, O house of Israel?* Ezek. 33. 11. And this all the World experience by him, in his long-suffering and forbearance with them. For he doth not exact the punishment so soon as we have incurred it; but expects long to see if we will return and repent, that then he may with honour pardon and remit it; this being, as St Paul assures us, the end of his forbearance and long-suffering, *to lead us to repentance*, Rom. 2. 4. And what St Paul says, that we all experience. For during all that time wherein he bears with us, how restless and unwearied, earnest and affectionate are his endeavours for this purpose? He admonishes us of our faults by his Word, and by his Ministers; he invites us to return by his Love, and by his Promises; he moves us to bethink our selves by his Spirit, and by his Providences; and if we are stubborn, and not to be thus gently won by these methods of mildness, he seeks to reclaim us by a blessed, and a most affectionate force and violence. For he corrects us with his Rod, and visits us in chastisement, and never ceases to try all means of reducing us to a sense of our sin and repentance, till we are become plainly incorrigible, and utterly rebellious, and so fit for nothing but to be swallowed up of ruine. And yet even then his desire of reclaiming us is so strong, and his love so affectionate; that he scarce knows how to give us over. *How shall I give thee up, saith he, O Ephraim? how shall I deliver thee, O Israel?* Hos. 11. 8.

And when we do repent, I say, he has obliged himself by his Truth and Faithfulness most graciously to forgive us.

This was the Doctrine of the Prophets. Let the wicked

wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, says Isaiah, for he will have mercy upon him, and to our God, for he will abundantly pardon, Isa. 55. 7. If the wicked man, says God by Ezekiel, will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not dye. All his transgressions, which he hath formerly committed, shall not be mentioned unto him, but in his righteousness, that he hath done since, he shall live. For have I any pleasure at all that the wicked should dye, saith the Lord God? and not that he should turn from his ways and live? Ezek. 18. 21, 22, 23.

This is the great Doctrine of the Gospel, which is a Covenant of remission of sins, upon Repentance. Repentance is its great Article and fundamental Truth, and is therefore called by St Paul the Foundation of Repentance, Heb. 6. 1. For that which was taught to all the World, in all the degrees of Publication of the Gospel, was that now God called all men to repent, and that he would forgive them all their sins upon their true repentance.

St John the Baptist, who was Christs Herald and Fore-runner, at his entrance upon that work, begins with it. John, says St Luke, in all the Country about Jordan, came preaching the Baptism of repentance for the remission of sins, Luk. 3. 3.

Our Lord and Saviour Christ himself, when he comes after to proclaim his own Gospel, goes on with it. Jesus began to preach, says St Matthew, and to say, Repent, for the kingdom of heaven is at hand, Mat. 4. 17.

And when he left the World, the Commission which he gives to his Apostles is to proceed on still in the Promulgation of it to all the World, as he had done to the people of the Jews. For at the last time of his being with them, just before his Ascension into Heaven, when,

^oMatth. 28. 19. as St *Matthew*^b tells us, he commissioned them to *preach to all mankind*; those *instructions* which he gave to them, St *Luke* informs us were, that *repentance and remission of sins should be preached to all Nations in his Name, beginning at Jerusalem*, Luk. 24. 47. This was the chief thing which they had in *Commission*, and the summ and substance of their *Embassy*. For that *Ministry* which was *committed to them*, was a *Ministry of reconciling God and men by this means*, as St. *Paul* says, or a *Ministry of Reconciliation*; so that *they were Ambassadors for Christ, as though God did beseech men by them*, and they as *Christs Deputies*, who is the prime Mediator, did *pray them in his stead to be reconciled to God*, 2 Cor. 5. 19, 20.

And when the *Apostles* came to *execute their Orders*, the publishing of this was all their *care and practice*. For they all of them went about *preaching in all places*, and to *all persons*, *repentance for the remission of sins*.

St. *Peter* in his first Sermon thus exhorts the people; *Repent and be baptized every one of you for the remission of sins*, Act. 2. 38: and so again Act. 3. *Repent and be converted, that your sins may be blotted out*, v. 19. And the same he proclaims more generally in his second Epistle, assuring all Christians, that the *Lord is not willing that any man should perish, but that all should come to repentance*, which is sure to prevent it, 2 Pet. 3. 9.

St. *Paul* preaches to the *Athenians*, that *now God had commanded all men every where to repent*, Act. 17. 30.

And St. *John* assures us, that by virtue of that Gospel-Covenant which was confirmed with us in *Christs Blood*, if with repenting hearts we *confess our sins*, he is faithful to his word, and just to his promise to *forgive us our sins*, and to *cleanse us from the guilt and stain of all unrighteousness* of one sort or other, 1 Joh. 1. 9.

I should recite almost the whole *New Testament*, if I were

were to repeat all that the *Scriptures* affirm in this point. But by what I have already offered, I take it to be clear beyond all doubt and scruple, that the *Gospel-Covenant* is a *Covenant of remission of sins upon repentance*. God most earnestly desires that we should repent, and he is most truly and faithfully willing to forgive us all our former sins upon our true repentance. Nay I might add, he is not only willing, but extremely joyful and glad of the occasion. For it is his highest pleasure to go out and meet a returning Soul; and the joy of his heart to embrace a reclaimed Penitent, as our Saviour has most clearly intimated to us in the most welcome reception of the returning Prodigal, Luk. 15. 11, 12, &c. There is a general joy in the Heavenly Court, says our Saviour again, and in the presence of all the Angels of God, even over any one sinner that repenteth, Luk. 15. 10: nay there is more joy over one penitent, than there is over ninety and nine just persons which need no repentance, v. 7.

This is that Grace which Christs blood procured for us—*ἀμαρτιῶν ἡμετέρας ἕνεκα ἐν Χριστῷ πάντες τῷ νόσῳ μελαρώμεθα* Clem. Rom. 1. Ep. ad Cor. c. 7. And that which ensued upon his exaltation — exalted to give repentance and remission of sins, Acts 5. 31.

Thus had God provided us of a means which will most certainly restore us to his favour. He has not left us in our forlorn state, but has prescribed us this method of repentance to recover us out of it, and to be the great Instrument of our Pardon and Reconciliation.

And this remedy is adequate to all our needs, and able to regain all that which our sins at any time have made us lose. For it will repair the breach upon all sorts of offences, whether they be our *known* or *unknown*, our *voluntary* or *involuntary* sins. Of all which I shall now proceed to speak particularly.

This remedy of repentance, I say, God has fitted for all sorts of transgressions; whether they be,

1. Our *known*, or
2. Our *unknown* and *secret* sins.
1. Our *unknown* and *secret* sins have the benefit of this

this remedy, and that whereupon God will pardon them is a *general repentance*, and a *general prayer for forgiveness*.

As for several both of our *voluntary* and *involuntary* sins, they are *secret* and *concealed* from us, and quite without our *knowledge* and *remembrance*. We are wholly ignorant and in the dark about them, and our Consciences have no more sense of them, than they have of those which we were never guilty of. For as for our *involuntary* sins, in some of them we are wholly ignorant, and never think them sinful; and in others we are *inconsiderate*, and do not many times observe that we sin in them. And as for our *voluntary* and *wilful* sins, though we know full well, and observe when we at first commit them; yet doth our knowledge of them, as of other things, slip out of our minds by degrees, and through length of time, and throng of other thoughts, at last we quite forget them.

And these sins being thus quite out of our thoughts, and wholly *secret* and *unknown* to us; we cannot particularly either beg pardon for them, or repent of them.

We cannot, I say, particularly beg pardon for them. For no man can become a suiter in behalf of he knows not whom, nor recommend any thing to Gods mercy before he has discovered it himself. And since these particular sins are secret and unknown, they cannot be the matter of a particular prayer and recommendation.

Nor can we particularly repent of them. As for our *wilful* sins indeed, whether we remember them or have forgot them, the case is the same as to one prime part of a particular repentance, viz. our forsaking of them, and beginning to obey that particular known Law which we had wilfully sinned against. We must retract every voluntary sin by a voluntary obedience, and without this we

can

can have no just hopes of pardon. For there is no hopes of salvation to any man but upon a *particular obedience to all known Laws* ; so that when once he sees and understands a Duty, he must obey it particularly before he can expect to live by it. But now as for *those Laws* which are transgressed by our *wilful* sins, they are all *known*, since we could not will and chuse to disobey them, unless we saw and knew our selves to be bound by them. So that whether we had sinned against them formerly, or no ; whether we remember it, or have forgot it ; obedience to them is our present Duty, and a Duty too so necessary, that without it we cannot be saved. If therefore we have sinned against any such known Law we must amend it, and leave off wilfully to repeat it ; for our obedience to all them is necessary to our pardon, and whether we remember or have forgot that we transgressed *formerly*, as to the present it is all one, for we must chuse to obey now.

As for our *wilful* sins then, which being long since acted, are now quite *forgotten* and *unknown*, one great act of a particular repentance is necessary to their pardon, *viz. conversion or new obedience and reformation*. For all *wilful* sins are transgressions of *known* Laws, and whether a man has broken or kept it *formerly*, a *present* obedience in all chosen actions to every such particular Law is necessary to put him into a *state of mercy* and *salvation*.

But as for other acts of a particular repentance, *viz. confession, sorrow, detestation*, and the like ; there is no place for them about any of our *Secret*, whether they be *voluntary*, or *involuntary* sins. For no man can *confess he knows not what*, nor *grieve he understands not why*, nor *hate and detest he knows not whom* ; so that he must particularly know his sins before he can be thus particular in his repentance of them.

A particular prayer and repentance then have no place about our *unknown* sins; they are not capable to be exercised about them, and therefore they cannot be exacted for the pardon of them.

But that *prayer* and *repentance* whereof they are *capable*, and whereupon God will graciously *forgive* them, is *indefinite* and *general*. These may very well be used about them. For we may all understand thus much by our selves that we are all Sinners, and are guilty of much more than we know and can remember. Several sins slip from us at first without our knowledge and observation; and several others, which were at first observed, were afterwards forgotten. And when we know this general number, although we are not able to recover any particular instance, we may very well be sorry for it, and beg God to forgive it; and so expiate them as much as may be by a *general prayer* and *repentance*.

And this remedy God has assigned for our *unknown* sins, and when we make use of it he will forgive them. Holy David was very sensible that he laboured under many such *secret faults*, and by this means of a *general penitential prayer*, he endeavours to procure their pardon. *Who, says he, can understand his errors? Cleanse thou me from my secret faults*, Psal. 19. 12. And because such sins are daily slipping from us, that our remedy might be as near as our disease, our Lord has put into our daily prayers this general petition for our expiation, *Forgive us our trespasses*, Matth. 6. 12.

As for this first sort then, our *unknown* and *secret* sins, a *general prayer* and *repentance* is their remedy. If we obey all known Laws, and particularly repent of all our known transgressions; our *secret* and *unknown* sins need not lye heavy on us. For if we are honestly ignorant of them, and use due pains and ingenuity about them; if we neither overlook them through sloth and negligence,

negligence, nor mistake them through partiality and wilfulness; a general and penitential prayer shall serve their turn, and restore us unto mercy and reconciliation.

And then,

2. As for all our *known* sins, God has not been wanting to us in them neither, but has most graciously provided us of a remedy, and means of reconciliation for them, of what *nature* or *degree* soever they be. Whether,

1. Our *voluntary* and *wilful*; or,

2. Our *involuntary* sins.

1. In the Gospel God has provided us of a remedy to restore us again to his favour, when once we have lost it through our *voluntary*, and *wilful* sins; and that remedy is a *particular repentance* of them.

To the pardon of these it is altogether necessary that we *particularly amend* and *forsake* them. For they interrupt a state of love and good agreement, and set God and us at enmity and defiance. So long as they are continued in, they keep God and men at a distance, they interpose betwixt us and his mercy, and hinder all the signs of his approbation, and all the expressions of his pardoning Grace from issuing out upon us. To restore us therefore to Gods Grace and acceptance, these *voluntary* sins must be taken out of the way; and by a voluntary amendment and reformation, we must undo all that was done amiss in our wilful transgression. And of these sins all those places are meant, that make *repentance*, which, as we saw above, includes in it *amendment*, the indispensable condition of life and pardon. As when *repentance and remission* of sins is commanded to be preached to all Nations, Luke 24. 47: and men are bid to *repent*, that *their sins may be blotted out*, Acts 3. 19; or, as it is in the peremptory and severe words of

our Saviour, to repent, or else they shall all perish, Luke 13. 3.

And as this particular repentance and reformation is altogether *necessary* to the pardon of our wilful sins ; so is it most certainly *available* and *sufficient* for them. Although they are of a most heinous guilt, and provoking Nature ; yet is not their offence unpardonable, or their case desperate. For after a man has put himself out of a state of Grace and God's favour by them, he is not quite cast off, nor need to despair of getting in again. He is not presently upon every such offence banished this Kings Court and Presence for ever ; but upon his particular repentance and reformation he will be allowed to recover his former station. For the preaching of the *Prophets*, of the *Baptist*, of *Christ*, and of his *Apostles*, was to call the *wilful* and all *lost Sinners*, both of the *Jewish* and *Gentile World* to this reconciliation ;

^d Matth. 18. 11. Christ, as himself informs us, coming to ^d save that which

^e Matth. 9. 13. was lost, and to ^e call all Sinners of one sort or another to repentance. Mens very Baptism or entrance into Christianity, is a cleansing of them from the guilt of all former sins without exception. Repent, and be baptized every one, says St Peter, for the remission of sins, Acts 2. 38 ; and be baptized, says Ananias unto Saul, and wash away all thy sins, Acts 22. 16.

Nay after men are once baptized, and have all their former wilful sins washed off in that water of regeneration ; yet is not every wilful sin, which they are guilty of, thenceforward irrecoverably damnable, but they are still called to accept of mercy and forgiveness upon repentance, as before. When men come under the Covenant of Grace, and list themselves under the Discipline of Christ ; they do not subject themselves to a Covenant of Terror and Desperation, which takes hold of the first offence, and denounces an irrevocable enmity ever after

after. No, a *baptized offender* is under the Grace of repentance as well as others. For that repentance whereto we are called by Christs Gospel, is not so much an *act* as a *state*: which St Paul intimates when he talks of *renewing men unto repentance*, that is, unto the condition and standing terms of it, *Heb. 6. 4, 6.* It is of Gods Grace that there is *any* forgiveness, and, in order thereunto, *any* place for repentance at all; and of the same Grace we have received a promise of forgiveness upon repentance for *all sins*, and at *all times* whatsoever. If *any man* among us baptized Christians *sin*, says St John, his case is in no wise desperate, for we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, as well as for the sins of the whole unchristned world, 1 Joh. 2. 1, 2. The Gospel doth not bid every wilfully offending Christian to despair, and conclude himself to be irrevocably lost, and fallen beyond remedy into a damned condition. But its design is quite another thing, to recover them again from that state of death, and to call them by repentance to mercy and forgiveness. For the Spirit of God himself writes to the ^f *back-sliding* ^t Rev. 2. 16, 21, Church of Ephesus, to remember from whence they were fallen, and to repent and do their first works, Rev. 2. 5. And St Paul finds fault with the Christians at Corinth for not repenting of their uncleanness, and fornication, and lasciviousness which they had wilfully committed; threatening to bewail them, or to excommunicate them in sorrow and lamentation, according to the custom of those times, if they did it not, 2 Cor. 12. 21. Nay in the case of the incestuous Criminal, who had committed such a fault as was not so much as named, and much less done among the unbaptized Heathens themselves; he doth not consign him up to eternal Torments, but endeavours, by the rod of Discipline and Church-censures, to reduce him

to repentance, that his spirit might be saved in the judgment day of the Lord Jesus, 1 Cor. 5. 1, 5. And as for the other Members of the Church of Corinth, who were unconcerned and *puffed up* at such an enormous accident; he reproves them smartly, that by bringing them to a sense of their sin, he may work them into a reformation, v. 1, 2. Which good effect when he understood that his reproof had wrought upon them, he rejoices mightily, and glories in it in his next Letter. *I rejoyce*, says he, *that by my former letter you were made sorry*, seeing it was *after a godly manner*, and *you sorrowed to repentance*: For such *godly sorrow worketh repentance unto salvation*, which is *not to be repented of*, 2 Cor. 7. 8, 9, 10. And as he practised thus with baptized wilful offenders himself, so doth he instruct Timothy that he should do likewise. For he tells him, that the way whereby the man of God ought to deal with sinners, even those of the worst sort, who are not only *subject*, but *enslaved* to it, is not peremptorily to damn, and seal them up fast unto destruction: but in great meekness to endeavour to reclaim them, that by recovering them to repentance, he may restore them again to life and pardon. *The man of God*, says he, *must in meekness instruct* even the refractory and contumacious, or those that oppose themselves against him, *if God peradventure will give them repentance, to the acknowledgment of the truth*, and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will, 2 Tim. 2. 25, 26. And to name no more instances of this nature, but to sum up all in one, even those great and enormous wilful sinners, whose offences are so hainous, as to make them fit to be expelled the society of Christians; are not yet in their very Excommunication shut up irrecoverably under the pains of Hell, but quite contrary are endeavoured by this very means

means to be reduced to *repentance*, and thereby to *pardon* and *acceptance*; *Excommunication* it self being, as *St. Paul* says, for the *destruction* of the *flesh*, that the *spirit* may be *saved* in the *day* of the *Lord Jesus*, 1 Cor. 5. 5. And the *Power* of the *Keys* in *remitting* or *retaining* *sins*, that is, in the *excommunicating* or *absolving* of *offenders*, is intrusted with the *Ministers* of *Christs Church* for the *edification* of the *excommunicated* *sinners* themselves, and *not* for their *destruction*, 2 Cor. 10. 8. and chap. 13. 10.

And by all this we see that the *Grace* of *Christs Gospel* is a *grace* of *repentance* and *remission* of *sins* all the way, both *before Baptism*, and also *after* it. In all periods, from the *beginning* to the *end*, it is an *instrument* of *pardon* and a *means* of *peace*; or a *word* and *ministry*, as *St. Paul* says, of *reconciliation*, 2 Cor. 5. 19. If we *break* our *Baptismal vows*, which are the *condition* of the *Covenant*, *once*, and thereby *forfeit* all our *Right* to *Happiness*; it gives us *liberty* to *repeat* them. For we have the *freedom* both in our *private* and our *public* *prayers* to *renew* all our *good resolutions*, and to *make* *God* new *promises*, and to *undertake* for the *performance* of that wherein we have *wilfully* *failed* by new *engagements*. Nay it doth not only allow that we may thus *renew* the *Covenant*; but it requires that we *should*: it *has appointed* an *Ordinance*, the *Eucharist* or *Lords Supper* I mean, for *this very purpose*. For the *Bread* and *Wine* which we *eat* and *drink* there, our *Saviour* tells us is a *Federal form*, the *New Covenant*, or, according to the *manner* of the *Eastern Nations*, who *ratified* their *Covenants* by *eating* and *drinking* together, the *re-entring* or *confirming* of that *Covenant*, which was at *first* *sealed* and *confirmed* in his *Blood*. This, says he, is the *New Testament* or * *Covenant in* * *drinking* my blood, drink ye all of it, and so, according to the known

known Rite, confirm this Covenant with God by it, *Luk. 22. 20. Mat. 22. 27.* And this he has not only allowed, but *injoynd* to all his Disciples---- *Do this*, says he, *in remembrance of me.* And that not only at one time, as it is with Baptism, but at all times during your whole lives; for in this manner of a Federal eating and drinking of this Bread and Wine, you must shew forth the Lords death always, even till he come again the second time, i. e. unto the worlds end, *1 Cor. 11. 24, 25, 26.*

Forgiveness of sins then upon repentance is a Grace which is begun in Baptism, and ever after continued, being repeated in every Prayer, and sealed in every Sacrament to the end of our lives. So that no wilful sin can damn us, if we repent of it; but the damned accursed sinner is only he who lives and dyes *impenitent*. Inasmuch as that very sin, for which St. Paul says there is no benefit from Christs Death, nor any help of Sacrifice under the Gospel; is therefore excluded from all Grace of pardon, because it is from all possibility of repentance. For therein it is that the *irrecoverableness* of those lost sinners consists---- *It is impossible*, says he, to renew them to repentance, *Heb. 6. 6.*

Thus then, we see, that Christs Gospel has afforded us a remedy even for our wilful sins, whether they be committed before Baptism, or after it, at one time or at another, at all without exception; so that although sometimes we do fall under them, yet we shall not be eternally condemned for them. Let us but repent particularly therefore and amend it, and whatever sin we have wilfully been guilty of, our work is done. For our repentance shall set us straight, and our reformation will make us innocent; and if we are careful to do so no more, our offence will be looked upon as if it never had been done at all.

But

But against this pardonableness of our wilful sins after our belief of the Gospel, and Baptism into the Christian Faith; some perhaps may be ready to object two places from St. Pauls Epistle to the Hebrews, wherein he may seem to teach us a more rigorous and severe Lesson.

In the 10th Chapter, he lays down this as a great Truth: *If we sin wilfully after that we have received the knowledge, or open belief and ^ε acknowledgment of ^ε *αληθειαν*, the truth of Christs Gospel, there remains no more benefit to us from Christs sacrifice for sins; but a certain fearful looking for of judgment, and fiery indignation which shall consume the adversaries, v. 26, 27.*

And in the 6th Chapter, to the eternal Terror of all willing and wilful Back-sliders, he speaks thus to the same purpose: *It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God; if after all this they shall fall away, to be again recovered, or for any of us to renew them to repentance; seeing they crucifie to themselves the Son of God afresh, and put him to an open shame, v. 4, 5, 6.*

But now if our wilful sins after Baptism and belief of the Gospel be thus desperate, and utterly excluded from all hopes of cure and benefit of Expiation by Christs Sacrifice, as the Apostle in these places seems to intimate: how can the Gospel be truly called a *Ministration of Reconciliation, Grace, and Pardon*, towards all sorts of wilful sins?

To take off all this difficulty I will answer to the places severally, that all those good minds, which are wont to be perplexed by them, may be more perfectly relieved by a particular and distinct understanding of them.

First then, to begin with that, the words of St. Paul in the 10th Chapter of his Epistle to the Hebrews are

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these.

Verse 23. these. *Let us hold fast the profession of our faith without*

25. *wavering ; Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another to the open owning and frequenting of them ; and this we ought to do so much the more, forasmuch*

26. *as ye see the day of Gods righteous Judgment approaching. For if we sin wilfully in this backsliding from the publick Assemblies, and from the profession of the Christian Faith, after that we have once received the knowledge, or professed belief and ^h acknowledgment of the truth of it ; there remains no more benefit to us*

^h *ἐπιγινώσκοντες.*

27. *from Christs sacrifice for sins ; but a certain fearful looking for of that judgment, I say, which shall devour the adversaries. And this all you Hebrews have reason to expect from Christ, from what you very well know of the manner of proceeding in such cases under Moses.*

28. *For he that despised or rejected the whole, yea or even any one particular instance of Moses's Law, whereto death was threatned, dyed without mercy, if the thing was proved against him under the testimony of two or*
 29. *three witnesses. And then of how much sorer punishment, suppose ye, shall this wilful sinner be thought worthy, who hath, by such wilful rejecting of all Christs Laws and Religion, trodden under foot the Son of God, as if he were not raised up again from the dead, but were yet in his grave ; and hath accounted that blood of his, which confirmed the New Covenant, and wherewith he was sanctified, an unholy thing, making it to have been justly shed, as the blood of a Malefactor ; and hath done despite unto the Spirit of Grace and all its evidence, by rejecting it as insufficient ? I have set down the place at large, that the very Text it self may afford us an accumulated proof of the ensuing Explication.*

But now as for this sin, which, being wilfully committed after the belief and acknowledgment of Christs Gospel,

Gospel, is here said to have no help from Christs Sacrifice, nor any benefit of his Propitiation : it is *not the sinful transgression of every Law of Christ, nor of any one* ; but a *total Apostasie and abrenunciation of them all.*

The sin, I say, which being *wilfully committed* after the belief of Christs Gospel is here said to exclude us from all benefit of Christs Sacrifice, is *not the transgression of any of Christs Laws whatsoever, nay nor of any one.* For the *Corinthians* were guilty of the *wilful* transgression of several Laws, and that too after they had embraced the *Faith of Christ.* They were guilty of an indulged *Lasciviousness, Uncleanness, and Fornication,* 2 Cor. 12. 21. Nay one of them was guilty of it in such an instance, as was *not so much as named,* and much less practised *among the Gentiles themselves ; viz.* in a most incestuous marrying of his Step-mother, or *his Fathers wife,* 1 Cor. 5. 1. And St. Peter, a great Apostle, after three years converse with his Lord and Master, *denies him three times,* and that not suddenly ere he could bethink himself, but after a due space of time between one denial and another, Luk. 22. 57, 58, 59. All which he did in the most aggravated manner, by accumulating *perjuries* and *prophaneness* upon the sin of disowning his Master ; for when his *bare word* would not be believed, *he began to curse and to swear that he knew him not,* Mar. 14. 71. All these were sins *wilful* in their commission, and some of them most *highly criminal* in their nature ; but yet none of them was excluded from the benefit of Christs Sacrifice, for they all enjoyed it. So that it is not any one transgression of a particular Law after men have embraced the Faith of Christ, which is the un-atoned sin here mentioned.

But it is *an utter rejecting of all the Laws of Christ, and a total Apostasie from his whole Religion.* It is the

renouncing of Christs Authority, the disowning of his Gospel, and falling quite off from him to Judaism, or Paganism, or something directly Antichristian, which is the sin here intended. And whosoever doth this wilfully, after he has once acknowledged it, and been convinced by it, (as most men, if not every man, must do who is guilty of it at all) for him there remains no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall devour him, and all other Antichristian adversaries.

ⁱ ἀμνηστὸν
των ἡμῶν.

That the word which is here translated ⁱ sin, signifies sometimes not all sin in general, but particularly this superlative height and aggregation of all sin, an utter revolt from Gods service, and Apostasy from his whole Religion, appears plainly from 2 Pet. 2; where the Apostate Angels are called the Angels that ^k sinned, v. 4.

^k ἄγγελοι ἀ-
μαρτήσαντες.

And that this particular way of sinning, by an universal Apostasy, and falling quite off from the profession of the Christian Faith, is that very sin which is here intended, will appear from all those things which are spoken of it in this place.

'Tis plain from the Apostles exhortation against it--- Let us hold fast, says he, the profession of our faith, and not revolt from it, v. 23.

From his further dissuasion from it in the verse next but one,--- not forsaking the Christian Assemblies, which is a great step towards the disowning of Christ himself, as the manner of some is, v. 25.

From his Character of it in the verses that follow, it being a sin that includes in it all these instances of aggravation.

By it we become utterly Antichristian, and Adversaries to Christ and his Religion; ---the fiery indignation that is kindled by this sin, shall devour all them, who by reason of it are become Adversaries, ver. 27.

By it we deny Christ to be risen, and look upon the Son of God as yet in the Grave and under our feet ; we count his blood, which was spilt for the confirmation of the New Covenant, to have been the impure and unholy blood of a Malefactor justly executed ; we despise all the clear proof and convictive evidence of the Spirit of Grace, which we once thought a sufficient Argument for his Religion, and whereby we were moved to the acknowledgment of that truth of his, which now we contumeliously reject. Whosoever hath committed this sin, saith the Apostle, I will shew him what he hath done ; he hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified an holy thing, and hath done despite unto the Spirit of Grace, ver. 29.

As for the sin then which is here-spoken of, it is plainly this ; viz. a sin that is contrary to the holding fast of our Christian profession, that implies a forsaking of the Christian Assemblies, that makes us open enemies and adversaries to Christ and his cause, seeing thereby we deny Christ to be risen, and affirm him to have been an Impostor, and his blood to have been, like that of the Thieves which were crucified with him, unholy and impure as the blood of a Malefactor, and set at nought all the miraculous proofs, and despise all the convictive evidence of the Holy Ghost that Spirit of Grace, which hath proved to us abundantly that that Religion of his, which we now renounce, is a most certain truth of God. All these marks are evidently attributed to that sin which the Apostle here speaks of ; and then what can any man think it to be less, than an absolute Apostasy from the whole Religion, and an utter abrenunciation of all the Laws of Christ ?

Now whosoever wilfully falls under this, I confess he is in a very deplorable and most desperate case. Because

cause for him, as saith the Apostle, *there remains no more benefit from Christs Propitiation or Sacrifice for sin*: He has affronted that so enormously, that God will never suffer him to be the better by it. And this to a Jew ought to be no *uncouth* or *surprizing Doctrine*, seeing he who thus renounced *Moses* could have no Sacrifice to atone for him. For no propitiation was allowed for him who *wilfully rejected any one particular Command of Moses*, but least of all if he had *apostatized from the whole Law*. He that *despised* even any one particular threatening death in *Moses's Law*, died without mercy under two or three *Witnesses*. But now this *Covenant and Law of Moses* was sealed only in the blood of *Bulls and Goats*; whereas this *Covenant and Law of Christ*, which these men renounce that I am speaking of, was confirmed in his *own blood*: *Moses*, the Authour of that Law, was but a *Servant*; whereas *Christ*, the Authour of this, was a *Son*. If then the revolting from *Moses* was so unpardonable, that it inevitably incurred death, and put a man out of all hopes of propitiation and benefit of Sacrifice; of how much sorer punishment, as he most rationally argues, must all Apostates from Christ be accounted worthy, who by their falling away from his Religion, tread under foot the Son of God himself, a Person infinitely above *Moses*; and count the blood, not of Bulls and Goats, but of the Christ of God, wherewith this *Covenant* was sealed, to be an unholy thing? They are indeed irrevocably plunged in death, and their apostatizing or *drawing back* from that Religion, which upon so good evidence they had before acknowledged, is to their own ruine and destruction, ver. 38.

But although this *total apostasie* and abrenunciation of *Christianity* it self, when 'tis *wilfully committed*, be thus remediless and desperate a sin; yet is that nothing to the breach of any particular Law, or to the wilful transgressions

gressions of any baptized man, so long as he still continues Christian. For all his sins of one sort or other have the salvo of repentance provided for them : and if he doth but once reform and amend them, he shall not be condemned for them.

And thus having shewed that this place in the tenth Chapter to the *Hebrews* makes nothing against the pardonableness of any *Christian* mans sin upon repentance, but only against the forgiveness of those who have *apostatized from Christ*, and become *unchristian* ; I proceed now,

2. To consider that other place in the sixth Chapter of the same *Epistle*, where the *Apostles* words are these : *Therefore leaving the Principles of the Doctrine of Christ*, Verse. 1. wherein we are wont to catechize even Children and Novices ; *let us go on unto perfection*, and to treat of such things as are fit for grown men : *not laying again*, for such as are apostatized from it, *the first Foundations of the Christian Doctrine*, as are the Doctrine of repentance from dead works , and of faith towards God ; of ^{2.} the Doctrine of Baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit, without returning, ^{3.} as I say, to prove again the foundations of the Faith to them who are fallen from it ; which indeed were a very vain and fruitless undertaking. For it is impossible ^{4.} for those who were once enlightened or ¹ baptized, and ¹ Coloss. 2. 12. have tasted of the heavenly gift, and were made Partakers of the Holy Ghost ; and have tasted of the good word of ^{5.} God, and of the powers of Christs Kingdom , or the World to come ; if after all this they shall wilfully fall a- ^{6.} way from this Faith, it is impossible for them, I say, to be recovered, or for us by any endeavours of ours to renew them again unto the Grace and Covenant of repentance ; because God is irreconcilably provoked by this

this revolt, seeing thereby they crucifie to themselves the Son of God afresh, and put him once again to an open shame.

Here indeed the Case is as desperate as it was before ; and 'tis no wonder why it should, because the sin is the very same. For it is nothing less than an *universal backsliding*, an *apostasie both in faith and manners*, a *renouncing of all the Religion and Laws of Christ* whereof all these severe things are spoken.

^m *μεγαλειον*
^{τα.}

As for the word ^m which is here put to note this falling away, it signifies for the most part a fall which admits of a rise again, and is recoverable ; but sometimes it denotes a fall that is desperate, and beyond all hopes of remedy. Thus the Apostle, speaking of the incredulous Jews, to whom the Religion of Christ was a *stumbling block* and a *rock of offence*, distinguishes betwixt these two, ⁿ *stumbling*, and *falling* ; making the latter to be much more dangerous than the former, and denying it, when he affirms the other. Have they stumbled, says he, that they should ^o fall mortally and irrecoverably ? God forbid, Rom. II. II.

ⁿ *ωλισσιν* and
πίπτουσιν.

^o *ὡς πείραστος.*

And thus it signifies in this place. For the falling away here spoken of is nothing less than a *revolting from all Christ's Laws and Doctrines*, and an *apostatizing from his whole Religion*. Which appears from several things that are here said of it, some whereof they are said to fall from, and others are said to be implied in their falling.

It appears, I say, from some things, which they are said to apostatize or fall from.

^p *φωτισθῆναι*.
See Heb. 14. 32.

They fall away from their *Baptism* which is expressed by the word ^p *enlightened*, the common name in the *an-tient Church* to signify the baptized ; from the *remission of sins*, the *preaching of the Word*, and the *administration of the Sacraments*, which are such *priviledges and gifts*

gifts of God, as are afforded to persons baptized ; from the hopes of Heaven, and all the promises and good word of God ; from the gift of tongues, and other effects of the Holy Ghost, whereof, upon the imposition of the Apostles hands, they had been made Partakers ; and from the power of working miracles, that were so conspicuous, under the appearance of Christ, those times of Messiah, which the Jews were wont to call the Age or world to come. If those, says the Apostle, who were once baptized or enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted of the good word or promise of God, and the powers of the world to come ; if they shall fall away or apostatize from all these, it is impossible to renew them, v. 4, 5, 6. This, as is evident, is the Apostasy which is here specified, which is nothing less than a renouncing of the Baptismal Covenant, of the preaching of the Word, of the administration of the Sacraments, of all the Gospel-promises, nay of all those miraculous gifts and powers of the Holy Ghost, whereof in the first times they were ordinarily made partakers ; and what can any man take this to be, but an utter renouncing of the whole Gospel and Religion of Christ?

And that it is so, is still further manifest from those things which are said to be implied in their falling.

For hereby they are said to condemn Christ as an Impostor ; to justify his murderers ; to say he was crucified justly, and that were he now alive, they should be ready to crucify him over again, which is a publishing again to all the world his reproach, and a putting him anew to an open shame. By this falling away, saith the Apostle, they crucify to themselves the Son of God afresh, and put him to an open shame, v. 6.

But now thus to renounce our Baptism, and all our Christian Priviledges, to condemn Christ as a cheat and

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Impostor,

Impostor, to justify his Murderers, and to defame his Religion; what is it less than a renouncing of his Gospel, and a falling off to persecute the Christian Faith and Profession?

And as for this indeed, the Apostle says expressly that it is desperate, and that *it is impossible for him*, by any endeavours or arguings which he can use, *to renew again* those who are guilty of it, to that Gospel-Covenant which they thus abjure, and which is the only gracious means of repentance and reconciliation. And since it is to no purpose, says he, I will not attempt it, but *go on* in speaking to those who still retain the Faith, without concerning my self to *prove again the foundation* to those who have apostatized from it, v. 1, 3.

These wilful Apostates therefore are in a most deplorable case, for they have sinned themselves out of all capacity of mercy, and transgressed beyond all recovery. For there is no pardon to any wilful sinner whatsoever without he repent; but as for Apostates, *it is impossible for any man to renew them again unto repentance.*

Their renewal I say is impossible. For as for all humane means which any men, even the Apostles of our Lord themselves, could use for their recovery; they have defeated them already. They know all the evidence of Miracles, and the demonstrations of the Spirit; nay they have not only seen them, but they themselves have been partakers of them, and impower'd to work them: but yet after all they have renounced that belief which all these perswade to, they are Armour of proof against all these demonstrations of the Holy Ghost, and Infidels to Christ notwithstanding them. So that let an Apostle himself urge any thing to them in behalf of Christs Religion, his Argument has been overcome before he offers

fers it. He tells them nothing new, nor shews them any thing but what they have seen, nay what they themselves were formerly impower'd to shew to others; but all that was not strong enough to keep them in the Faith, for when they saw it all, they turned *Infidels* and *Apostates* still.

As for any *humane means* then, they are of no force with them, they cannot reclaim them, or bring them anew to the acknowledgment of the Gospel, which is the only gracious Ministry of Repentance and Reconciliation. So that if ever they be restored again, it must be by a *Divine Power*; for nothing now can possibly prevail with them but a *special Providence* and a *special Grace*.

But now here is the *desperateness of their state*, *these will never be afforded them*. For when men have wilfully sinned up to this height, and fallen off against so great means, and so clear conviction; God in the ordinary methods of his Grace is resolved to concern himself no further with them, nor to trouble himself any more for their recovery. They have had all the care and cultivation of his Grace which they are like to have, and now, like *barren ground*, (which after all that has been laid out upon it, brings forth nothing but *thorns* and *bryers*, that are not only *useless*, but *prickling* and *offensive*.) they are *nigh unto cursing*. And this is the very instance which the *Apostle* himself uses, and the reason which he gives of that *impossibility* which he had affirmed to be in that undertaking. *It is impossible*, says he, for any man to *renew them*, because God will no longer help on his endeavours with his Grace, nor look any further after them. For with those men who are *Infidels* after all his care, he will deal just as he doth with ground whose fruit is evil and offensive after all his labour; and as for his dealing with that, 'tis plainly this. *That earth indeed which*

drinketh up the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it was dressed; receiveth more blessing still from God. But that which, after it has been thus water'd, bears thorns and bryars, is rejected, and nigh unto cursing, whose end is, not to be water'd any more, but burnt up, v. 7, 8.

As for these *two* places of the Apostle therefore in his Epistle to the *Hebrews*, we see indeed that they speak of *wilful sins beyond pardon*, and of transgressions which are irremissible; but these sins are not the wilful transgressions of any *Christian man*, but a *wilful Apostasie from Christianity it self*. So that after all it is true still, that every man, who owns the Religion, and professes the Faith of Christ, is provided of a remedy for all his wilful sins, whensoever they are committed; for let him but particularly repent of them and amend them, and he never shall be condemned for them.

Nay so fast is the tye, and so inseparable is the connexion under the Gospel of Christ betwixt *Repentance* and *Remission*; that, as I observed, this irremissible sin of *wilful Apostasie* it self, is therefore alone declared *impossible to be forgiven*, because it is *impossible to bring men to repent of it*, Heb. 6. 6.

If a man doth but *repent* then, let his sin be *wilfully committed*, whether before or after *Baptism*, it matters not; for his repentance shall set him straight in both, and his offence shall be quite forgotten, as if it had never been.

Indeed if a man goes on in a constant trade of sin, silencing continually his own conscience, and grieving Gods holy Spirit, and despising all the means and offers of his Grace; he may sin himself beyond his time of mercy, and so his sins will prove irremissible, because he is gone too far ever to repent of them, which is their only remedy and means of pardon. For there is a *set period of*
Grace,

Grace, and a certain season and space of time wherein God will still make the offers of his help, and of the guidance of his Spirit to reclaim and reform men. But if after all, they slight all his offers, and reject his aid, and prove utterly incorrigible; he grows weary at last, and will trouble himself no more about them, but leave them wholly to themselves. And this God plainly intimates concerning incorrigible *Ephraim*, who was just then about to be abandoned, and to be given up to the unmasterable wickedness of his own heart-----

How shall I give thee up, says he, O Ephraim? how shall I deliver thee, O Israel? Hos. 11. 8. And our Saviour says the same over *intractable Jerusalem*. *O! if thou hadst but known, at least in this thy day, the things that belong unto thy peace with God; but now it is too late, for they are hid from thine eyes, Luk. 19. 42.*

This, I confess, is a *state of sin* which is *desperate* and *irrecoverable*; not for that repentance is no sure means of remission; but because when once men are come thus far, God deserts them, so that they never can repent of them.

But as for the time when any man is come up to this unpardonable pitch, that only God in Heaven knows. No man can say, I am beyond my time of repentance, because without a *special Revelation* no man can understand it. And therefore let a man have sinned never so long, yet cannot that discourage him from repenting, because if he set himself seriously about it, for ought he knows, God will pity him, and afford him his Grace and Spirit, which is never wanting to such as heartily desire it, to aid and strengthen him in his repentance. Nay indeed, if a man be come so far as to bethink himself, and to be apprehensive of his danger, and to be convinced of the destructiveness of his sinful courses; there is no question to be made but that he

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will. For the tide is turned, and the change is begun already ; and that is a thing which needed God's Grace as much as any thing that is yet remaining. For a *carriere in wickedness* is like *running down hill* ; the great difficulty is to make the *first stop*, but when once that is done, to return again is much more easie. And therefore if a man has received so much Grace, as makes him break off his evil courses for the present, and stand and deliberate with himself, whether or no he shall proceed in it ; he need not doubt, if he will go on to endeavour as he has begun, but that he shall have more, till at last he is fully enabled to perfect and compleat it. He has an experimental evidence that his time of Grace is not past, he may be sure it is still with him, because it helps and works in him. For it is Grace that brings him on to what he is, and if he be but as willing to be aided by it, as it is ready to assist him, it will not fail to carry him on further. Gods Grace will still grow upon him, as his own endeavours do ; so that if he make good use of this, he shall have more. For this is laid down by our Lord as a certain Rule of Divine dispensations ; *To him that hath*, that is, maketh a right use of that Grace which he hath, *shall more be given even in abundance*, Mat. 25. 29.

Whatsoever irreconcilableness therefore there may be, and truly is in some states of sin, when men have gone on beyond their time of Grace ; yet he who has so much Grace as to doubt and question, to fear and scruple, has great reason to think that, as for his part, he is not past Grace, but under it. For an *irrecoverable* sinner is commonly one that is *hardned* ; he transgresses without sense, and goes on without fear ; he is infatuated with his lusts, and lull'd asleep in his sin, and scarce ever comes to himself till he awakes in Damnation. But if once he begins, especially in the time of
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health, either through a severe reproof, or a severe providence, to interrupt his sin for the present, and to apprehend the evil of it; and if from thence he goes on to good desires, and holy purposes of well-doing: then he feels that Grace which he is afraid he wants, and that good Spirit works in him, which he suspects to have deserted him. He is not in this irrecoverable state, but is going on towards a good recovery.

Indeed if his Conscience is awakned in the height of horror, and extremity of despair, so that he is obstinate against all good advice, and dead to all endeavour, and continues to be so; this is not an effect of Grace, and a step towards repentance; but a terror of Judgment and a fore-taste of Hell. If it deads all industry by excluding all hope; if he complain of his estate without seeking to get out of it, and despair without all amendment; this fear of heart and terror of soul, 'tis true, doth not bring him nearer unto life and pardon, but by securing him faster in his sin, it shuts him up a closer Prisoner of Condemnation.

But if he be so apprehensive of his danger as to run from it; if he has so much hope as will put him upon trying all means, and using his best endeavours; if upon his apprehensions of his present evil state, he fears, and desires, and resolves, and strives to get quit of it; he is not deprived of a good Providence or of a gracious Spirit, but enjoys the benefit of them, and is conducted by them. He is in the way to Life, and under the recovering methods of Grace; Gods holy Spirit has not for ever abandoned him, but has begun again to work in him.

And thus at last it appears, that as for all the wilful sins of any Christian man, they are in no wise desperate and helpless; but the Gospel has reached out a remedy for them to all who are willing to make use of it. For
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let them but particularly repent of them, and amend them, and then they are safe from them. So long as they continue in the profession of the Christian Faith, and do not apostatize from it, there is no sin whatsoever which they wilfully commit, but is pardonable upon their repentance. If once they honestly undo the fault, and conscientiously forsake it, their work is done; for their penitent reformation shall make them innocent, and whatever punishment the Law may threaten to any sins, when God comes to Judgment, he will not exact it of any man who has been thus reclaimed from them.

Do we find our selves guilty then of any unretracted wilful sins, and thereby subject to a dreadful sentence according to those measures that have in great largeness been hitherto discoursed of? Let us particularly repent of them, and begin to amend them, and then we are safe from it, and shall most certainly prevent it. Have any voluntary faults put us out of a state of favour, and made us obnoxious to the severities of Judgment? let us reform them, and do so no more, and repair the breach which ensued upon them, and we are surely pardoned. For the Gospel of Christ doth not in any wise intend to amaze and astonish us, or to affright us from amendment, by putting us into a despair of mercy. No, we must lay this down as a most unerring Rule, *That that can never come from God which tends to detain us in our sins, and to discourage our reformation.* For the summ of all his designs and endeavours, both in the *sending of his Son*, and in the *preaching of his Gospel*, is to free and cleanse us from all sin, and to carry us on to reformation and repentance by the sure and stedfast hopes of pardon and acceptance.

Whensoever we have *mittingly* done evil therefore,
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let us take care to do so no more ; and if it were offensive or injurious to our brethren , to repair the hurt our sin has done , and all is well. And if any Law of the Gospel threaten us , let us begin thus to fulfil it , and then we are safe from it. Let us fulfil it , I say , for that only is a saving repentance , which , as we saw above , implies obedience , and ends in reformation. And if we repent in that manner of any sin , whatsoever it be , or whensoever it be committed , whether *before Baptism* , or *after* it , it matters not , we shall surely go unpunished , and shall not be eternally damned for it.

CHAP. II.

*Of Reconciliation , and Restitution upon those Sins ,
whereby we have offended , or injured our
Brethren.*

The CONTENTS.

Of the Necessity of Reconciliation upon Sins whereby we have offended , and of Restitution upon others whereby we have injured our Brethren. In sin three things considerable , the offence against God , and the offence and injury against men. Sins whereby God alone is offended , are sufficiently repented of , and pardonable upon reformation and amendment. Those whereby we have also offended , or injured our brethren , are not sufficiently repented of , or pardonable upon that alone , unless moreover we seek to be reconciled , and make restitution. These two means of pardon , for affronts , and injuries against men , are necessary fruits of a sincere and sufficient

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cient repentance. Of sins whereby we have justly offended our Brethren. Their ill effects represented, which are to be redressed by penitential acknowledgments, and seeking to be reconciled. These penitential acknowledgments necessary only to appease those, whom by our sin we have offended; and so unnecessary, when they know nothing of our offence. Where they do, Reconciliation is necessary so far only as it can be had, and where we have an opportunity of seeking it. This discourse upon Reconciliation sum'd up. Of sins of injustice, whereby we have injured men. Reparation ordinarily necessary to a sincere, and always to a sufficient Repentance of them. 'Tis necessary moreover in it self, as an instance of strict justice. An account of particular injuries, how to be repaired where the injured persons can, and how where they cannot receive it. Restitution necessary whether our Brethren know themselves to be injured by us, or no. It is due only upon sins of injustice. Of the perfect right which we have to things of strict Justice, and of the imperfect right which we have to things of Charity, whence the performance of them is sometimes called righteousness. In sins of injustice, reparation due so far only as we can, and according as we have opportunity to make it. In judging of a just opportunity, caution given that we be neither too strict, so as more than needs to prejudice our selves; nor too loose, so as to overcharge our Neighbours. This Discourse of reparation upon injuries summed up.

FROM what has been discoursed concerning the remedy of wilful sins in the foregoing Chapter, it plainly appears that they are not hopeless, but that at what time soever any of them have been committed by a Christian man, whether before Baptism, or after it, they are still pardonable upon his particular repentance of them.

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This repentance, as has been shewn, implies *amendment*, so that we never shall be judged to have repented of them, till we have *forsoaken* them, and are *reformed* from them. Amendment then is necessary to our repentance, and to the pardon of *all* voluntary offences whatsoever; and to the pardon of *some*, viz. *those wherein God alone is concerned*, it is not only necessary, but sufficient: but then to a *right* repentance, and to the pardon of *others*, which do not barely offend God, but are *offensive* also and *injurious* to our Brethren, there is *more* required. For although God will forgive his own share of any sin, viz. so far as it is an *act of disobedience to him*, and account us duly penitent upon our *amendment* and *reformation*; yet will he not judge so favourably, or so easily pass over the hurt which is thereby done to other men. And since in several sins, there is not only an *offence to God*, but withal an *affront or injury to our Brethren*; what ever God may do in *some*, 'tis plain that he will not pardon *others*; or look upon us to have sufficiently repented of them, upon a *bare forsaking* of the fault, without our seeking also to be *reconciled* to the offended persons, and making of due *reparation*.

And this being a thing which occasions much *doubt* and *scruple* in many *honest* minds, I will here endeavour to give a plain state of the Duty of *reconciliation* upon *offences*, and of *restitution* upon *injuries against our neighbour*, that so we may have no needless fears upon this account, or know how to put an end to them when we have just occasion for them.

In sin there are *three* things considerable, according as it may concern either *God* or *men*, or *both*; viz. the *offence against God*, and the *offence and injury* which it may include *against men*.

First, As for the *offence against God*, as it is a breach

of his Law, and a going cross to his pleasure ; it is atoned by reformation and amendment. Till we are reclaimed indeed from our former sins, and are become Gods dutiful Sons, and faithful Servants, for the present, and for the future ; it is not consistent with the honour of his goodness and holiness, with the authority of his Laws, and with the ends of his Government, to bear any complacential love, or show any marks of favour and friendly affection towards us. But as soon as ever we are conscientiously reformed from them, he will be reconciled to us. He will never punish us for any disobedience against his *Divine Majesty*, after we have forsaken it ; but whensoever we turn off from any evil way, so far as he himself was concerned in the dishonour of the offence, he will graciously pass it by, and as may plainly appear from what has hitherto been discoursed, return to have mercy upon us.

But then as for the offence, and also as for the injury which our sins may at any time imply towards men ; he will not judge us savingly to have repented of them, nor pardon them upon amendment alone, unless, together with that, we expiate the first by seeking to be reconciled to the Party whom we have offended, and the latter by making amends for the damage done, and offering a due reparation.

These two means of pardon for our sins of affront or injury against men, viz. our seeking to be reconciled, and making all due restitution, are no less natural fruits and necessary effects of repentance for them, than reformation and amendment is for them, and for all others.

For the most natural effect of a sincere and sufficient repentance, is to undo the fault, and set things in the same place where they were before. It implies a change of mind from sin, that now our hearts and thoughts are set against it ; which change is helped on and produced
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in us by our *hatred of it, our grief and sorrow for it, and our being ashamed of it*: And the natural effect of a change of mind, of *hatred, shame, and grief*, where they are in any just degrees and perfect measure, is to *wish that the action which causes them had never been done*, and, as much as it is possible, *to undo it again*. So that if our repentance for any sin is both *true and perfect*, if it implies an *undissembled hatred, a deep shame, and a great and hearty grief and sorrow for it*; it will make us *cancel and undo it*, and take away, as far as can be, all the footsteps which it had left behind it.

And because there are *more effects remaining after some sins, than after others*; the *fruits of repentance are more for some, than they are for others*. For in some only God is concerned, as it happens in the *sins of impiety*, and in *several instances of unsoberness*, when there is no scandal to our Brethren joined with them: and the breach in these being only in *God's Authority and Honour*, it is repaired by our beginning to *owne his Laws*, and the stain is wiped off by *amendment and new obedience*. But in *others*, our Brethren are concerned too, as it falls out in all those sins whereby we *injure, or affront men*: and since there remains after these sins, not only a *dishonour of God*, but also a *lasting hurt and offence to our Neighbour*. The breach made by these is not repaired barely by our beginning to *obey God*, unless we also seek to *appease and satisfie men*, by our *penitential acknowledgments and restitution*. And therefore if we are so far penitent, as to *retract and undo our sins*, without which we are not duly *ashamed, or sorry, nor sufficiently changed, and reclaimed from them*; we shall be ready, not only to repair the dishonour which they cast upon God, but the injury and offence which they gave to men too.

But in the account of these two instances of repentance,

tance, and means of pardon to be more particular.

2. In sin we are to consider the *offence and just displeasure which it gives to our brethren*, as it manifests our *contempt* of them, and our *hostile inclination* to insult over them, or to vex and disquiet them : and this is to be put away by our *seeking to be reconciled with penitential confessions*.

In all sins against *Justice or Righteousness* towards all men in *general*, or towards any in those *particular relations* wherein we may be concerned ; there is not only an act of *disobedience towards God*, but also of *affront or injury against our Brethren* : And this, if they *understand it*, will beget an *alienation of mind*, and create *hard thoughts and hostile inclinations*. For when they have observed our *contempt* of them, or our *ill will* to them, from our *mockery and contumelious usage*, our *whisperings and backbitings*, our *slandering*s, *false witness*, *fraud*, *cozenage*, or any other trespass against them, whether to their *damage*, or only to their *disparagement*, or both ; they will have great reason to be *afraid* of us, and *offended* with us. They will think our society *unsafe*, and either fly our company ; or be *jealous* of us, and stand upon their guard when at any time they are so unhappy as to be *engaged* in it. So that upon these sins against the *Honour, Persons, and Estates* of our Brethren, when once they come to *understand* how they are *damned* by them, there is not only an act of *disobedience towards God*, but also a plain *breach* of that *friendship, good will, and mutual confidence* which ought to be among men.

And now to *undo* all these evils which ensue upon these sins, and to set things in the same state which they held before ; there must not only be an act of *reformation and amendment to appease God*, but also some *outward indications of a change* to the parties *offended*,

fended, and such penitential acknowledgments as may repair the breach which they have made among men. We must let the persons grieved know that now we are ashamed, and sorry for our fault, that our temper is changed, and our mind is alter'd; so that they may safely venture to return again into favour with us, and never fear suffering the like indignities from us any more. And this now will reconcile mens minds, and reunite their hearts, and make them to become again kindly affectionate, secure, and confident, in the society and conversation of each other. And when this is done, and they have both by reformation and amendment made their peace with God, so far as his honour was concerned in it, and also by such penitential acknowledgments made their peace with men; they have undone, as much as is possible, all that was done amiss, and such repentance shall suffice, and prepare them for Gods pardon. And this is that which our Saviour expressly requires of us, Mat. 5. If thou bring thy gift to the Altar, saith he, and there, before thou offerest it, remembrest that thy brother hath taken just offence, and hath ought against thee, (whether upon account of thy causeless anger in calling him Fool, and Racha, or using any other opprobrious language; or of any other affront or injury whatsoever;) presume not to think of appeasing God before thou hast appeased him, but leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift for thy reconciliation unto God, v. 22, 23, 24.

As for those sins then, whereby we have not only dishonoured God by disobedience, but also provoked and offended men by affront or injury; to procure the pardon of them, we must not only seek unto God by reformation and amendment, but to them too by such penitential acknowledgments as may repair the breach,
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and reconcile the difference, which our sins had made betwixt them and us.

But here we must observe, that as the necessity of superadding these *penitential confessions* to our amendment, arises only from the necessity of appeasing men, whom our sins had offended: So whensoever our trespasses against them have given them *no offence*, there is no need of these *acknowledgments* for a reconciliation. And therefore in all our sins against them, whereby we have either injured or disparaged them, which they *know not* of, there is no need of it at all. For if they understand not that we have wronged or abused them, they cannot be angry at us for so doing; and so there being no breach made by our offence, there is no place for a reconciliation.

Yea I add further, if they are come to understand our offence, and have accordingly repented it; there is not always still a necessity of having them *actually reconciled*, but then only *when it can be had*, and we have an opportunity of doing it.

There is then only a *necessity of having them reconciled, when it can be had*. For some men are unalterable in their resentments, and never lay them down; they are eternal in their hatred, and will not forgive an injury to their lives end. And with these, God doth not require that we should actually be reconciled, neither will he be angry at us, when at last we miss of it. He has not made *impossibilities* the means of pardon, nor will he make the *unconquerable obstinacy* of one mans sin, to be an article of anothers punishment and condemnation. And therefore when we have to do with such men, we shall be accepted, if we earnestly seek reconciliation, although we cannot find it. So that if in this case we seriously express our sorrow, and beg pardon for our fault, and promise never after to repeat it, and,

and, by our obliging carriage and after-kindness, endeavour to atone for our past offence, and to show them how safely they may confide in our present engagements: if all this doth not melt them into a compliance, the sinful continuation of the breach is now their own; but as for us, we have done enough to mend what was amiss, and shall deliver our own souls.

And even with those men from whom it might be had, there is then only a necessity of an actual reconciliation when we have an opportunity of doing it. For in the infinite mixture of conversation, and variety of company which we meet with in this world, how universally are men, especially of an abusive sportful wit, and a proud petulant humor, guilty of these offences towards those persons whom they shall never see again, and whom they know not where to find, or when. Now here, by reason of absence of the persons whom they should make it to, an actual acknowledgment and reconciliation, is impossible, and all that can be done towards it, is only sincerely and firmly to resolve to seek it, whensoever an opportunity shall be offer'd. And this honest purpose of reconciliation, till such time as we have an opportunity to perform it, shall be every whit as available to our pardon, as if we were indeed reconciled. The will, as I have ^a shewn, shall be taken for ^a Book I. c. 3. the deed, where 'tis in our power to will only, but not to do, and where the deed would certainly follow, if there were but an opportunity to shew it in. For in this case the Apostles rule is sure; Where there is first a willing mind, it is accepted according to what a man hath, and not according to what he hath not, 2 Cor. 8. 12.

As for the Duty of seeking Reconciliation then, where our sin has given offence to men, it is plainly this: If they know nothing of our fault, they are not angry, and so have need of no atonement. But if they

do understand it, and are offended at it; we must seek a reconciliation, if it can be had, and where we have an opportunity to endeavour it. But if there be no opportunity of making our acknowledgments at present, we must firmly purpose it in our own minds, and resolve to make it when a fitting season shall be offer'd: and upon this honest purpose, which would prove effectual, were the persons present, we shall be pardoned, as if we had performed it.

3. In sin we are to consider the *damage and injury* which it implies towards our Neighbour, as it causes his unjust loss or hindrance, whether as to his *Life, Liberty, Good Name, or Estate*; and this is to be expiated by making amends for the wrong, and restoring what our injury took away, by a just and full reparation.

How often doth mens Envy and Revenge, their Covetousness and Ambition, render them not only offensive by indignities and affronts, but really hurtful and injurious to their brethren. They blast their Reputation by slanders and false reports; they spoil them of their Goods by theft or oppression, by fraud and cozenage; they rob them of their lives or liberties by murder and false witness; they inflame their enemies, estrange their friends, and stop or destroy their preferment, by their malicious suggestions, unjust suspicions, and spiteful representations of them. And when at any time we do thus by our Neighbour, he is really a loser by reason of our sin, and has just reason to complain of us, and to stand at a distance from us as dangerous and hurtful persons, till we do not only confess our fault, and seek a reconciliation, but moreover make him a just amends, and set him in the same state, if possibly we can, which he enjoyed before.

This we shall surely do, if we are truly and completely penitent; and till we have thus restored a spoil, and repaired

repaired a wrong, we cannot be thought truly, or at least perfectly to have repented of it.

We cannot ordinarily be thought, I say, to have repented of it truly, but only under a ^b false disguise and vain by pocrisie. For that is ordinarily no true sorrow which doth not undo the fault, and set things, as much as may be, in the same state which they held before. We shall not be thought to be really angry at the crime, if still we hold fast the bait, and are pleased with the temptation. We shall not be esteemed to hate it, so long as we are in love with that which comes by it; for we did not love it for it self at first, but only for the unjust gains sake which led us on to it; and if we yet hold that fast, and will not restore it and let it go, 'tis plain we love it, and adhere to it for its sake still. So long then as men are pleased in the fruits of their injustice, and continue the damage which their brother suffered, or hold fast the unlawful gain which they themselves acquired by it; they cannot in reason be thought to renounce or to redress it, but to justify and confirm it. They are resolved to have their end in it, and to enjoy that by it which led them on to it; and this is not to be punished and afflicted for a fault, but to be enriched by it; it is not repenting of it, but owning and avowing it.

But if the sense of Gods wrath, which they have incurred by their unjust dealings, should put these men, who will not repair them, into some real trouble of mind and grief of heart, as sometimes it doth; yet so long as they make no just amends, but suffer all the ill effects upon their brethren to remain, their repentance, such as it is, although it be real and sincere, is not yet perfect and entire, and able to work that reformation which it is designed for. Their mind is changed in part, but 'tis but half way; their sorrow for their sin is something, but not enough; it would not have strength

b si res aliea, propter quam peccatum est, cum reddi possit non redditur, non agitur penitentia, sed fingitur. Aug. ad Macedon. quæ est Ep. 54.

sufficient to prevent the sin, because it cannot wean them from the temptation. For the *unjust gain* still keeps possession of their heart, and all their grief and change of mind is not able to remove it: their brothers loss is still their love and delight, and all their repentance cannot bring them to repair it. They still adhere to, and love the *fruits of their offence*, more than they do the *rewards of amendment and obedience*: so that if they should be tempted by these inducements again, they would have the same effect upon them which they had at first, and make them as unjust as they were before.

Thus necessary is *restitution and reparation of a wrong*, to evidence that men *truly and perfectly repent* of it.

But besides this way of its being necessary, *viz. as a necessary effect of a compleat repentance*; it is also *necessary in itself*, as a piece of *common justice and natural equity*, without which no man, who has done wrong, can be an *equal or a just man*. For the great Rule of Justice is, *That every man should have his own, and that no other mans force or fraud should spoil him of it, or any ways detain it from him*. So that if any man has *destroyed or wasted* any thing belonging to another, he must *make it up*; if he has *taken it to himself*, he must *restore it*. For whatsoever Goods he has wrested wrongfully from his Neighbour, are not *his Goods*, but his *Neighbours* still. For that which transfers *Propriety* from one *private person* to another, is *his own consent*; this being the very nature of *Dominion*, that a man may *dispose of a thing at his own will*, and no other man may *meddle with it*, without he agree to it: so that it must be his *own voluntary act*, and not *another's force or fraud* that can *justly make an alienation*. If then one man wrongfully possesses another's Goods, he is *no Owner*, but an *Usurper*; he enjoys what belongs not to him, and cannot be a just

just man, till he has cleared his hands of the others Goods, and made restitution.

Thus necessary is *restitution of unjust Possessions*, and *reparation of unjust damages*, not only to evidence a sincere and sufficient repentance, but also as an instance of common Equity and natural Justice, and to maintain a mutual peace, security, and confidence in the World. And therefore God, that he might take away all temptation to sportful, or malicious injuries, and unjust gettings in some; and all enmity and strife, unsociable fears and jealousies, murmurings, and complaints by reason of them in others; has laid a great stress upon it, and made it plainly necessary to the obtaining of his pardon. Render to every man his due, saith the Apostle, and owe noman any thing, but to love one another, Rom. 13. 7, 8. This is plainly necessary, and a duty that will not be dispensed with. For as Ezekiel says, it is not only, if the wicked man turn from his sin, and do that which is lawful and right: but if, together with that, he give again what he hath robbed, that he shall surely live, and not dye, Ezek. 33. 14, 15.

Non remittitur peccatum, nisi restituatur ablatum. Aug. ad. Maced.

If then we are guilty of any injury, and have at any time wrongfully damnified our Neighbour; we must not only seek to be reconciled, and remove the offence, but withal we must repair the loss, and make him in as good a state, if by any means we can, as he was in before. And therefore if we have spoiled him of his Goods by fraud, oppression, or robbery; we must in the fittest way, which our own prudence, or the wisdom of our friends, and spiritual Guides shall direct, restore them unto him again. If we have injured him in his Good name, and by slanders, false stories, and malicious representations put a blot upon his honour, advantaged his enemies, disengaged his friends, and stopt his promotion; we must confess our fault, and declare our miscarriage,

we

we must endeavour to wipe off all the dirt which we have thrown upon him, and to set him *right* again in the apprehensions of *all* men, but of *those* most especially, who by our means were brought to think ill and hardly of him. If we have wrongfully deprived him of his *liberty*, or of any thing else, by *false witness*, or *corrupt judgment*, or any other way; we must take *shame* to our selves, and *clear up his innocence*, and take off all the *undeserved reproach*, and all the *criminal disguise*, wherein we had involved him.

As for some injuries, 'tis true, they *never can be repaired*, nor is it possible to make the persons whole again who suffered by them. Of which sort are *Murder*, *Adultery*, a *customary constant fraud in traffick*, and the like. But although the damage in these can never be *intirely* repaired, yet in *part* it may; and when we cannot do as much as we should, 'tis but just and necessary that we do as much as we can. And therefore in those injuries whereby *many are made to suffer*, as it ordinarily happens in *murder and adultery*, which damnifie not the *persons injured* alone, but their *Families* also and *Dependants*; we must make restitution to those that *can*, that we may be pardoned for neglecting those who *cannot* receive it. And if *few* of the injured persons are to be met with, as it happens through the *infinity of Sufferers* by a *constant fraud in commerce*; there cannot be a better *commutation*, than to put the *poor into their place*, and make the needy their *Receivers*. Which exchange was most commendably resolved on by a great offender in this kind, *viz. Zaccheus*, the Chief among the *Publicans*. For when he comes to repent of his *Publican* sins, at Christs calling of him, *Luk. 19*: he makes his penitential profession thus; *If I have taken away any thing by false accusation*, or unjust force, says he, *from any man*, whom I know and can
repay

repay again ; according as the ^d Law prescribes in that ^a Exod. 22. 1.
Point, I restore him it again fourfold. And as for all other
 exactions which can never be particularly repaid, where-
 of I, and generally ^e all in my employment are guilty
 without number ; I endeavour to atone them, accord-
 ing to the ^f Jewish custom, by giving as much, or more
 to the indigent and needy in their stead : for *behold the*
half of my Goods I give unto the poor, ver. 8.

^e πάντες τε-
 λῶσαι, πάν-
 τες ὅσιν ἔρ-
 γαζες. *Diff.*
Zenon. Comæd.
^f *Vid. Dr Light.*
 Hor. Heb. in
 loc.

Thus is restitution to repair the damage, as necessary
 as confession is to atone the offence which our sins have
 given to our Brethren. And this it is, whether our
 Brethren *know* of the unjust loss or hindrance which
 we have caused to them, or no. As for the *confession*
of our fault, to have the offended party reconciled ;
 that, 'tis true, is necessary only to make peace where
 they have taken offence, and therefore it is of no ne-
 cessity where they do not know our sin, because there
 they cannot be offended by it. But as for the *reparati-*
on of unjust damages, that is necessary out of natural
 equity and strict Justice, so that we are bound to it
 wheresoever Justice is infringed, and any one is inju-
 red, whether he understands it, and be offended at it,
 or no. If then our Neighbour knows he has been in-
 jured by us, and is offended at it ; we must not only
 make restitution to repair his loss, but also beg his
 pardon to atone the offence, and to procure a reconci-
 liation. But if he is wronged and knows it not, we
 need make no acknowledgments, 'tis true, since he has
 no need to be reconciled ; but still we must make a just
 amends, and repair the damage, be the way of doing
 it never so private, and managed with as much discreti-
 on as can be used about it.

But to prevent *needless fears*, as well as to press a
necessary practice in this Point ; I think it not amiss to
 add these limitations to the obligation of this *Duty*, viz.
 that

that we are bound to it only in matters of strict Justice, not of Charity and Courtesy; and there too only so far as we can, and as we have an opportunity to perform it.

First, We are bound to make amends and restitution only upon sins against strict Justice, not upon sins against Charity. All restitution must be of something, where-to another man has a full and compleat right, otherwise it is not restoring, but giving it. It is returning of a thing to its right Owner, and putting him into possession who has the just title and propriety. Now such right as this no man has to things of Charity, but only to things of strict Justice.

'Tis true indeed, there is a certain due-ness in them, as well as there is in these; we ought to give Alms, as well as to perform Contracts; to be grateful, compassionate, courteous, and condescensive, as well as to restore a pledge, or fulfil a bargain. These Points of Charity, as well as those of Justice, are due from us, and ought to be performed by us: and since there is a Duty on our parts to bestow, there must be answerably some kind of right in others to receive them. So that even the instances of kindness and Charity, are in some sense a matter of right and duty; and because those who receive them are not altogether void of title, but have some right to them, they are oft-times in Scripture called works of righteousness, and the persons who perform them, are called upon that account just, or righteous men. Thus where we read, *Take heed that you do not* your ^{ελεημοσύνῃς} Alms before men; it is read by several Copies, *Take heed that you do not your* ^{δικαιοσύνῃς} righteousness before them, Matth. 6. 1. The merciful men, Matth. 25, who are described by their Compassionateness, Alms, and Hospitality, ver. 35, 36: are called the righteous men in the next Verse, *Then shall the righteous say, Lord, when saw we thee an hungred?* &c. ver. 37. Thus the charitable

table Lender is called a righteous person, Psal. 37; the righteous is merciful, and lendeth, ver. 25, 26; and Joseph's being a pitiful, kind Husband, and unwilling publicly to expose his Wife Mary, whom he found with child before they came together, but resolving to put her away privily, is called his being a ⁱ just man, Matth. I. 19. i Nicae & dv.

Some right then our Brethren have to our works of *mercy, liberality, gratitude, candor, affability, courtesy,* and other instances of *common charity*: So much due-ness there is in them, and so much right and title they have to them, as can denominate them *works of righteousness*, and us who perform them *just and righteous men*.

But this right is much less than that which they have to all expressions of *strict Justice*; and is rather an *imperfect draught* and a *beginning of right*, than *right* it self. For all *full and perfect right bestows a title*, it invests a man in *propriety*; so that what he has a compleat right to, he may justly call *his own*. And such a right as this all men have to the *safety of their persons, goods, and reputations*, and all other things which are a matter of *strict Justice*. They have a full claim to them, and cannot, without their own consent, be deprived of them: and therefore if any private person like themselves damnifies them in these, they may justly complain he wrongs them, and demand satisfaction; and when they receive it, they do not *thank* him as for a *free and charitable gift*, but look on it as their *own*, and accept it as a *debt* and *necessary restitution*. Thus full and perfect is that right which men have to things of *strict Justice*, it invests them with *propriety*, and makes the things which they have a right to, to become their own; so that 'tis no *gift*, nor *thank-worthy*, when other men either *perform at first*, or after injury *restore* it to them.

But as for that *right, which men have to all expressions of kindness and charity*; it sounds no full claim, nor in-

vests a man with Lordship and Propriety; so that he must owne *another's kindness* when he receives them, and cannot say he is deprived of his own, when they are withheld from him. This Right does not confer Propriety, but doth only something towards it; it makes it another's duty to give, and his gift must compleat our Title, and bestow a perfect Claim to it. Thus, for instance, if any person has an opportunity put into his hands, to be *helpful to a man in want or misery*; when the needful persons *ask an alms*, they do not demand a debt, but *intreat his charity*; they do not exact what is *their own*, but beg what is *his*; so that he has an opportunity, not of *doing justice*, but of *shewing kindness* and charity when he gives; and they are under a duty of *acknowledging his kindness*, and being *thankful* when they receive it. And the case is the same in *gratitude, candor, courtesie*, and other instances of Love and Charity. The right which any man has to them is not so full, that he can say they are his own; there is a duty indeed on other men to give, and that *gift may make them his in time*; but till that is done, he cannot say he is injuriously deprived of any thing which of compleat right belongs to him, or require that they, who have taken nothing that is his from him, should repair the loss, and make a restitution.

Restitution then in transgressions against strict Justice is a duty, because there men are deprived of that which is really their own; and it is but justice, and not thank-worthy, that he who deprives them of that, should give it back again, and restore it to them. But in sins against meer Charity it is no duty; for there, since men have lost nothing that is their own, they can demand nothing to be restored to them. By these *sins of uncharitableness* indeed *God is dishonoured*, and by our amendment that must be repaired; our Brethren

are.

are sometimes *justly offended*, and when they are so, by our *penitential acknowledgment* they *must be reconciled*; but by a bare uncharitableness none of them is *injured*, so that there is no unjust loss which should be repaired, nor any thing taken from them which ought again to be restored to them.

2. We are bound to make *amends for injuries*, and to *restore* that which was taken away by them, *so far only as we can*, and *as we have an opportunity of doing it*.

We are bound, I say, to make *restitution so far only as we ^k can*. Some injuries in the *nature of the thing* can never wholly be repaired, as *Murder and Adultery*, for which satisfaction cannot be made to the *persons principally concerned*, but only to their *families and dependants*. Others cannot be compleatly recompensed, because of the *number of persons* that suffered by them, many whereof will never be seen again, or are forgotten; as it happens in a *customary constant fraud in commerce*, which cannot otherwise be perfectly requited than by putting the *poor into their stead*, or by some other *pious and religious commutation*. And others, lastly, cannot have a compleat amends, by reason of our *inability compleatly to amend them*. Some *cross accidents of Providence*, or some former *vices or carelessness of our own*, (which, though now we repent of, yet we cannot help,) have made us *poor*, and so unable to preserve all from being losers by us, and to restore to every man again what at any time we had injuriously spoiled, or taken from him. And now when by any of these ways *restitution is impossible*, and a thing which the *truest penitent* cannot perform, God will not exact it of him. If he doth *what he is able*, when he cannot do all; if he restores the damage to the *injured persons dependants and relations*, when he can make no restitu-

^k Non remittetur peccatum, nisi restituatur ablatum; sed cum restitui potest. Aug. Ep. ad Maced. quæ est Ep. 54.

tion to himself; or if he restores it to charitable and religious uses, when he can do neither; or if, lastly, he confess his fault, and beg pardon, and be forward to return service and good offices, when he can make no other restitution at all; he has done what a true penitent ought to do, and God will graciously accept him. His will shall be taken for the deed, since it is in his power to will only, but not to do; and through his honest readiness and endeavours to perform it, if he could, he shall be interpreted to have performed it.

We are bound, I say again, to make an actual restitution only *when we have an opportunity of doing it*. An honest purpose, as was said above, shall be accepted for all affirmative precepts, till there be a season offered for an actual performance. When there is an opportunity for it, we must not only will, but do and practise them: but till that happens, all that God expects, or that we can do, is to resolve to practise them, as we shall find occasion. And therefore if honestly we seek an opportunity to repair a wrong, but cannot find it: let us not disturb our souls with fears and scruples, but rest in peace; in confidence that our honest purpose shall bear us out, till Gods Providence affords us an opportune season wherein we may perform.

And in judging of this, *when a fit season is come, and when such an opportunity is offered as we are bound to make our restitution in*; we must neither be too strict and rigorous, nor too gentle and remiss.

We must not be too strict, and tie our selves up to so much quickness in restoring, as to run upon great inconveniencies that are of far more weight than the thing is worth, to prejudice considerably our own affairs, and neglect, it may be, some other as weighty duties, rather than delay a little longer; especially when it may be done at another time as well as then, and the damage, which

which the *injured person* sustains by such *delay*, is nothing in respect of that which *we* incur by a *precipitate dispatch* of it. Under such incommodious circumstances we may be allowed to put it off a while, and we need not fear lest our brother should be offended, or farther injured by such delay, since we have *just reason to presume he willingly agrees to it*. For thus far we may reasonably presume upon the *free consent* of all the *conversable part of mankind*, that, out of *common humanity and compassion*, they will be content to deny themselves in *small things*, to advantage us in *great ones*; and to want some *slight* conveniencies themselves, rather than put us, for the supplying of them, to deprive ourselves of such as are *considerably weightier*. And where we have so good a reason to *presume of their consent* to it, we shall not be trespassers against them, or any ways offensive to them, by our delaying of it.

But then, on the other hand, we must not be *too remiss* and *partial to our selves*, in judging of a fitting season for such a reparation, nor prone to press upon our brethrens wants and inconveniencies, but to spare our own. We must not refuse an offer, because it is joyned with *some pains*, and clog'd with *some difficulties*, and may occasion *some loss and hindrance* to us, or *additional expence*. Our slowness in returning a just amends at any time, but chiefly where the *opportunities for it are more uncertain*, must not be such as argues that we *seek to excuse it*, or are *very indifferent to it*, and *easily put by it*: it must not seem to intimate that we are *in suspense about it*, or have not *perfectly resolved upon it*, or, at least, that the performance of it is a *forced, ungrateful thing*, so that we would not come to it so long as we can find any pretence to turn it off, or are able to overlook it. For this shews evidently that our *repentance is without zeal*, that our *sorrow is with-*
out

out life, and that, at best, we are acted only by an *imperfect* and *insufficient*, if not also by an *unsincere purpose*. And therefore to *vindicate the honour*, and *perfect the degrees of our repentance* and *obedient purposes*, which are absolutely necessary to our pardon and acceptance, we must shew such an *overplus of affectionate haste* to repair our injured brothers loss, as manifests that we are more concerned for him, than we are for our selves, and that we regard the pains and burden of our own part much less, than in all rational presumption, were he to judge of it, he himself would. This we shall do where the *sorrow of our sin is great*, where we have a *high zeal* against it, and have *fully and compleatly repented of it*: and when we are actuated and carried on by these, they will prevent all doubts, and never suffer any *hard and uncertain question* about the fitness of the opportunity, to come into a debate of Conscience. But if men have not so much *love* for the duty of Restitution, and so much *zeal* in their repentance as will make them overlook *little things*; if their repentance has no more warmth than is just necessary to make them do what is indispensably to be done, so that they come to *weigh scruples*, and nicely to debate whether some *doubtful hindrances* are *sufficient* to delay their restitution, or no: the best way that I can advise them, is to refer their *brothers loss in wanting for some time*, and theirs in *making a present reparation*, to the judgment of their *spiritual Guides*, or any other *wise Advisers*; and then peaceably to acquiesce in that course whereto those wise and good men shall direct them.

As for the duty of *making reparation* then where our sins have *injured men*, it is plainly this. In sins which are not only against *Charity*, but also against *Justice*, whereby we have wronged any man either in his *Person*, *Goods*, or *Reputation*; whether he *knows* that we have

have injured him or no, we must *make a just amends and restitution*. This must be made, *where it can*, to the injured man himself; and where *that is not to be done*, to his family and dependants; and, where *that is impracticable too*, to the poor, or to God himself, by some charitable or pious commutation. And this we are bound to do so far as it is in our power, and according as we can find an opportunity; being desirous of it, and fully resolved upon it when we want one; and doing as much as we can towards it, and asking pardon for that wherein we fail, when we are disabled from doing all. It is not enough after these sins to do so no more, unless, according to these rules, we make amendment for what we have done already. Reformation and forsaking of the fault will atone for any other wilful sin, whereby we have offended none but God: and that, and, penitential acknowledgments, will expiate those whereby we have offended both God and men; but if we have not only offended, but wronged also and injured them, we must not only amend our fault to please God, and penitently acknowledge it to appease them; but, as ever we would secure the pardon of it, we must restore the spoil, and repair the wrong, and set them, as far as may be, in as good a state as our sin took from them.

CHAP. III.

Of the Remedy for our involuntary Sins.

The CONTENTS.

Involuntary sins imply something of our own fault, and so 'tis fit we should be sorry for them, and beg pardon.
They

They had a remedy under Moses's Law, and have now likewise under Christs Gospel. We are qualified for their pardon, not by a particular repentance and reformation: but in the general, by our obedience in all our wilful and chosen actions; in particular, by our prayers for Gods pardon, and our Charity and forgiveness of the sins of other men. This Discourse of Repentance summed up. An Application to particular offenders, whether voluntary or involuntary. A Summary of all that has been hitherto discoursed.

HAVING shewed in the former Chapters what remedy Christs Gospel has afforded us for the most dangerous sort of offences, *viz.* our *chosen* and *wilful* ones; I shall proceed now in this to inquire what remedy he has likewise provided for our *involuntary* and *unchoſen* sins.

As for our involuntary slips themselves, they also come under the *Letter of the Law*, and within the compass of the Penalty. They are a doing what the Law forbids, and so an incurring of that evil which it threatens. For the words of the Law it self are unlimited and universal, they make no exception of voluntary or involuntary, considered or unconsidered; but they require that something should be performed or omitted, and threaten us if we do it not. So that if they were to be tryed by the *strictness* and *rigour of the Laws*; even our involuntary slips themselves would prove a matter of our condemnation.

But if God should proceed to judge us, I will not say according to what the compass of the *literal Law* would comprehend, but even according to the utmost of what the *justice of the thing* would bear, the greatest part of our involuntary sins would be charged upon us. For how few are there who live up to the *utmost of their*

their possibilities ; but they fall sometimes where they might stand , and are rash in some instances when , if they had used due care , they might have deliberated. We do not come up to that , which , according to the highest ability of our natures , and the utmost stretch of our faculties , might be done : and therefore setting aside the rigour of the Letter , which requiring more than can be performed , must threaten where the punishment that is threatned cannot in justice be exacted : yet should God proceed with us for *most* of our involuntary slips according to the utmost severity which Justice it self would bear , we should be in an evil state , and give in a sad account for them. So that we have need to be *sorrowful* even for the *greatest* part of our *involuntary sins* , and to *beg Gods pardon for them* , that all the defects of our care may be made up by the riches of his mercy and goodness.

And as for the rest of them , which steal from us not so much through any thing of our *culpable neglect* as our *unhappiness* , and are purely involuntary and unavoidable ; an *after-grief* is necessary in them also , although it be only to *evidence our involuntariness* in doing them , and that our wills were perfectly against them. Because , as was observed above , our *ignorant offences* themselves cannot in reason be esteemed *involuntary* , further than we shew our wills to be set against them , by our *trouble at them* , and our *prayers for pardon* , when afterwards we come to discover and understand them. So that some *repentance* is still due , even for our *involuntary and unchosen sins* , and they must have our *sorrow* and our *prayers* before they are fit to be forgiven.

And here we all experience the abundance of Gods Love ; for he allows for these pitiable infirmities , and has provided us of a remedy , which if we make use of ,

we shall never be condemned for them.

Under *Moses's Law* these involuntary slips of ignorance and inconsideration, being they were continually incurred, were allowed the benefit of a continual atonement. For God himself appointed several Sacrifices for them which should expiate their guilt, so that every man, who was subject to them, was furnished with a sufficient remedy against them.

And as they had their remedy and relief under the *Law of Moses*; so ought they to have much more under the *Gospel of Christ*. And in this our Lord has not been wanting, but has afforded us a Salvo for them; so that although we are all of us guilty of them, yet none of us need to suffer for them.

But now as for *this remedy* which Christ has prescribed for the Expiation of our *involuntary sins*; it is not the *same* which he requires to the Expiation of our *voluntary and wilful ones*. For that, as we have seen, is nothing less than a *particular repentance* and amendment, in the forsaking of that very sin which we committed wilfully. But as for our involuntary sins, this can be no cure for them, because it is impracticable, and not possible to be effectually used about them. For we shall always live subject to them more or less; and although we may labour and strive against them, yet shall we never be able, as long as we are in this world, to get entirely free from them. We have no power and choice to avoid what we cannot see and consider of, and all these sins come in upon the account of our unwill'd ignorance or inconsideration; and since we cannot see and consider of them, we cannot particularly prevent them, which is effectually to repent of them.

A *particular Repentance* and *Reformation* then is not the Gospel-remedy for our *involuntary sins*. It cannot be the cure assigned for them, because it is impossible

to them ; their pardon must not depend upon it, because then they were wholly impardonable and desperate, since in them no man on earth can use it.

But that remedy which Christ has appointed for them, and that repentance whereupon he will graciously pardon and forgive them, is in the *general*, an hearty ^a repentance and reformation of all wilful sins, ^{αποτελεισ-} and an entire obedience in all such actions as are voluntary ^{ων τα ἀν-} and chosen. If we serve God faithfully and truly in all our other actions, where we do see our duty, and can chuse to practise it ; he will connive at these slips, which, after an honest care and industry, are involuntary and unchosen. For

μω βελήσας αὐτῷ ἀπορρίψαντες ἀφ' ἑαυ-
τῶν πᾶσαν ἀδικίαν καὶ ἀνομίαν, πλεονε-
ξίαν, ἔρις, κακοηθείας, δόλους, ψευδεις-
μὸς, καταλαλίας, ὑπερηφανίαν, &c.—
αὐτῇ ἡ δόξῃ, ἀγαπήτοι, ἐν ᾗ ἔνδοξον τὸ
σωθῆναι ἡμῶν Ἰησοῦν Χριστὸν ἃ προσήκον
καὶ βοηθὸν τῆς ἀδικίας ἡμῶν. Clem. Ro.
1. Ep. ad Cor. c. 35, 36.

any kind master would do so to his honest servant ; and more especially every tender father would to his obedient child. And God, who is Love it self, being the first Fountain and the compleatest Pattern of all kindness in the world, will never be out-done in any love that is excellent and praise-worthy by his own creatures. But if their kindness would bear with such infirmities and oversights of an honest mind, his will dispense with them much rather.

The faithful servants therefore and obedient children of God, who repent particularly of all their other sins that are known and wilful, and effectually amend them ; shall be sure to find this favour at the hands of their heavenly Lord and Father for all these failings which are involuntary and unchosen. Their obedience in other things shall plead their excuse, and make their unwill'd slips in these to be uncondemning.

But to be yet more particular, these involuntary transgressions of men that are obedient in all their voluntary actions, shall certainly be pardoned through the means of these particular duties.

LIII 2

I. Their

1. Their Prayers.
2. Their Charity, and forgiveness towards the offences of others.

1. Their involuntary failings of ignorance and inconsideration shall be forgiven them upon their prayers; if they beg Gods pardon for them, he is as ready to grant, as they are to desire it. And this we are sure of, because that no earthly Parent, who is wise and good, would refuse to bestow it in such Cases at the request of his Children; whereas they have nothing near that pity and tenderness for their Children, which God has for his. And this is an Argument which Christ himself has taught us to rely upon in this matter: *If you, says he, being evil, will yet, for all that, at their request give good gifts to your Children; how much more shall your heavenly Father, who has not the least taint of your illness, give the best of gifts, even the Holy Spirit to them that ask him?* Luke 11. 13.

And indeed that we may never want this remedy, Christ has put a Prayer for this purpose daily into our mouths; that since our involuntary sins are of daily incursion, we may as daily beg pardon for them. For he has made it a part of our daily prayers to ask pardon; among others, for our daily trespasses, this being one of those Petitions which he has taught us to put up as often as we do that for our daily bread, that he would forgive us our trespasses, Matth. 6. 11, 12. And this St Au-

^a Tenete vitam bonam in Præceptis Dei, ut Baptismum custodiat in finem.

stin observes of it; ^b for those small sins, saith he, which no man can avoid, was this Petition in the Lord Prayer inserted.

Non dico vobis quia sine peccato hic vivetis: sed sunt venialia sine quibus vita ista non est. Propter omnia peccata Baptismus inventus est: propter levia, sine quibus esse non possumus, Oratio inventa. Quid habet Oratio? Dimitte nobis debita nostra, sicut nos dimittimus Debitoribus nostris. Semel abluimur Baptismate, quotidie Oratione. Augst. de Symb. ad Catechum, in Art. de Remis. Peccat. l. 1. c. 6.

Nay, long before him, St Clement teaches the same Doctrine of our prayers being a most sure expiation for all our involuntary sins. For in his first Epistle to the Corinthians, relating that truly Christian state wherein their great Apostle Paul had very lately left them; among several other parts of their Character he gives this for one: ^c Being filled with holy desires, and a vertuous will, with a good and commendable forwardness of mind, and with a pious assurance of being heard, you lifted up your hands to Almighty God, beseeching him to be merciful and propitious to you, if in any thing you had sinned

^c Μερόι τε όσις Βουλής εν άγαθή περιθυμία μετ' ευσεβείας πεποιθήσεως, εξελένατε τας χείρας υμών προς τόν πανταρχότατα θεόν, ικετεύοντες αὐτόν ίλεως γένεσθαι, ήτις άνοήτες ήμαρτήσατε. Clem. Rom. Ep. 1. ad Cor. c. 2.

INVOLUNTARILY. Having first, as says the good Father, a vertuous heart, and a holily disposed will, so that in nothing their heart was disobedient by sinning wilfully; they were forward to ask God forgiveness for all those sins which they had committed involuntarily. And this forwardness, says he, was ^d good and commendable, and their confidence of obtaining pardon upon their prayer, was pious; it was a ^e godly and a pious confidence.

^d εν άγαθή περιθυμία.

^e μετ' ευσεβείας πεποιθήσεως.

This is a plain and full testimony, and withal it is authentic, and such as we may rely upon as much in a manner, as if an Apostle himself had told us so. For this Clement, as we may observe, was one who was sent out by the Apostles themselves to preach Christ's will, and intrusted by them to declare unto the World what are the terms of remission of sins and the condition of pardon; so that what we hear from his mouth we may look upon as Gospel. St Paul himself makes honourable mention of him, calling him his Fellow-Labourer: Help Clement my Fellow-Labourer, whose name is in the Book of Life, Phil. 4. 3. And the thing it self which he testifies, is not so much a matter of faith and opinion, where-

in an honest man may sometimes erre and be mistaken; as an *historical relation* of a matter of fact. For he is recounting what a brave and gallant Church they were in that state, wherein the great Apostle left them: and as one of the *Particulars* of that relation this comes in, That as for their *involuntary sins* they begged Gods pardon, and that too with a pious assurance of obtaining it. So that as for this practice, of a confident hope of pardon for their *involuntary sins* upon their prayers, it was not only such as St Clement the Companion and Fellow-Labourer of St Paul approved; but such moreover as the Apostle Paul himself, who had planted Christianity amongst them, had left with them.

This therefore is one great remedy for our involuntary slips, *They shall be forgiven us upon our prayers for pardon and forgiveness.*

And so shall they,

2. Upon our *Charity*, and *forgiveness* of the offences of others.

As God himself delights in *mercy*, so doth he require that we should; and to oblige us to it the more, he has made our kind dealing towards our Brethren the ^t Luke 6. 36, ^f Condition of his kindness towards us. *Above all things*, says St Peter, *have fervent Charity among your selves; for Charity shall cover, or procure pardon for, the multitude of those many, because unavoidable and involuntary, sins*, 1 Pet. 4. 8. And hereto Charity is then especially available, when it is shewn in the highest instance of all, *viz. in procuring our Brethrens repentance and conversion.* For thus says St James, *Brethren, if any of you do err from the truth, and one convert him; for his encouragement let him know this from me, That he who converts the Sinner from the error of his way shall not only save the others soul from death, but shall also hide a multitude of his own sins*, James 5. 19, 20.

Thus

Thus is Charity in all acts of *kindness* and *beneficence* most available to procure the pardon of our *many*, because *unavoidable* and *involuntary sins*. But among all the instances of Charity, *one* is particularly singled out by our Saviour as a necessary Condition to our forgiveness at Gods hands, and that is *our forgiving others that offend against us*. For the man who would have no pity upon his Fellow-servant as his Lord had shewed upon him, was unpardoned all again, and delivered over to the tormentors till he should pay the uttermost Farthing, Matth. 18. 32, 33, 34; and the same measure our heavenly Father will mete out to us, if we forgive not every one his Brother their trespasses, v. 35. And that a Condition so necessary to our forgiveness might never be forgotten, our Lord has put it expressly into that Prayer which he has taught us to put up daily for the pardon of our own sins. For he bids us pray that *God would forgive us our trespasses against him, even as we forgive those that trespass against us*, Matth. 6. 12. And that we may take the more notice of a Point so indispensable, he tells us as soon as ever the Prayer is done, that *if we forgive men their trespasses, our heavenly Father will also forgive us; but if we forgive not men their trespasses; neither will our heavenly Father forgive us our trespasses*, vers. 14, 15.

If we are rigorous and severe therefore with our Brethren, God will be so with us also; and when he comes to judge us we shall find as little allowance at his hands as they have done at ours. For *he shall have judgment from God without mercy, who to men hath shewn no mercy*; but if any man has been merciful to his Brethren, God will be much more so to him; for *mercy rejoiceth even against judgment*, James 2. 13. This will be the greatest motive to procure Grace, and the best Plea that can be urged to obtain mercy at Gods hands; *Blessed are the merciful*, says our Saviour, *for they shall obtain mercy*, Mat. 5. 7. And

And thus as for our *involuntary slips*, we see now what is their remedy ; they shall be forgiven us upon *our prayers*, and upon *the prayers of our friends and other good Christians for us* ; and upon *our Charity and forgiveness of other men*. *With the same measure that we mete, God will mete out to us again*, Mat. 7. 2. So that if we shew mercy to the unwill'd sins, yea and the voluntary offences of other men ; if in other things we are obedient, we shall be sure to find it for our own.

And thus at last we see what remedy the Gospel has provided us for all sorts of offences, whether they be our *voluntary or involuntary* sins. And upon the whole matter we find that our case is not desperate under any sort of sins, but that if we will use it, we have a sufficient cure for them. For if we are in a state of death by reason of any *wilful sin* ; let us but *particularly repent of it and amend it*, and, if it either *injured or offended our Brethren*, seek to be reconciled and repair the wrong, and we are restored to pardon. And if in any thing we have fallen *involuntarily* ; let us but *pray* and be *merciful*, and we are forgiven. And either way when God comes to judge us, whether we have in all points *fulfilled his Laws*, or are *pardoned our transgressions of them*, we shall be *acquitted by him*. We shall be safe at that day, if we have either *kept the condition, or used the remedy* ; for a pardon will justify us to as much purpose, as we should have been justified by an *unerring obedience*.

To apply this then to every mans particular case. Has any man, whether *learned or unlearned*, committed *wilfully and advisedly* an act of any *known and notorious sin*, whether of *Blasphemy, Perjury, common Swearing, Witchcraft, Idolatry, Drunkenness, Fornication, Adultery, Lying, Slander, Fraud, Oppression, Theft, Murder, Rebellion, Tumult*, or the like ? has he been
guilty

guilty of these, or of any other sins of like nature whereat all mens consciences are wont to boggle, and their hearts to check them, till they have sinned themselves into numbness and stupefaction? let him *particularly amend that evil way*, and *retract that very sin*, and, if his crime implied any, as far as he can, *repair the wrong* it did his brethren; and then he is in a safe condition. For his particular repentance and amendment shall make up the breach which such wilful offence had made betwixt God and him, and shall most certainly procure his pardon.

Has any man of opportunities and understanding committed any action of *Lasciviousness*, *Uncleanness*, *Passionateness*, *Fierceness*, *evil Speaking*, *Backbiting*, *Censoriousness*, *Uncandidness*, *Unmercifulness*, *Unpeaceableness*, or the like? has any such man, or *any other whatsoever*, been guilty of *these* or the *like* offences when his own *Soul* reproved him, and either did, or would have set the sinfulness of his present action before him, unless he has sinned in it so long, as to lose all sense of it, and to stifle all suggestions against it? let him also *particularly* amend and reform such voluntary sin, and make his peace with his offended brethren, that he may be saved. His particular repentance shall likewise make his peace, and procure for him Gods favour and acceptance.

Has any man, lastly, been *surprized* into *rash words* and *censures*, into *sudden anger*, and *trifling discontents*, and *peevish*, or *uncourteous*, or *uncandid*, or *uncondescending behaviour*? has he been *wearied* by long importunity into some *loose thoughts* and *wanton fancies*, into some *small fretfulness*, or *impatience*, or the like? has he spoke or acted unadvisedly through *deep grief*, or *violent fears*, or other *astonishing unwill'd passion*? let him *bemoan his failings*, and *strive* against them, although

he be not able perfectly to overcome them ; let him seek peace, and *use charity*, and *show mercy* upon the like errors and escapes, and upon the more wilful offences of his brethren, and then with comfort *beg Gods pardon*. For his prayers thus attended shall set him straight, and procure his reconciliation.

If a man is *conscious* to himself of any of these sorts of sins, these remedies will certainly restore him. And as for those *unknown* and *secret sins*, whereof his conscience cannot inform him ; he has an obvious and an easie expedient, for a *general penitential prayer* will undoubtedly be accepted for his pardon.

Whatsoever therefore his sins be, if he please to make use of it, he is provided of his remedy. Repentance shall surely save his Soul, and make atonement for all his offences. So that of whatsoever *nature*, *number*, or *degree* his faults have been, after once he has thus repented of them, they shall never be imputed to him ; but through the Merits of Christs Death, and the Grace of his Gospel, they shall be looked upon as if they had never been.

And thus at last we have seen what that *condition is* which the Gospel indispensably exacts of us towards our acceptance in the last Judgment, what those defects are whereof it allows, and what those *Salvo's* for all sorts of disobedience which it offers. For it requires an entire obedience of all our voluntary actions, it bears with all our innocently involuntary failings, and it admits us to recover our former state when once we have lost it, or to persevere in it when we enjoy it, by a particular repentance and amendment of all our wilful sins, and by our prayers and charity for our involuntary ones.

This then is the true Test whereby at the last Day we must all be tryed. If we have obeyed entirely, and have been guilty of no wilful sin ; or if, when we have,

we

we did not rest in it, but repented and amended it, and, where there was any, repaired the wrong, and sought to be reconciled; and if we have beg'd pardon for all our involuntary slips, and have been diligent in shewing charity, and mercy, and forgiveness, to atone for them: then are we innocent in the accounts of the Gospel, and when Christ comes to judge us, we shall hear the joyful Sentence of *Come ye blessed of my Father, inherit the kingdom prepared for you*, Mat. 25. 34. This repentance and obedience will bear us out, and secure our happiness; but less than it nothing in the world will. For God will take vengeance, saith St Paul, on all that obey not the Gospel of Christ, 2 Thess. 1. 8: and, Except you repent, says our Saviour, you shall all perish, Luk. 13. 5.

And thus having shewn what condition that is which the Gospel indispensably exacts to our acceptance in the last Judgment, what defects are consistent with it, and what remedies, when once 'tis lost, shall again restore to it: I shall now proceed to that which I proposed in the fourth and last place; namely, to remove those groundless scruples, which perplex the minds of good and safe, but yet erring and misguided people, concerning it; whereof I shall discourse in the remaining Chapters.

CHAP. IV.

Of such groundless Scruples as make safe, but weak Minds doubt of their Title to Salvation.

The CONTENTS.

Pious minds scrupulous. Their condition is safe even then, but uncomfortable. Several needless grounds of their
M m m m 2 *fears.*

fears. 1. *Ineffective desires of evil.* This represented. No man otherwise good shall be condemned for ineffective lusts and thoughts of evil. These are considerable either as to their first birth, or indulged continuance. The first stirrings of lusts after evil things are unavoidable. The after-entertainment is by our own indulgence. Even these are uncondemning so long as they neither are consented to, nor fulfilled, being in themselves not deadly under the Gospel, but a temptation to deadly and damning sins. The way whereby sin wins upon men, and the nature and force of temptation. To be tempted is no sin, which is proved from the nature of temptation, from Adams being tempted before he sinned, and from Christs being tempted who knew no sin. Degrees in temptation or in lusts of evil. Some are checked quickly, and are not permitted long to parly. This happens only in grown men and perfect Christians, and that too not in all instances. These certainly are not damning. Others stay longer, and strive and contend with our mind or conscience, although at last they are vanquished by it. This happens ordinarily to younger Converts, and in extraordinary temptations to grown Christians. These still are uncondemning, which is shewn from Gal. 5. 16, 17; and from the instance of our Saviour Christ. What lusts and desires of evil are damning. They are condemning when they make us consent to a damning sin. A distinct account of the several steps to a sinful action. A proof of this, that from their gaining of our consent in all the after-steps they are mortal. Our lusts must be mortified to that degree, as to be disabled from carrying us on thus far. This is done when men become true Christians. The better men are, the less difficulty and self-denial do they find in mortification. Watchfulness and strife still necessary. The danger of indulging to temptations, or to lusts and desires of evil. This point summed up.

IN matters of Religion and another World, nothing is more ordinarily observable than that those people are wont to have the greatest fears, who have the least reason for them. For good Christians, although they think the best of others, are generally very suspicious of themselves. They have a deep sense of the danger of sin, and a full conviction of the fatal end of disobedience; and that makes them think, that in a matter wherein it so highly concerns them not to be mistaken, they can never be over-jealous of their own hearts, or too cautious, lest after all, those insupportable punishments of sin should fall to be their own portion.

And this they do especially, if in any *material point*, whereupon, as to the Sentence of Life or Death, the Gospel lays a great stress, they are *ignorant and erroneous*. For there are no terrors in the world that are comparable to those of Religion, nor have any men upon earth so much reason to be afraid, as they who are in danger to fall under them. And therefore if there is any thing which will be of great account in the last Judgment, or, what is all one, which they think will be severely accounted for; and they either find themselves to be guilty of it, or, which comes to the same thing, fancy that they are: they must needs be fearfully perplexed, and deprived of all *peace and comfort*, though really they are in the greatest *safety*. 'Tis true indeed that in the end they shall be no losers; nor shall their *mistaken fears* ever be *fulfilled* upon them; because at the last Day God will judge them according to his own Rule, and not according to their errors and misapprehensions of it; so that if they have really done all that which he requires to Heaven and Happiness, he will think well of them notwithstanding they think never so hardly of themselves. Their errors shall

shall in no wise pervert his Truth, for he sees what they are, howsoever they may mistake it; and if he sees them to be righteous, his sentence will follow his own knowledge, and he will declare to all the world that they are so.

This is the security of all good men, as it is the eternal terror and astonishment of all hypocrites and sinners, that they shall be brought before an unerring and uncorrupt Judge, who can neither be bribed nor deceived, and who cannot mistake them, or wrongfully condemn them, howsoever they may mistake, or wrongfully condemn themselves. And since it is so, they are really safe in their own goodness, when they most of all suspect their own danger; and secure from evil, even whilst they are afraid of falling under it.

But although every good man is in this safety, let his understanding of himself be what it will; yet if in any of those things which he takes to be a matter of life or death, he judges wrong of himself, and thinks erroneously, he can enjoy no peace and comfort. He will go to Heaven full of fears, and forboding thoughts; and never think himself in the way to Bliss till he is actually enthroned in it, and possessed of it. He will meet indeed with happiness in the end, but he will have no sight or expectation of it in the way; for all his life long he will be tormented with doubts and suspicions, fears and jealousies; and be still by turns concluding himself lost as to the next World, though he be lost no where but in his own fancy. And this imagined future misery will bring him under a real one for the present; it will make him have sad thoughts and a sorrowful heart, it will bereave him of all joy and peace, and almost overwhelm him in groundless perplexity and vexation.

But that pious Souls may not fear where no fear is,
nor

nor torment themselves with unreasonable expectations; having before shewn what that condition really is which renders any mans a safe condition, I will go on now to remove their groundless scruples and mistakes concerning it, by shewing *what*, and of *what* force *those things* are, *which are wont*, *without any sufficient reason*, to disquiet the minds, and to disturb the peace of good and safe, but mistaken Christians about it.

And as for the *causes of good mens fears*, so far as I have been able to learn them, they are chiefly these that follow.

I. Good men are wont to call in question the *saveableness of their present*, and the *happiness of their future state*; because after all their care against them, they find that *some motions of the flesh*, *some stirrings of their lusts*, *some thoughts of evil* do still arise up in them. They feel themselves subject to delightsom fancies and desires of forbidden things. They are liable to a *lustful thought*, a *covetous wish*, an insurrection of *anger*, of *envy*, and of several other damning sins. 'Tis true indeed that these lusts do not reign in them, because they do not consent to their instigations, nor do what they would have them. They can only inhabit and stir in them, but have not strength enough to give Laws to them; for they repress them before they get so far, and prevail over them before they go on to fulfil what they inclined to. Not any of these sinful lusts, whereof they are afraid, has got so much power over them, as to carry them on either to *consent* to them, or to *fulfil* them; for though they may *think* on some forbidden things in their *minds*, or *desire* them in their *hearts*; yet do they not *will* and *chuse* any of them, and least of all do they *work* and *practise* them. They may perhaps have a thought and fancy, a wish and inclination after *unchast* pleasures; but they correct themselves there,

there, and go no further, for they never in their hearts consent to an *unlawful embrace*, nor ever proceed to an *unclean action*. In a sudden motion of *anger*, it may be, they may have several *expressions of wrath* and *instances of revenge* occur to their *thoughts*, and obtruding themselves upon their *fancy*; but they stop there and go no higher, for they do not consent to utter an *injurious word*, or to commit a *spiteful action*; and the same they experience by themselves in other instances. In all which several forbidden things will get into their *thoughts* and *desires*, and steal from them a *wish* or *inclination*; but when once they have done that they can do no more, being unable either to gain their consent, or to command their practice, so as that they should not only desire, but also chuse and fulfil them. But although they do not suffer sin to reign in them so as to *consent to it*, or to *fulfil it in the lusts thereof*; yet they fear lest their *very thoughts* and *inclinations* after it should prove *damnable*. For God requires the obedience of our *whole man*, of the *mind* and *affections*, as well as of our *wills* and *actions*; and he is disobeyed by *any*, as well as by *all* our faculties. And seeing every sin is forbidden under pain of death, who knows but that this admission of sin into our thoughts and desires is a deadly transgression. This is one great cause of fear, and a rock of offence to truly honest and good men.

But to take off all doubt and scruple upon this account, we must know that our *impotent lusts* and *ineffective desires of evil things*, if they are able to get no further than a *thought* or a *wish*, though at present they are a *matter of our exercise* and *humiliation*; yet at the Day of Judgment they shall be no *Article of death* or *condemnation*. For Christs Gospel doth not sentence us severely upon these *first motions of a lust*, or *beginnings*

nings of a sin ; no, if they arrive no higher than fancy and inclination, through the merits of Christs Sacrifice there is Grace enough in store for them, and in the Gospel account they are not grown up to be a matter of Death, nor come within the Confines of destruction.

That I may speak with the more distinctness to this Point, I will here shew these two things :

1. That for our feeble lusts and desires after evil, which are unconsented to, and unfulfilled, we shall not at the last day be condemned.

2. For what lusts and desires of them we shall.

1. I say, For our feeble lusts and desires of evil, which are unconsented to and unfulfilled, at the day of Judgment no man otherwise good shall ever be condemned. God will never sentence us to Hell for every sudden desire a inclination after sinful things ; but if it rests there, and goes no further than bare desire, he will pardon and pass it by, but not eternally avenge it.

To speak distinctly to this Point, these *lustings* and *desires* are considerable either as to their *first birth*, or as to their *indulged* and *allowed continuance* : the *first* are never damning, and the *latter many times* are no Article of condemnation.

As for our bodily lusts and desires of evil, in their *first birth*, I say, they are never damning, nor shall any man, who is otherwise virtuous and obedient, be ever judged to dye for them.

And if it were otherwise, who could possibly be saved? For as long as we live in this World, we have all of us these *first motions* of appetites after evil things more or less ; and there is no avoiding of it. For the Laws of God, which are impositions superinduced upon our Natures, by their prohibitions make several of our most *natural appetites* and *desires* themselves to be

sinful; the *lusts of the Flesh* making up a good part of the *prohibitions* of the Gospel. But although God by his after-prohibition has made them sinful, yet from that natural necessity which he had laid upon us before, we cannot live intirely free from them. For our Flesh will lust, and make offers after such things as are naturally fitted to its liking; and we cannot help it: because our Bodies, so long as they are conversant among the things of this World, from their natural frame and constitution will still be *delighted* with some things, to *crave* and *desire*; and *pained* by others, to *hate* and *abhor* them. This, I say, is *natural*, whilst there is any life and sense in our Bodies, the good and evil things of the world must of necessity thus sensibly affect them; and where they are affected with pleasure, there 'tis natural for them to desire; as where they feel pain, 'tis natural for them to abhor the thing which occasions and produces it.

These *first* lustings then and cravings after forbidden things are natural, and were made necessary before the prohibition came to make them sinful. And if by an after-Law men shall be condemned for being sensibly affected with outward things, or for having a sudden lust and inclination after them upon their being so sensibly affected with them; then shall they be condemned for what they could not help, and dye for not performing impossibilities.

But God neither *can*, nor *doth* make any Laws which exact things so rigorous: He *punishes nothing in us but what proceeded from our own will*, nor exacts an account of us for our *natural lusts and inclinations*, further than they are subject to our *own choice and free disposal*. If a *sudden fear*, or an *unclean desire* arise up in the heart of an *holy man*, from the presence of *outward objects* or *inward imaginations*, and the *natural temper* of his

his Blood and Spirits; he shall not be put to answer for it, because he could not prevent it. He could no more hinder it, than he can hinder the *beating of his heart*, or the *motion of his blood*; seeing it was no free work of his *will*, but a natural effect of his *temper*. And to be condemned for that, is to suffer for having *flesh and blood*, as well as *Reason and Spirit*; and to undergo punishment for being made up of *Body* as well as *Soul*, for being a *man* and not an *Angel*.

As for several things indeed which follow upon the *first suggestion of a prohibited object*, and upon the *first lusting* after it: they are not the effects of *nature*, but of our own *choice*. For though a *fancy of evil*, and a *sudden lusting* after it from its fantasied agreeableness, may obtrude it self upon us whether we will or no, either by *chance*, or by *occasion of a temptation*: yet a *continued entertainment of it*, and a stay upon it in our imaginations, to cherish lust, and inflame desire, cannot come upon us but by our *own liking and connivence*. For as soon as ever we can observe them, our thoughts are our own, to dispose of *how*, and upon *what* we please. The *first thought*, 'tis true is not always in our power to hinder, because many times it comes upon us ere we can observe it. For our souls, as I have sometimes said, are souls in flesh, and make use of our bodily powers in their most spiritual operations; being linked so fast to them, as that they cannot but communicate, and be affected with them. But then the *stay* upon it, and the *continued attention* to it in after-entertainment is a thing that cannot be so suddenly forced upon us, but we give way to it only *when*, and *how long* we our selves please. So that whatsoever the *first fancy and desire of evil* was, the *after-entertainment* is our own; seeing it came not from any necessity of nature, but from the free determination or connivence of our own will.

But yet even these *after-thoughts* and *inclinations after forbidden things* are not *always* an Article of our condemnation; but then only when we *consent* to them, or *practise* and *fulfil* them. For if the forbidden thing is only *fancied* in our minds, and *craved* by our appetites, but has got no consent of our hearts, nor any endeavours of our lives and actions: according to the gracious terms of that Gospel whereby we must stand or fall, it is not yet come within the terrours of Judgment, nor has made us liable to Death and Hell.

For the evil and danger of our *bodily desires*, we must know, is the evil and danger of a *temptation*. When our *appetites desire* what the prohibition has made *evil*, and our *Spirits* on the other side declare what the Commandment has made *good*; then is the time of *temptation* or *tryal* whether our wills are resolved to stick to our *lusts* or to our *Duty*, and whether they will prefer God or sin. And herein lyes the great danger of our natural appetites; for although *in themselves they are not deadly and damning to any man otherwise good*, yet are they *traps and snares to deadly and damning sins*.

In *themselves*, I say, to any Christian man who is otherwise good and vertuous, our natural appetites are not *deadly and damning*. The lusting and inclination of our *Flesh* after *Meats* and *Drinks*, and after *ease* and *pleasures*; and the lusting of the eye after *gain* and *riches*, are not *absolutely and directly forbidden*, or *in themselves*, and before they have got any further, an Article of our condemnation. No, all the desires of the *Flesh* are naturally necessary, some to preserve our *own persons*, and some to the *preservation and propagation of Mankind*. This God himself has made, and he allows of it. It is no mans sin to have a *stomach to his meat*, or to have desires after *ease*, and a *fleshy inclination after bodily pleasures*: because God has so framed our Bodies that they should,

should, and therefore he cannot be angry with us if we do desire them. Indeed he has not left these desires to their own swing, but has put several restraints upon them: he has bound them up from *some objects*, and in *some degrees*. For we are forbid to desire and lust after *meat and drink*, *ease and pleasure*, *riches and plenty*, when either we are *injurious* to other men in procuring that which we lust after, or when we are *excessive and intemperate* in the use of it, or for its sake *transgress any other Commandment*. Our *desires of meat and drink*, for instance, must not carry us on to excessive measures in *gluttony and drunkenness*; our *carnal lusts* must not draw us on to act them with undue objects in *fornication, adultery, rapes*, or other *prohibited uncleannesses*; and our *desire of money* must not betray us into *thefts or robberies, fraud and circumvention, extortion and oppression, niggardliness, uncharitableness*, or other sins whether against *Justice or Charity*. As on the other side our *fears and aversations* from *want, or pain, or other bodily evils*, must not induce us to *neglect a Commandment* that we may please our Flesh, or to *deny our Religion* for the securing of a bodily enjoyment. These restraints God has laid upon our bodily appetites, having given us these Commands, with several others mentioned above, which we are oft-times tempted to transgress in order to the fulfilling of them. For our bodily appetites themselves do not *distinguish*, either of *objects*, or of *degrees*. A mans *palate*, or his *stomach* in any delicious meat or drink which yields a pleasure to it, doth not tell him when they have enough, or cease desiring before they are gone on to be intemperate. Our *eyes* lust after money, but they consider not whose it is; but so they may have it, they matter not to whom it belongs, or how they come by it: and so it is in our *fleshy appetites of other things*. For it is the natural pleasure of those

those things which we lust after that moves our bodies ; and therefore they lust after them so long as they are pleased with them. They never stop at a fixt measure , or turn away from a forbidden object ; so that if we will be ruled by them, they will carry us on to any thing that agrees with them, whether it be *lawful* or *unlawful* , and so are sure to insnare us into sin. And here indeed God has set a strict restraint upon them, and will punish them severely if they go beyond it. For

Then, as I said, our *lusts are deadly to us, and articles of our condemnation, when they have damning effects*, and *ensnare us into deadly and damning sins*. To any good man the bare lusts and desires of evil are not so truly a *damning sin* , as a *dangerous temptation* ; they are not in themselves an Article of Death to him , but they are apt to carry him on to that which is. For that which puts any sin into a capacity to tempt us , is our lust or desire of something which is annexed to it, and which we hope to obtain by it. There is always something that goes along with it, which is naturally fitted to please our flesh, and to excite a carnal appetite ; and by this we are tempted and allured into the practice and commission of it. For *bare sin* could never tempt any man , nor could any one in his wits ever chuse to disobey for disobedience sake without any thing further : because there is no good in transgression nakedly considered, which should move any mans will to chuse and embrace it ; but on the contrary much evil, that will dissuade and affright him from it. For it deprives us of *Gods favour* , and *subjects us to his vengeance*, and *fills us with sad hearts*, and *anxious thoughts* , and *terrible expectations*. But that which wins us over to a liking and approbation of it, is the appearance of some *pleasure* , *profit* , *honour* , or other annexed

annexed allurements which we expect to reap by it. It is one or other of these that overcomes all our fears, and inveigles us into the commission of it; for they strike in with our natural appetites, and raise in us desires after it; and those prove the bait which draws us in, and the insnaring temptation.

For herein lies all the force of any temptation: *The satisfaction of a lust is joyned with the acting of a sin, which is an invitation to us for the sake of the one to commit the other also.* The transgression has something annexed which is agreeable to our fleshly Natures, and raises in us desires of it, and cravings after it; and when it has got this hold of us, it draws us as much as we can be drawn by our love of our own lusts, and the gratification of our bodily appetites; which is indeed a great step to our choice and commission of it, and a strong temptation.

For this is the *natural order* of our actions; either our *Consciences* or our *Passions* move and excite us to them, and then our *Wills* chuse and intend them, and upon that choice and intention our *Understandings* contrive and direct, and last of all our *bodily and executive Powers* fulfil and perform them. All our bodily actions are at the choice and under the command of our wills, and all our choice is upon the appearance of some good or other, which either our consciences, or our fleshly lusts and appetites propose to us. For our wills, we must remember, are placed in a middle state, and are canvassed and beset on both sides, our lusts being urgent with us to consent to one thing, and our consciences to another. And this is that *strife betwixt the flesh and spirit*, which is mentioned in the Scriptures; and that contention which St Paul describes in the 7th Chapter to the Romans, between the *Law of lust in the members* and the *Law of God in the mind*. These two
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Principles, our *Body* and *Spirit*, or our *Lusts* and our *Consciences*, are those great Interests that vie and struggle in us; and emulously contend which shall obtain the consent and choice of the will of man. And whensoever either of them has got that, our actions follow in course. For our bodily members move at our own choice; and therefore if our lusts after the pleasures of sin have once prevailed upon our wills to consent to it, they have gained their point and their work is done, and we shall go on without more ado to act and commit it.



In this then lies all the force of a temptation, that the sin which we are tempted to has something annexed to it wherein our flesh is delighted, and which it lusts after, and desires for the sake of that pleasure which it finds in it. And when by this means any sin has got our fleshly love and desire, it has got a powerful friend in our own bosoms. For our lusts are strong and violent, and where they set upon a thing, they will not easily be denied, but are urgent and importunate with our wills to consent to their gratification, and yield to the fulfilling of them. So that if once any sin has struck in with them, it is able to try its strength, and contend with the Law of God in the mind; being furnished now with a powerful bait and a strong temptation.

Thus are our lusts and desires of forbidden things, not the forbidden sin it self, but the temptation to it; so that in bare lusting or desiring of them, we do not commit the damning sins themselves, but are tempted only to their commission. And in this *S^t James* is most express; for *then*, says he, *every man is tempted, when he is drawn away of his own lusts; and enticed to evil by them, Jam. i. 14.*

And as for *meer temptation* to a damning sin, it is
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not deadly and damning. For our being tempted to sin is not a renouncing of our Lord, but an exercise of our service and obedience to him, and a tryal whether or no we will renounce him. It is the great proof and argument how dearly we love him, and how closely and faithfully our wills adhere to him. It shews how obedience is uppermost in our hearts, and that we will rather deny our dearest lusts and importunate desires, than venture, for their sakes, to offend him. So that to be tempted is no instance of damning disobedience, but a plain proof how much we will lose and suffer rather than we will disobey. It is a tryal of us how we prefer God and our Duty before other things, even those that are most dear to us of all things in the world besides. We do not sin damnably then in being tempted, so long as we consent not to it, but manfully resist and overcome the temptation.

And this is evident from hence, because *those very men who have lived most free from sin, have not for all that lived free from temptation.* Even Adam himself, before he knew what sin was, and during his state of Innocence, was liable to be tempted. For the Tree of Knowledge of good and evil, whereof God had forbidden him to eat, was *alluring to his eyes*, and an *incentive to his lust*, as well as any other Tree of the Garden. And because it was so, the Woman was won to eat of it through the strength of such desire after it, notwithstanding God had commanded her to abstain from it. *The woman saw that the Tree was good for food, and pleasant to the eye, and she took of the fruit thereof, and did eat; and by the same inducement she drew in her Husband, and gave it unto him, and he did eat also. Gen.*

3. 6. And the *second Adam*, who was most entirely innocent and guilty of no sort of ^a sin, was yet liable ^a 1 Pet. 2. 22. to temptation like as we are, being *in all points tempted* John 14. 30.

like as we are, yet without sin, Heb. 4. 15. Nay, says the Apostle, it was necessary that he should be so; that by what he felt in himself, he might the better know how to shew mercy and have compassion upon us. In all things, says he, it behoved him to be made like unto his brethren, that he might be a merciful as well as a faithful High Priest; for in that he himself hath suffer'd being tempted, he is able to succour them that are tempted, Heb. 2. 17, 18.

As for our being tempted then, or invited to any sin by our bare lusts and inclinations after it; in it self, and before it has got any further, it is no deadly sin or damnable transgression. It is the scene of good endeavour, the tryal of obedience, a test of our great love and preference of God and his Law before all the world besides, yea even before our own dearest lusts, and our own selves. It is nothing more than beset Adam before he had sinned, or than beset Christ who never knew sin; and therefore in it self bare lust and desire, or being tempted and invited to sin, cannot be damnable sinful.

As for our Lusts or Temptations, 'tis true they differ in degrees, according as our desires of that evil which we are tempted to are indulged, and have advanced more or less. For sometimes a lust may stir, but as soon as ever it is observed it is again extinguished. The pleasure of the sin, whetherby being seen or fancied, raises in us a sudden thought or desire after it; but the lust is expelled as soon as it is discovered, it is not suffered to remain and dwell in us, but is presently thrown out with indignation. For we turn away our fancy from the evil thing, and will not endure to think upon it, or to continue craving and lusting after it. And this is a power over our own desires, and a way of breaking the strength of temptation, which is incident only to grown men and to perfect Christians: and that not in all instances of temptation, but only in such as are not

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extraordinary in themselves, and which have been *often vanquished and triumphed over*. It is in such cases where use has made the conquest easie, and long custom of ceasing and turning away from the inveigling desire has taken off all the difficulty; so that now we are able to silence and subdue the lust as soon as we discern it. And as for these feeble desires and impotent temptations, there is no question but that a good Christian may be under them, and yet be in no danger of being condemned for them.

But then at other times our *lusts live longer*, and *advance higher*; they grow up to good degrees, till they are able to contend and strive against our mind and conscience; so that even when at last they are denied, and our wills chuse to do what God commands in spite of them; yet is it after much struggling and opposition. The flesh lusteth against the spirit, as well as the spirit lusteth against the flesh; and although at last the fleshly lusts are overpower'd, and cannot prevail with our wills to chuse on their side; yet do they strive hard and contend for it. And here a lust is not presently subdued as soon as it is discerned, but it strives and struggles; it can make head against the Law in the mind, although it cannot overcome it; it has some interest in the will, although it have not an interest sufficient; for the will hearkens to it for some time, and considers of what it offers, notwithstanding at last it reject its suit, and through the solicitations of a more powerful Favourite, resolves against it. And this power our lusts have in us whilst we are *young Converts*, and of a more *imperfect goodness*; nay in some very *great temptations* indeed, such as are the *fear of death* and *bodily torments* especially, they will struggle thus in those who are the most *perfect Christians* of all.

But now when our lusts are in this degree, so as to stay upon our Souls for some time, and to strive against our spirits for the consent of our wills before they are finally denied it : yet if they go no further than bare lust, and our wills do not after all their struggling *consent* to them, or chuse the evil thing which is craved by them, they are still uncondemning, and incident to an Heir of Salvation. And this, as I take it, is clear from what St Paul himself says of the truly *regenerate*, or of those who, in his words, *walk in the spirit*. For in them he says plainly, that the *flesh lusteth against the spirit*, albeit it is not able to *prevail over it* ; so that even in doing what the spirit commands them, they do against the contrary will and lusting of the flesh which gainsays it. *The flesh lusteth against the spirit, - and the spirit against the flesh ; so that even in fulfilling the will of the spirit, you contradict another will of your lusts, and cannot* ^b *do, or* ^b *do not the things that you would*, Gal. 5. 16, 17. Nay even Christ himself who knew no sin, nor ever committed any thing which could in strict justice be worthy of death ; was yet subject to such a conflict of flesh and spirit as this now mentioned. His very *Death and Passion*, which was the very ^c *consummation and highest part of his obedience*, was not without great struggling of his flesh, and a long and earnest conflict of his bodily desires against it. For he was in a *strange fear and discomposure* about it ; he began, says St Mark, *to be sore amazed*, Mark 14. 34. And when he had recovered himself a little from the maze of that sudden fright, he *prays* against it---- *O my Father, if it be possible, let this cup pass from me*, Mat. 26. 39. And when his request was not granted at first, he makes a fresh address wherein he is more *importunate*--- *being in his Agony*, says St Luke, *he prayed more earnestly*, Luk. 22. 44 ; *his supplications he offered up with strong crying and tears*,

^b μὴ ποίητε.

^c Phil. 2. 8.

tears, Hebr. 5. 7. All this strife and opposition did the desire of life, and the bodily appetite after ease and safety, together with the sense of God's wrath and high displeasure, raise in him against this obedience of his sufferings. But because all this was only lust and desire, which although it lasted some time, and discomposed him much, was not yet able to gain any thing of his will and ^d consent to it; therefore notwithstanding it, was he perfectly innocent. All that can be said is, That he was tempted by the desires of his Flesh against this great and last instance of obedience; but he did not yield or consent to the temptation. ^{d Matth. 26.39, 42.}

Thus then as for the lusts and desires of our Flesh, whether they be suddenly rejected and make no resistance, or are longer liv'd and contend much; if they have got no consent of our wills to the fulfilling of them, nor any choice of the evil which is craved by them, they are only a temptation to a damning sin, but in themselves thus far they are not damning.

As for these motions and lustings after evil things then, that are unconsented to and unfulfilled, which are the complaint and fear of good men; they shall not harm them, or be charged upon them to their condemnation. But when God comes to judgment, he will pardon and pass them by, and not eternally punish and avenge for them.

And having shewn thus for *what lusts and desires of evil we shall at the last day be pardoned*; I come now,

2. To shew for *which of them we shall be condemned.*

And as for this, we have in great part our answer to it already. For our *lusts are then damnable and dangerously evil, when they are effectual instruments and temptations to damning evils, and carry us on either to chuse, or practise them.* For they are the great Favourites and Seducers of our wills,

wills, and thereby the Authors of our actions; they first bring us to chuse and consent to the deadly sin whereby they are gratified, and then to act it; and when they are gone on to either of these, they are an Article of our condemnation. They are uncondemning till they come so far, but if once they have got us to *consent to the alluring sin, from that consent begins their sting*, and both it, and all that follows it, make us liable to eternal destruction.

To make this Discourse more clear, I will here set down those *several steps* whereby we ascend to the completion, and are carried on to the working and commission of any sin.

1. At the *representation* of the object which is to tempt us to it, whether it be an *unchast embrace*, an *unlawful gain*, or the like, either by what we *feel* of it now if it be before our *senses*, or by what we *fantise* if it is in our *imagination*, our *flesh is pleased and delighted* with it. And from this *pleasure* it naturally goes on to *love*, and from *loving* to *desire* it. And *desire* or *lust* is the *last step* among the passions; for *delight* begets *love*, and *love* ends in *desire*; but when once we are come to desire a thing, our passions have done their part, and all that in them lyes towards the action.

2. When in the *appetite* or *animal soul* the sin has gone thus far, the next step is, that to gratifie this desire or lust of our *Flesh*, our *wills* should *consent* to it. For our wills are the Disposers of all that follows, so that unless they consent to get that which the *Flesh* so much desires, there can nothing more be done towards it. But if they do *consent to the desire*, and *intend to fulfil it*; then,

3. Our *understanding* and *contrivance* is employed in *deliberating* and *consulting what time, what place, what means* are fittest to accomplish it with the least difficul-

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ty, and the most delight, and to the greatest advantage. And when our minds have seen which to prefer and fix upon; then,

4. Our *wills resolve upon them*, and make choice of *them*. And when this is done, the last Decree is *past*, and all the time of *doubting and deliberation* is over; so that nothing more remains, but,

5. To apply our *bodily powers to perform our resolutions*, in the execution and commission of that which was resolved upon.

This is the natural order of our faculties, and the process that is observed by our principles of action in their completion and final commission of any sin. The first beginning is in the *lower soul*, for that is the inlet of all sin, and the seat of temptation; and there it is that sin hath all its strength and insnaring power, upon which account it is called by St Paul a *Law in the Members*, Rom. 7. 23. And when these lusts of our Flesh have won the *consent of our wills*, they are secure of all our after-contrivances for it, and of our actual performance and execution of it. For both our thoughts and our bodily powers are at the Command of our own wills; so that if at the instigation of our lusts, our wills have once consented to the sin, they will quickly set our heads awork to contrive for it, and our hands and other bodily powers to execute and fulfil it.

And in this method our Principles of action move, when we act with *full deliberation*, and when they are *all employed*. Sometimes indeed there is no *contrivance* at all, because none is needful; as it happens when the opportunity of the sin is present with us, and just before us at such time as we consent to it; so that nothing more is wanting but only to act and fulfil it. But when the opportunity is absent, and we are put to forecast and contrive for it; then is the process of our faculties
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in that very order which I have here deſcribed.

For an inſtance and illuſtration of this, we will take the ſin of *drunkenneſs*, and the proceſs will appear to be in that order which I have mentioned. For in a man whoſe inclination that way diſpoſes him to be tempted by it, the *fancy* of it in himſelf, or the having it ſuggeſted by another, gives him a *thought* of the *pleaſure* which accompanies it; and from that apprehenſion of its pleaſurableneſs he begins to *love*, and from that loved he goes on ſtraightway to *deſire* it. And now his *will* being ſollicited by his luſt or bodily deſire, *conſents* to the fulfilling of it. And this conſent being once gained, the next thing in order is to *deliberate* and *contrive what company, what time, and what place* are fitteſt for it. And when by comparing all things together he comes to make a judgment of that, he immediately *chuſes* and *reſolves* upon it; and that being done, there is nothing remaining further but to *execute* what he has reſolved, and go on to the performance of it.

This then is the method and progreſs, from our luſting and deſiring of any thing that is evil, to our acting and committing it. It begins in *delight*, and *love* and *deſire*; and thence goes on to our *conſenting* to it, to our *contrivance* for it, to our *reſolutions* upon it, and after all theſe to our *practice* and *performance* of it.

Now ſo long as the evil is entertained only in a *ſhort delightſom thought*, or *love*, or *deſires*, and reſts *there*, but goes no *further*: it is not ſo much our *damning ſin*, as our *dangerous temptation*; it will be connived at, and at the laſt Day we ſhall not be condemned for it. For thus far the ſin is only ſolliciting our choice, but has not got it; and as yet we have not committed a mortal crime, but are only under a tryal whether we will be drawn to the commiſſion of it, or no. But if once
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our wills *consent to it*, then begins the sting, and there the danger enters; for the lusting after evil so far as to *consent to it*, and much more so as to *contrive for it*, or to *fulfil it*, makes us liable to death and eternal condemnation. For our *own choice*, as we heard above, *makes any sin damning*; so that if by means of the tempting lust any sin has prevailed so far, it is become a deadly offence, and subjects us to destruction. *Lust*, says St James, *when it has conceived*, or is imperfectly consented to, answering to conception which is an imperfect information, *bringeth forth sin*; and *sin when by being perfectly consented to, it is finished, bringeth forth death* which is the wages of it, Jam. I. 15.

And that our lusts after any sin are then damnably sinful when they are gone *beyond desire*, and are come on either to our *consent*, or *contrivance*, or actual *performance*; appears further from these instances in them all three.

If we lust so long after any evil thing, as to *consent to the sinful enjoyment of it*, we are guilty of all that punishment which is threatned to it. *He that looks upon a woman*, says our Saviour, *so long as to lust after her, or to consent in his heart to the enjoyment of her, he hath committed adultery already with her in his heart*, Mat. 5. 28.

If we lust so long as to *contrive for it*, which is a degree further; we are more guilty of the sin, and more liable to the punishment of it still. The *inclinations* and contrivances of *murder*, as was observed above, are reckoned among those things which *pollute a man*, (and thereby unfit him for entering into Heaven, where nothing can ever have admittance that is unclean) as well as *murder it self is*, Mat. 15. 19.

But if our lust after any sinful enjoyment carry us on, not only to *consent to it*, or to *contrive for it*, but, what is the perfection of all, to *work and fulfil it*: then

e Juxta Domini nostri Dictum, Qui Mulierem viderit ad concupiscendum, reus est Adulterii corde concepti: intelligere possumus quod et si res turpes & damnabiles necessitate non agimus, pro ipsa tamen rerum turpium voluntate damnamur. Sal. de Prov. l. 6. p. 205. Ed. Oxon.

has it ensnared us into as much mischief as it can, and is become *dangerous* and *damning* with a witness. For then it has prevailed with us to compleat our sin, and give the last hand to it ; it has brought us under that which is most of all threatned ; for now we *fulfil the lusts of the flesh*, Gal. 5. 16, 19 ; *we work iniquity*, Mat. 7. 23.

And if we continue to do this not only for *once or twice*, but in *constant returns*, and in a *fixt course and tenure of action* ; then as our *sin is grown higher*, the acts thereof being more numerous, and the guilt more crying ; so will our punishment also be more *dreadfully severe*. And this is called *walking after the flesh*, 2 Pet. 2. 10 ; and *living after the flesh*, Rom. 8. 13. And this being a *state of wasted virtue*, and *habitual reigning sin* ; it is not only, through its obnoxiousness to punishment, a *state of death* ; but also, through its hardness of cure and difficult recovery, a *state of great doubt and danger* likewise.

So that as for all these *further degrees*, from the *consent of our wills*, onward ; if our lusts after any sin have gone on to them, they are deadly and damning. For the same *Law in the members which wars against the law of the mind*, so as thus to captivate and triumph over it, is as the *Law of sin*, so, as the Apostle says, the *Law of death* too, Rom. 7. 23. 24.

All our lustings after evil therefore, when once they come to be consented to, although before they were connived at, are thenceforth deadly and damning. So that whosoever hopes to be saved at the last Day from the punishment of them, must thus far mortifie and kill them. *Mortifie*, says St Paul, *those desires which are seated in your earthly members*, Col. 3. 5 ; for it is only if you through the spirit do mortifie the deeds of the body, that you shall live, Rom. 8. 13. As to these *damnable degrees*, all fleshly lusts must of necessity be crucified

cified in all good Christian men; for no man will be reputed to belong to Christ till this change is wrought in him. *They that are Christs*, says the same Apostle, *have crucified the flesh with the affections and lusts*, Gal. 5. 24.

Mortifie and crucifie them, I say, we must; not so as to have *no fleshly appetites and bodily desires of evil*; for then must we have *no bodily desires at all*. Because our lusts themselves, as was observed, do not distinguish of *lawful or unlawful*, but are naturally moved by an agreeable object, whether it be *with God or against him*. But we must mortifie them to that degree, as that they never be able to win us over to consent to any forbidden thing for their gratification. They must never have so much interest in our hearts, as to make us prefer them before our duty, and chuse to perform what they bid us, rather than what God doth. Some stirrings and *ineffective motions* of them, which cannot prevail against God, nor gain over the consent of our wills to any thing that he has forbidden, are dispensed with; they are the stage of temptation but not of death; for God bears with them, and the mortified men themselves do daily feel and labour under them. But it is the *prevailing strength* of our lusts after evil things, when they get our consent to them, and carry us on to transgress Gods Laws to fulfil them: this conquering power of fleshly lusts, I say, it is which is to be mortified in every good man, because under this strength and empire of them he cannot go to Heaven.

And that no good man may call in question the safety of his state, from any needless fears about this *mortification*; this we must know every man has done in *his conversion to become a good Christian*. For before he can be such, he has killed the reigning power of lust, so as not to be acted any longer by its instigation. He feels some small stirrings of it afterwards indeed; but they

do not win upon him, or prevail over him ; for he is always ready to deny the satisfaction of his lust, before he will displease his God ; and makes all the desires of his flesh to give way to the dictates of his Conscience. *Ye that are Christs, saith St Paul, have crucified the flesh with the affections and lusts,* Gal. 5. 24.

And when this is *once* done, there is no great trouble in it *afterwards* ; for the more any man is *accustomed* to obey, the less difficulty doth he find in *mortification* and *self-denial*, and in restraining of all those lusts which tempt to disobedience. He is not now in every temptation put to the pain and trouble of *cutting off a right hand*, or of *plucking out a right eye* ; the self-denial and mortification went so near him at first, 'tis true ; but since he has been used to it, and his flesh is accustomed to bear the yoke and to be under subjection, there are no such pangs and uneasiness attending it. So that if he is not now still upon the severe task of *painful mortification*, it is because he doth not need it, since it is done already to his hand. His lusts are so far mortified as it is absolutely necessary they should ; they are crucified to that degree, as to be disabled from gaining his *consent to them*, his *contrivance for them*, or his *fulfilling* and *performance of them* ; and that is as much mortification as God will exact of him.

But yet when this is done, and our lusts are mortified to this degree, there is *still* need of a *watchful care* over them, and of a *continual strife* against them, lest they should rebel again and go further. For the objects of sense, and the allurements of our flesh are still before us ; and our bodies naturally are still as capable to be delighted in them, and thereupon to lust and long after them, as ever they were before. It is only the overpowering strength of the Law in the mind or conscience which maintains the resolution of our wills against them,

them, and by that means keeps them under. And therefore if once we begin to slacken our care, and to keep no hank upon them; but allow them to go where, and how far they please; they will quickly grow upon us, and prove too hard for us, and bring us first to consent to them, and after that to compleat and fulfil them.

Let no man therefore *indulge to the thoughts of unlawful pleasures*, and by the delights of his fancy foment and cherish the lusts and desires of his Flesh; presuming that all is safe whilst he doth not consent to them, nor yields to fulfil them. For admitting that all things else are innocent and uncondemning, yet however by this means he lays a snare for his own soul. For he throws himself into temptation, and so cannot expect that God should deliver him out of it. God has promised to relieve us indeed in all necessities of his own making; if his *Providence throws us upon trial, his Grace shall support us under it*, and make a way for our escape out of it. *He will not suffer you to be tempted above what you are able, saith the Apostle, but together with the temptation he will make a way to escape, that ye may be able to bear so much of it as befalls you, 1 Cor. 10. 13.* But what is this to us if we bring our selves into snares, and prove our own tempters? For there is no reason at all to presume that God, if he will deliver us from other enemies, should deliver us also from our own selves; and that he should secure us by his Spirit from those very snares, which we lay for our own Virtue. No, if we will entertain Serpents in our bosoms, he has no where engaged, nor is there any reason why he should, that we shall not be stung by them. But on the contrary, he warns us against them, and bids us be careful to keep off from them. Yea, so far must we be from bringing temptations upon our selves, that, if
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we will observe his orders, we must pray daily even against those whereto his Providence might expose us. This being one of those Petitions, which, according to our Lords appointment, we are to put up to God as often as we do that for our daily bread; *viz.* That *he would not lead us into temptation*, Matth. 6. 13. So that if by indulging to delightful fancies, and growing lusts of evil, we throw our selves into a great temptation, we have just reason to fear that God, for our punishment, should leave us in it, and suffer us damnably to fall by it. Such indulgence is apt of *it self* to inflame our lusts, and to weaken our resolutions; and God is also prone to withdraw his Grace, and to leave us to our own strength upon it; and since at the same time it *increases our necessities*, and *withdraws our aids*, it must needs put us into a dangerous condition. If then we would secure our souls, and keep off from damning sins; we must resist temptations at the beginning, and not give way to them; we must not cherish and indulge, but timely check, and heedfully suppress them.

And thus at last we see what is the just force of this first cause of fear to honest minds, their *ineffective lusts*, and *impotent desires of evil*. The *first beginnings of lust cannot be avoided*, and the longer entertainment of it shall not finally be punished, if it is soon checked by us, nay if it stays longer and contends much with us, so long as it doth not prevail upon us to consent to and fulfil the sin whereto it is a temptation. But when once it has gained our consent and choice of that sin whereto it would engage us, then is it of a damning stain, and all its following effects are mortal. All which St James insinuates to us in that account which he gives us of the progress and production of sin, which he sets down from the *motive or first temptation*, to the perfect birth
or

or compleat production, in this order : *Then, says he, every man is tempted, when he is drawn away of his own lusts, and inticed to evil by them.* This lust or desire of evil is only the first step, being as yet not grown up to the stature of sin, but only to that of temptation. But when it advances, and draws in our other faculties; then sin begins and ripens; it is first conceived, and then finished; and after the finishing of it, it is a matter of condemnation, although before it were uncondemning. *For then when lust hath conceived, by being in some imperfect measure willed and consented to, it bringeth forth, answerable to its conception, which is but an imperfect sort of production, an imperfect embryo of sin; and this embryo of sin, when by a full choice and perfect consent, and much more when by action and practice, it is finished, bringeth forth its proper wages, death.* Jam. I. 14, 15.

Although these lustings and desires therefore which good men complain of, may justly be an imployment of their *watchfulness* and *care*; yet ought they not to be a cause of their *fear* or *scruple*. For it shall not bring upon them those evils which they are afraid of, nor ever prove their ruine and destruction. The evil thing is entertained only in a thought, or a wish; they lust after it, and are tempted by it; but that is all, for they do not consent to the temptation. And since their lusts go no further than thus, they shall not harm them when Christ comes to Judgment, nor ever bring them into condemnation.

CHAP. V.

Of two other Causes of groundleß Scruple to
good Souls.

The CONTENTS.

A second cause of scruple is their unaffectedness or distraction sometimes in their prayers. Attention disturbed often whether we will or no. A particular cause of it in fervent prayers. Fervency and affection not depending so much upon the command of our wills, as upon the temper of our bodies. Fervency is unconstant in them whose temper is fit for it. God measures us not by the fixedness of our thoughts, or the warmth of our tempers, but by the choice of our wills and the obedience of our lives. Other qualifications in prayer are sufficient to have our prayers heard when these are wanting. Yea, those Vertues which make our prayers acceptable, are more eminently shown in our obedience, so that it would bring down to us the blessings of prayer, should it prove in those respects defective. A third cause of scruple is the danger of idle or impertinent words mentioned Matth. 12. 36. The scruple upon this represented. The practical error of a morose behaviour incurred upon it. This discountenanced by the light of Nature, and by Christianity. The benefits and place of serious Discourse. Pleasureable conversation a great Field of Vertue. The idle words, Matth. 12, not every vain and useleß; but false, slanderous and reproachful words; this proved from the place.

ANother thing which disquiets the hearts of good and honest men, and makes them needlessly to call in question the saveableness of their present state, and their title to salvation; is the *coldness* and *unaffectedness*, the *unsettledness* and *distractions* which they find in themselves when they are at prayers. Good people are wont to cry out of *desertions*, to think that God has thrown them off, and that his Spirit has forsaken them, if at any time they find a great distraction and dulness of Spirit in their devotions, and a great abatement of that zeal and fervency, that fixedness and attention, which they have happily enjoyed at other times.

But this is a great mistake from mens ignorance of *Gods Laws*, and of their *own selves*. For God has nowhere told them that he will judge them at the last day by the *steadiness* and *fixedness*, the *tide* and *fervency* of their devotions; but by the *integrity* of their hearts, and the *uprightness* of their obedience. The last Sentence shall not pass upon men according to the heat of their affections; but according to the goodness of their lives. So that if they have been careful to practise *all Gods Commandments* according to their power and opportunities, and this of *prayer* among the rest, in such sort as their unavoidable infirmities would suffer them, they shall be safe in that Judgment notwithstanding any inequality in their bodily tempers, or unconformity and abatement in their bodily affections.

To state this business so, as that we may neither be *unnecessarily scrupulous* about these qualifications of our prayers when we *cannot*, nor, on the other side, *irreligiously careless* of them when we *might*, enjoy them; I shall say something of their *necessity* when they can be had, as well as of that *allowance* which God will make to them when, through any *bodily indispositions*, or un-

foreſeen accidents, they cannot.

If we would put up our prayers to God in ſuch manner, as it is fit for *us* to offer them in, or for *him* to hear them, we muſt make them with a *due fixedneſs* and *attention of mind*, and *ſervency of affection*.

We muſt offer them up with a *due fixedneſs* and *attention of mind*. Our thoughts muſt go along with our lips, and our ſouls muſt be intent upon the buſineſs which we are about, when we are making our prayers to God. We muſt not expect that he ſhould mind thoſe vain words, and mere talk, which we do not ; or that he ſhould hear us, when we do not hear our ſelves : No, it is the work of the Soul, and not the bare labour of the lips, which he attends to ; ſo that if only our Tongues pray, but our minds are ſtraying, this is as good as no prayer at all.

We muſt offer them up alſo with much *earnestneſs of deſire*, and *ſervency of affection*. We muſt ſhew that we put a price upon a mercy, before we are fit to receive it ; for otherwiſe there is no aſſurance that we ſhall be duely thankful for it. We muſt not ſeem cold, and indifferent after it, for that is a ſign that we can almoſt be as well content without it. But we muſt be eager in our deſire, and expreſs a ſervency of affection after it ; ſuch as we are wont to uſe in the purſuit of any thing which we greatly value : and this is an inducement for God to give us that, which he ſees we ſo dearly love ; it ſets a price upon his bleſſings, and ſhews the meaſure of our own vertuous inclinations, and therefore he will encourage and reward it. *The effectual, fervent prayer of a righteous man*, ſays St James, *availeth much*, Jam. 5. 16.

Thus are a due attention of mind, and a fervent heat of deſire in devotion, ſuch qualifications as are neceſſary to render our prayers becoming either us to offer,

offer, or God to hear; so that we must always strive, and, according to our *power* and *present circumstances*, endeavour after them. We must take care, as much as we can, to *compose our thoughts* when we pray, to *draw them off from other things* for some time before, and still to *bring them back again* when at any time we find them wandering. And we must endeavour also by a due sense of the *necessity*, the *greatness*, and *undeservedness* of *Gods mercies*, to *heighten our affections*, and make them bend *vigorously* and *eagerly* after those things which we pray for; that so God seeing we are *serious* and in *earnest* with him, he may be induced to grant those benefits which we desire of him.

But then, on the other hand, if after all our care and pains in fixing of our thoughts, and raising of our desires, through some *bodily indisposition* or *unforeseen accidents*, which we cannot help, our minds run sometimes still astray, and our desires are cold and languid; this *unwill'd dulness* and *distraction* shall not influence our *main state*; it is a thing which we cannot help, and no man living is perfectly free from it, and therefore God will not be severe upon it, but in great mercy he will pity and connive at it.

For as for the *attention of our minds*, and the *fixedness of our thoughts*, either in *prayer*, or in any other business; it is a thing which is not always in our own power, but may be hindred and interrupted by many accidents whether we will or no. For any thing that makes our *bodily spirits tumultuary* and *restless*, renders our *attention small* and *interrupted*. Any *high motion of our blood*, any *former impression upon our spirits* either by our *precedent studies*, or our *crowd of business*, will make great variety of thoughts and roving fancies obtrude themselves upon us; and this is our natural frame and constitution which we must submit to, and

cannot remedy. We can no more prevent it, than we can prevent our *dreams*, but our fancies will be struck, and diverting thoughts will be thrown into us, whether we will or no. For from the *natural union of our souls and bodies*, our *minds*, in their most *spiritual* operations of *thinking* and *understanding*, go along with our *bodily spirits*, and apprehend after their impressions; and we can as well refuse to see when our eyes are open, or to taste what is put into our mouths, as we can refuse to have a thought of those things which are impressed upon our bodily fancy or imagination. The connexion betwixt these is necessary and natural; and there is no breaking or avoiding it. So that let us be either at our prayers, or at any other exercise, if any temper of our bodies, any accidental motion of our blood, any former impressions of foregoing studies or other business stir in our fancies; our thoughts must needs be diverted, and our attention disturbed by them. Nay in our prayers we are more apt to find it thus, than in any other thing. For there men oft-times use *violence*, and screw up the fixedness of their minds, and the fervency of their hearts to the highest pitch: and then their bodily spirits, being overstrained, are liable, not only to be discomposed by outward accidents, but also to give back and fall of themselves; and when in this manner they withdraw, there is room made, till they can be again recollected, for other thoughts to arise instead of them. All this, I say, happens from the very nature and frame of our bodies, and from that dependance which our minds and thoughts themselves have upon them; so that we cannot prevent or overcome it wholly. We may, and ought indeed to strive against these distractions as much as we can, and to compose our thoughts as much as our natural temper, or our present circumstances will suffer

us: when they wander in our prayers, as soon as we discern it we may recollect them; and when other thoughts intrude, as soon as they are observed we may reject them: but then this is all that we can do, or that God requires we should do; for we cannot pray perfectly and continuedly without them.

And then as for the *zeal and fervency of our affections*, whether in our prayers or in any thing else, they are *fickle and very changeable*, and do not depend so much upon the *choice of our wills*, as upon the *temper of our bodies*. Some upon every occasion are more *warm and eager in their passions*, either of *love or hatred, hopes or fears, joy or sorrow*, than other men either are, or can be. For there is a difference in *tempers*, as well as in *palates*; and mens *passions* do no more issue out upon the same things, in the same eagerness; than their *stomachs* do after the same food with the same degrees of appetite. So that as for a *great fervency and a vehement affection*; every man cannot work himself up to it, because all tempers do not admit of it. For *zeal and affectionateness in Devotion*, as in other things, is more a mans *temper* than his *choice*; and therefore it is not to be expected that all people should be able to raise themselves up to a transporting pitch in it; but only that they should, who are born to it.

Nay even they whose *natural temper* fits them for a *great fervency and a high affection*, are not able to work themselves up to it at *all times*. For no mans temper is *constant and unchangeable*; seeing our very bodies are subject to a thousand alterations either from *things within*, or from others that are *without us*. If a mans *blood* is put into an *irregular ferment* either by a *cold air*, or an *inward distemper*, or any *discomposing accident*; it spoils, not only the fixedness of his thoughts, but the zeal of his affections likewise. Let there be any
damp

damp or diſorder, any dulneſs or indiſpoſition, either upon a mans blood or ſpirits; and the diſcompoſure of his body is preſently felt in his ſoul, for his thoughts ſlag, and his paſſions run low, and all his powers are under a cloud, and ſuffer an abatement. And this every man finds in himſelf, when he labours under a *sickly and crazy temper*, an *aking head*, or any other *bodily indiſpoſition*. For our paſſions are bodily powers, and are performed altogether by bodily inſtruments; they live and dye with them, and are ſubject to all their coolings and abatements, their changes and alterations. And therefore as long as our bodily tempers and diſpoſitions alter, and, by reaſon of a number of accidents, whether from without or from within themſelves, are ſtill changeable and unconstant; the zeal and fervency of our affections muſt needs be ſo too.

Thus is ſome diſtraction of mind and chilneſs of affection, either in our prayers, or in purſuit of any other thing, moſt neceſſarily incident to all men. We cannot wholly prevent them, or live altogether free from them; but ſometimes they will break in, and ſeize upon us do what we can.

And ſince we cannot help them, God will not be always angry, or eternally torment us for them. No, he knows that we are *fleſh and blood*, and his love and favour to us doth not alter as our unſetled thoughts, or bodily tempers do. He meaſures us not by the *fixedneſs of our thoughts*, or by the *fervency of our affections*, which are not always in our own power; but by our *wills and actions* which are. So that if we are careful to will and chuſe what is pleaſing to him, and from our hearts entirely to obey him; we need not doubt but that whatever *involuntary* diſtractions there may be ſometimes in our thoughts, or abatements in our bodily tempers whiſt we are at our prayers; we ſhall ſtill be accepted by him. We

We shall be accepted, I say, and the blessings which we sue for obtained, although sometimes our prayers are less attent, and less affectionate, than at other times they are, and we at all times greatly desire they might be. For our *fixedness* and *fergency* are not the only things which procure acceptance for our prayers. They are *great good things*, as I said, and such qualifications as make our requests fit, both *for us to offer*, and *for God to hear*; and therefore we must take care still when we pray, in such measure as we are able, to be provided with them. But although they are some, yet are they not the only qualifications of our prayers which prevail with God, and move him to hear them. For our *trust* and *dependance*, our *submission* and *resignedness*, and other *spiritual vertues* and instances of obedience, are likewise dispositions which God respects in them; nay indeed which he prizes above all, and principally looks at. So that if we pray with these, God is honoured by our prayers, and he will reward them; and our petitions shall not be put up in vain, although, by reason of some bodily dulness or distraction, the fixt attention of our minds, and the fervency of our hearts, which we endeavour after always, and enjoy at other times, should happen to be wanting.

Yea I add further, so long as our *hearts are honest*, and our *lives entirely obedient*, we are *always* furnished with those qualifications which are sufficient to bring down Gods Grace and Blessing upon us, and which are the principal things that make our prayers themselves an acceptable Offering. A good man is drawing down the blessings of Heaven upon himself all his life long, and not only whilst he is upon his knees: so that if at any time his prayers are less perfect, and chance to falter; that defect will be otherwise supplied, and he will have all that mercy conveyed to him through another

another means, which his prayers ſhould have obtained for him ; ſeeing that which makes his prayers procure Gods love and mercy for him, will make his obedience procure the very ſame.

For I ſuppoſe no man is ſo ſilly as to imagine that it is the *liſting up of his eyes and hands*, the *composedneſs of his countenance*, the *quaintneſs of his phraſe*, the *eloquence of his expreſſions*, the *volubility of his language*, or any other *external thing* which makes his prayers ſo powerful, and brings down the bleſſing of God upon them. But it is that *dependance upon God*, that *confidence in God*, that *love of God* and *deſire of goodneſs*, that *acknowledgment of his tenderneſs and power*, that *ſubmiſſion to his Authority*, and *reſignation to his pleaſure*, which are all *implied in prayer*, and *ſitly expreſſed by it*, and which make up the very *life and ſpirit* of it : theſe, I ſay, it is which God looks at in our prayers, and for the ſake whereof he ſo graciouſly accepts and rewards them. But now as for all theſe, they are expreſſed every whit as much by the *obedience of our lives*, as by the *prayer of our lips* ; nay indeed much more, in as much as our *actions* are a more perfect expreſſion and certain evidence of all theſe tempers of a good heart, than our *words* are. They differ as much as *words and deeds*, as *profeſſion and performance* ; for whereas in our prayers we only ſpeak and profeſs all this, in the obedience of our lives we work and perform it. We ſhew our *love and reſignation to God*, when for *his ſake we deny our ſelves*, and *give up our own will in obedience to his*. We *acknowledge his Power and Authority* moſt effectually, when we *obey it* ; and *owne his Providence* to the beſt purpoſe, when we *contentedly acquieſce in it*, and *patiently ſubmit to it* ; and *confeſs his love and kindneſs* after the moſt acceptable ſort, when we *throw our ſelves upon it*, and *work and endeavour*

endeavour all our lives long in hopes and expectations of it. In our daily actions of Justice and Charity, of Temperance and Sobriety, of Meekness, Patience, Mercy and Forgiveness, and in all other instances of obedience, we give God the honour to chuse for us, to dispose of us, to be sought after and intrusted by us. We evidence our esteem of him, our love for him, our trust in him, our dependance on him, our resignation to him; and that most effectually. So that whatsoever can move God in our prayers, will move him in a higher degree, and after another fashion in our obedience; the Spirit of goodness which is evidenced in our prayers, being evidenced much more in the course of good actions. No Rhetorick therefore of our Prayers is like to that of a good life, every action of obedience in a good man having the effect of a prayer, and calling down upon him the same mercy and the same Grace, which would be procured by a supplication.

Let a man therefore make sure in the first place of a good life, and of an honest and intire obedience; and then he need not fear to want those things which all good men haveneed to pray for, seeing he will shew so much daily in his life as will make his requests be granted, and his prayers be hearkened to. He cannot perish for want of those mercies which he prays for, although it be sometimes with coldness and distraction; because not only the other obedient tempers of his prayers, when through some unchosen hindrances a due fixedness and fervency are wanting, but also the constant and uninterrupted obedience of his life is daily ascending up, and brings them down upon him.

Let no good soul therefore be further troubled and disquieted upon this account, as if, because after all his care his prayers are sometimes dull and cold, and his thoughts therein are much distracted, he should either

be eternally punished for them, or at least go *without those blessings* which he desires in them. For so long as the *Spirit of obedience* appears both in his Prayers and in his actions, the *unwilled distractions of his mind*, and the *dulness and frozenness of his affections* at some times, shall be no hindrance either to his *Suit* at present, or to his *happiness* hereafter: his request shall not be thrown by, nor he condemned for them; but, so far as God sees it fitting for him, it shall be granted, and he shall eternally be saved notwithstanding them.

3. A *third* scruple which is wont causelessly to disquiet and trouble *good and honest minds*, is the words of our Saviour *Matth. 12. I say unto you, That as concerning every idle word which men shall speak, they shall give an account thereof at the Day of Judgment, ver. 36.*

This seems to be a *strict* and a *severe Saying*. For in all the *crowd and variety of converse*, in the *infinite numbers of Questions and Answers*, and other occasions of discourse; what man in all the World, but especially of those who are of a *conversation* that is *free and open, courteous and ingenuous, cheerful and delightful*, which tempers the Gospel doth not only *allow*, but *approve* of; who, I say, of all men, but of men of this temper especially, among all the occasions of speech can avoid a *multitude of words*? and where much is said, how can it be but that much must be *idle and impertinent*?

This is a great snare, and to avoid it men run into a great error. For they are led to place a *great Religion* in *holy talk*, and *religious forms of expression*, which they prize so far as to think *their conversation is unhal- lowed without it*. And if at any time their seriousness was thrown aside, and their Discourse, though *innocent*, was *vain and useless*, they are greatly troubled and afraid, and

and think they are fallen within the limits of damnation.

And this has a very ill effect, for it frights men from all the *innocent freedom of converse*, and the *cheerful entertainments of company*. It makes them to appear *staid* and *reserved*, *silent* and *morose*; to contribute nothing to the harmless mirth and cheerfulness of conversation themselves, and to frown upon it in others. For all converse and society is managed by the *tongue*, and the ordinary entertainment of company is *talking* and *discourse*; but where men think every idle and useless word so dangerous a sin, they are afraid to speak. So that all that comes from them is *studied* and *deliberate*, *grave* and *composed*; they neither dare use any freedom themselves, nor can without offence allow it to be used by others.

But this is so far from being *injoined by Christ*, that it is *discountenanced by nature*; it is so far from being a piece of *Religion* and a *holy Duty*, that 'tis rather a piece of *immorality* and *ill manners*. For *Aristotle* and other *Philosophers* of old, have long ago made *urbanity*, or an *innocent freedom and facetiousness in conversation*, a *Vertue*; and have noted this *affected reservedness* and *unpleasurable moroseness in Discourse* with a harsh censure. ^a Those, says he, who will neither contribute to the harmless mirth of company themselves, nor bear with it in others, are justly to be branded with the reproachful names of clownish and morose.

^a οἱ μὲν δὲ πάντες μὴ θέν
μελοῖον, τοῖς
τε λέγεσθαι δυσχεραίνοντες,
ἄγριοι καὶ

σκληροὶ δοκῶσιν εἶναι. Ethic ad Nicom. l. 4. c. 8.

And as it was discountenanced by the *light of nature*, so is it also by the *Laws of Christ*. For whatsoever some men may think of it, or how innocently soever they may be misled into that conceit about it; yet is it a temper which Christ never intended to plant amongst

us. For his coming into the world was after another way, in a free use of the innocent allowances, and liberties of mankind. The Son of man, says St Matthew, came eating and drinking, *i. e.* not in the singular Austerities of John the Baptist, but in a free way of conversation, such as others used, Mat. 11. 19. And his Religion enjoins the virtues of candor and benignity, affability and courtesie, an open freedom and alacrity, and all those other ways whereby our conversation may be rendred innocently agreeable, and whereby we may in any wise benefit, whether by *profiting* or *pleasing* one another. *Whatsoever things*, says St Paul, are ^b lovely or grateful to men, *think on these things*, Phil. 4. 8. Love is the Epitome of our whole Duty, and all the sweetners and endearments of society that can be, so long as they are lawful and honest, are not only consistent with it, but parts and expressions of it.

As for the grave entertainments of discourse and religious conference; they, without doubt, have a great use, and in their place may deserve a great commendation. For good Christians may be much better'd and improved, by having their Graces awakned, their pious affections inflamed, their holy purposes fixt and settled, their endeavours directed and encouraged, and every thing that is good in them quickned and confirmed by them. But then 'tis to be considered that even good things themselves must be taken in their own season, and must not be suffered to ingross all our time, a great part whereof is to be spent upon other things. For we have not only one thing to do, but at several times sundry things call for us. There is a time, says Solomon, to every thing, and a season to every purpose under Heaven: there is a time to weep, and a time to laugh, a time to mourn, and a time to dance, Eccles. 3. 1, 4. There is a time for diversion, as well as a time for business;
a time

a time wherein to have a more liberal and free discourse, as well as a time for godly and religious conference.

Nay the *innocent delights of conversation* and pleasurable entertainments of discourse, are themselves a great *field of vertue*, and an *exercise and occasion of many instances of obedience*. For in them we may every one of us exercise in our *own persons*, and be *examples unto others*, of much *courtesse and kindness*, *civility and condescension*, *affability and obligingness*. Let no man think then that his hours of common converse are lost hours, and that whatsoever time he spends upon *offices of civility*, and *freedom of company*, is misplaced, and stoln from God and Religion. For we are fulfilling Gods Laws, and doing his work, whilst we keep all these Commandments in the pleasurable entertainments of common life; they are such business as he has set us, and our obedient performance of them is no less his service, than *Devotion*, *holy Conference*, and *Meditation*.

It is no prejudice or hindrance to Religion therefore to be free and open in conversation, and pleasurable and chearful in common life; but rather an instance and expression of it. It is no part of any mans duty to be talking always in *Scripture-phrase* and *sanctified expression*, or else to be *wholly silent* and *severely morose*, and not to talk at all. For an innocent chearfulness, and freedom of discourse is not so truly the good mans sin, as the exercise of his vertue and obedience.

But as for that opinion, that *every idle and impertinent word* shall be *severely accounted for at the Day of Judgment*, which is the great sourer of conversation, and the occasion of this conceit; it is a great mistake. For it is not every *idle and unprofitable*, but every *false, slanderous, or otherwise sinful and unlawful word* where-
of

of our Saviour speaks, when in that 12th of St *Mat-
thew* he tells us, that every idle word that men shall
speak, they shall give an account thereof in the day of
Judgment.

^c ἄργον ῥήμα. As for the word which we translate ^c idle, it may
signifie false and deceitful; as those words are which
^d ἄεργα. belye our ^d works, when our actions do not answer
them. And this is agreeable to the use of the word
^e μάταιον. ^e vain, which sometimes signifies the same that false or
lying. In which sense it is used in the third Command-
ment, where we are bid not to take the Name of God
in vain, i. e. in perjury or falsehood. For that sense our
Saviour gives to it in his repetition of the Command-
ments, *Mat.* 5. It hath been said to them of old, saith
he, in the third Commandment, thou shalt not forswear
thy self or swear falsely, v. 33.

But if nothing more than useleß and unprofitable were
noted by the word it self which we translate idle, yet
is it no unusual thing in the Scriptures by several words
to mean and intend more, than in their literal sense they
do express. Thus are the abominable works of darkness
^f ἀκαρπια ἔργα. mentioned *Eph.* 5, called ^f unfruitful works; where the
meaning surely is, not only that they bring in no profit
or advantage, but also that they are most deadly and
mischievous, v. 11: and the wicked servant spoken of
^g ἀχρεῖος δούλος. *Mat.* 25, is called the ^g unprofitable servant, v. 30. And
after the same use of speech, our words, which do not
only tend to none, but to very ill fruit, may be called
^h ἄργα or ἄ- ^h idle or unprofitable words.

And so they are in this place. For the idle words
whereof our Saviour speaks v. 36; are such words as
are not only idle and unprofitable, but positively wicked
and evil; being indeed false, slanderous, and reviling
words; as will appear from the consideration of these
particulars.

For

For the words which are threatned in that 36. ver. are such as are a sign, not of a *trifling*, but of an *evil heart*. How can ye, says he, *being evil, speak good things*; for out of the abundance of the heart the mouth speaketh. So that as a good man out of the good treasure of his heart bringeth forth, or speaketh good things; an evil man likewise, out of the evil treasure of his heart, bringeth forth evil things, v. 34, 35.

And being the fruits of an evil heart, they are the signs, not of an *impertinent*, but of an *evil man*. The tree is corrupt, says he, if the fruit be corrupt; for the tree is known by its fruits, v. 33.

And since they are such words as are thus *sinful in themselves*, and an argument of so much *sin in us*; they shall in the last Judgment be charged upon us to condemn us. For by thy words, says he, as well as actions, thou shalt be justified, and by thy words, if they be such idle words as I mean, thou shalt be condemned, v. 37.

The words then which are spoken of in this place from the 33. to the 38. ver. are such as are a *sign of a wicked heart*, as *make a wicked man*, and render us in the last Judgment liable to condemnation.

But now words of this black dye and of these mischievous effects, are not every *idle and impertinent*; but *false, slanderous, railing, or otherwise sinful and forbidden words*. But *false and slanderous words* are especially struck at in this place, such as were those *lying and contumelious ones* that occasioned all this discourse, when the Jews most reproachfully charged his Miracles upon the Devil, telling him that he cast out Devils through Beelzebub the Prince of the Devils, v. 24. Upon occasion of which black calumny, he proceeds in all the following verses to warn them against such *blasphemous speeches*; demonstrating clearly the *unreasonableness of them*, v. 25, to 31; the *sinfulness of them*;

ver. 33, 34, 35 ; and the *mischievous effects* of them in the *two* next verses. Such reproachful words as these let me tell you , says he , you shall be called to an account for , as well as for your works and actions. *I say unto you* , and you may believe me , for you will find it true , that *every idle* , or slanderous and reproachful word , such as now you have spoken against me , *that men shall speak* , *they shall give an account thereof in the day of judgment*. For when that day comes , think you of it as you please now , mens words as well as their actions shall be called to an account : *by thy words thou shalt be justified* , and , if they have been such as yours now are , *by thy words thou shalt be condemned* , ver. 36, 37.

And thus by all this it appears , that the *idle word* here threatned by our Lord , is not every word that is *vain* and *useless* , but only such as are *railing* , *false* , or *slanderous*. And in this sense some Manuscripts read the place. For in the Book of *Steph.* it is not every *idle* , but every *wicked word that men shall speak* , *they shall give an account thereof in the day of judgment*.

So that as for this third scruple , it is as groundleß as was the former ; no good man need to be disquieted by it , since they shall never be condemned for it.

ἰ πᾶν ῥήμα
πονηρὸν ὃ ἐὰν
λαλήσωσιν,
&c.

CHAP. VI.

Of the Sin against the Holy Ghost, which is a fourth cause of scruple.

The CONTENTS.

Some good mens fear upon this account. What is meant in Scripture by the Holy Ghost. Holy Ghost or Spirit is taken for the gifts or effects of it; whether they be first ordinary, either in our minds and understandings, or in our wills and tempers; or secondly, extraordinary and miraculous. Extraordinary gifts of all sorts proceed from one and the same Spirit or Holy Ghost; upon which account any of them indifferently are sometimes called Spirit, sometimes Holy Ghost. Holy Ghost and Spirit are frequently distinguished, and then by Holy Ghost is meant extraordinary gifts respecting the understanding; by Spirit extraordinary gifts respecting the executive powers. The sum of this Explication of the Holy Ghost. What sin against it is unpardonable. To sin against the Holy Ghost is to dishonour him. This is done in every act of sin, but these are not unpardonable. What the unpardonable sin is. Of sin against the ordinary endowments of the Holy Ghost, whether of mind or will; the several degrees in this, all of them are pardonable. Of sin against the Spirit. Blaspheming of this comes very near it, and was the sin of the Pharisees, Mat. 12; but it was pardonable. Of sinning against the Holy Ghost. The Holy Ghost the last means of reducing men to believe the Gospel, that Covenant of Repentance. The sin against it is unpardonable,

S S S S

donable, because such sinners are irreclamable. All dishonour of this is not unpardonable; for Simon Magus dishonoured it in actions, who was yet capable of pardon; but only a blaspheming of it in words. No man is guilty of it whilst he continues Christian.

ANother causeless ground of fear, which disquiets the minds, and affrights the hearts of good Christian people, is the *sin against the Holy Ghost*. They hear very dreadful things spoken of it, for our *Saviour Christ* who knew it best, and who at the last Day is to judge of it, has told us plainly before-hand, that *he who blasphemeth the Holy Ghost shall never be forgiven, neither in this world, nor in the world to come*, Mat. 12. 32; or, as St Mark expresses it, *he shall never have forgiveness, but is liable to eternal damnation*, Mark 3. 29. This is a fearful Sentence upon a desperate sin; and seeing they are in darkness about it, and do not well understand it, they know not but that they themselves may be guilty of it; nay some of a *timorous temper* and *abused minds* go further, and think that they really are.

But to cure their fears, and to quiet their minds in this matter, there needs nothing more be done than to give them right apprehensions, and a clear explication of this sin; for if they once knew what it is, they would be at ease from such tormenting suspicions, and unreasonable fears about it.

To explain this I will consider,

1. *What is meant in Scripture by the Holy Ghost.*
2. *What is meant here by sinning against it.*

I. *What is meant in Scripture by the Holy Ghost.* By the word *Holy Ghost* or *holy Spirit*; according to an usual *Metonymie of the giver for the gift*, or of the *cause for the effect*; is very often meant the *gifts or effects of the holy Spirit*, whether they be such as he ordinarily produces

produces in us, or such as are extraordinary and miraculous.

Sometimes it signifies such *gifts and dispositions*, whether of *mind* or *temper*, as the *Holy Ghost* or *Spirit of God*, is wont ordinarily to produce in men. It notes, I say, the good qualifications of our *minds* or *understandings*, which, as all other good gifts, are wrought in us by the Spirit, and derived to us from God. Thus a *man endued with wisdom and discretion*, such as *Joseph* advised *Pharaoh* to set over all the Land of Egypt, is called a *man in whom the Spirit of God is*, Gen. 41. 33, 38; and the *Spirit of the Lord* mentioned *Isai. 11*, is in the very next words explained by the *Spirit of wisdom*, the *Spirit of understanding*, the *Spirit of counsel*, the *Spirit of knowledge*, and the *Spirit of quick understanding*, ver. 2, 3. It signifies also the *vertuous tempers* and *good qualifications* of our *hearts*, which, like as the former were, are given us of God. Thus that *good and charitable temper* which is so exemplary in God, and which is wrought in our souls by him, is called the *Spirit of God*, 1 *John* 4. If we love one another, God dwells in us; so that ^a hereby know we that we dwell in ^a 1 *John* 3. 24. him and he in us, because he hath given us that loving temper of his Spirit, ver. 12, 13. The temper which was so observable in *Christ* is called the *Spirit of Christ*, Rom. 8. 9; the temper of *Elias* is called the *spirit of Elias*, Luke 1. 17; the *Spirit of the Lord* is explained by the *Spirit of the fear of the Lord*, *Isai. 11. 2*; and that spirit which God hath given us, says *St Paul*, is not the spirit of fear, but the spirit of power, of love, and of a sound mind, 2 *Tim.* 1. 7.

Thus doth the *Spirit of God* signifie many times in Scripture those ordinary gifts and Graces, which are the good effects of the Spirit.

But besides these effects of it in the good endow-

ments and perfections of our natural faculties, whether of mind or temper, which are *common* and *ordinary*; sometimes it signifies more especially those gifts which are *extraordinary* and *miraculous*. Of which sort are the gift of tongues, of prophecy, of healing Diseases without any natural means, and performing other *miraculous* operations, so famous in the first times of the Gospel. Thus, for example, that Saying, *I will pour out in those days of my Spirit*, is interpreted by this in the next words, *And they shall prophesie*, Acts 2. 18. And the elder Brothers, which was a double share of the prophetic power of Elias, is called a double portion of his Spirit, 2 Kin. 2. 9. And the Corinthians zealous pursuit of the miraculous and extraordinary gifts of prophecy, speaking with tongues, healing diseases, and working miracles; is called by the Apostle their being ^b zealous of Spirits, or, as we translate it, of spiritual gifts, 1 Cor. 14. 12.

^b ζηλοῦσαι
πνευματικῶν.

^c ἐνεργούμενα
δυνάμει.

Now as for these extraordinary gifts, they are all wrought in us by the same cause, and proceed from the same Principle, viz. the *holy Spirit of God*, or the *holy Ghost*. There are in the Church now in our times, saith the Apostle, *diversities of gifts*, but yet *one and the same Spirit* is the Donor of them all. For to one is given by the Spirit the word of wisdom, or of Gospel truths and revelations; to another the word of knowledge, or discerning of remote things, and prophetic predictions, by the same Spirit; to another faith of his being Divinely assisted to produce supernatural effects; to another miraculous gifts of healing Diseases without use of means, by the same Spirit; to another the working of miracles, or the ^c utmost activity and energy of powers in the highest instances and effects of them, of which sort are raising the Dead, casting out Devils, inflicting bodily torments on contumacious Sinners, &c.

to another prophecy, or exposition of Scripture and inspired; Hymns to another discerning of Spirits, both in seeing into mens spiritual thoughts and intentions, and also in discerning who wrought true Miracles, and who Satanical Delusions, who were divinely inspired, and who were mere Pretenders; to another the ecstastick gift of speaking divers kinds of tongues in such rapturous transports as permitted them not to stay to interpret what they said, and made them afterwards forget it; to another the gift of interpreting into the vulgar language of any in the Congregation those strange tongues. But all these diversities of gifts worketh that one and the self same Spirit, dividing all these different gifts to every man severally as he will, 1 Cor. 12. 4, 8, 9, 10, 11. And seeing it is the same Spirit or Holy Ghost, which is the Author and Giver of them all; therefore are they all indifferently called by either name. For sometimes all these extraordinary gifts, both the power of miracles, and the gift of tongues and prophecy, are called the Spirit. Thus when the Apostles began to speak with tongues, and to prophesse, as well as to work miracles and heal diseases, it is said that the Spirit was poured out upon them, Acts 2. 17, 18, 19; and all these varieties of gifts of one sort or other, which are reckoned up by St Paul in this twelfth Chapter to the Corinthians, are attributed to the Spirit, and said to be wrought by it; and the Apostles being filled with the Holy Ghost, and speaking with tongues, is called their speaking by the spirit, ---they were all filled with the Holy Ghost, says St Luke, and began to speak as the Spirit gave them utterance, Acts 2. 4. And in like manner at other times all these same powers, whether of understanding or action, of tongues or miracles, are called the Holy Ghost. Thus the gifts of signs and wonders, and divers miracles, are reckoned among the gifts of the Holy Ghost, Heb. 2; God, says Saint

Saint Paul, bearing the Apostles witness, with signs, and wonders, and divers miracles, and other gifts of the Holy Ghost, ver. 4. And the signs and wonders which were done by the hands of the Apostles, particularly that of healing the lame man, so much taken notice of Acts 3; is said to be the witness of the Holy Ghost, Acts 5. 12, 32.

Thus, I say, by reason that all these extraordinary gifts, whether relating to our minds in knowledge and speaking with tongues, or to our executive powers, in healing diseases, and working miracles, proceed all from the self same Holy Ghost or Holy Spirit; the gifts of either sort are called indifferently by either name, being sometimes called the Spirit, and sometimes the Holy Ghost.

But although, as I say for this reason the words Spirit and Holy Ghost are sometimes used promiscuously to signify all or any of these extraordinary gifts indifferently; yet, what is very material to our purpose, sometimes, nay very frequently, they are ^d distinguished. And then by the Holy Ghost is meant not all extraordinary gifts indifferently, but particularly those which respect our understandings, not executive powers, consisting rather in illumination, than in power and action; of which sort are the gift of tongues, of prophecy, of discerning Spirits, of knowledge, of revelation, and such like. Thus the lying against that part of the gift of discerning Spirits, which consisted in understanding the thoughts and purposes of the heart, is called lying to the Holy Ghost. For so St Peter, who was endowed with this gift, tells Ananias, when he would have imposed upon him; Why hath Satan filled thine heart, saith he, to lye to the Holy Ghost? Acts 5. 3. And St Stephen's being filled with an extraordinary revelation of Christ's sitting at God's right hand in Heaven, is called his being filled with

^d See the excellent Dr Patrick's Witness to Christ, part 1. chap. 7.

with the *Holy Ghost*, Acts 7. 55. But more especially the gift of *Tongues* and *Prophecy* is dignified with that name. Thus in the 10th Chapter of the *Acts*, when the *Gentiles* in *Cornelius's* house begun to speak with *Tongues* upon *S^t Peters* preaching; it is said, that the *Holy Ghost* fell on all them that heard the word, and that on the *Gentiles* was poured out the gift of the *Holy Ghost*, v. 44, 45, 46. The *Disciples* at *Ephesus*, who being baptized with the *Baptism* of *John*, cannot be supposed ignorant of the many miraculous Cures so much talked of among the *Jews*, and of the strange effects of the Spirit in *Jesus* whom *John* preached; did yet tell *Paul*, that they had not so much as heard of the *Holy Ghost*, Act. 19. 2; which might very well be, because the *Holy Ghost*, or gift of *Tongues* and *Prophecy*, were not given till after *Jesus* was glorified, Joh. 7. 39. But upon the preaching of *S^t Paul* they were made partakers of it, for when *Paul* laid his hands on them, the *Holy Ghost* came upon them, and they spake with tongues, and prophesied, Act. 19. 6. And to name no more instances in this matter, that place which I now hinted in the 7th Chapter of *S^t John*, is a full proof of this restrained acceptation. For there after all the instances of curing diseases, casting out Devils, and other effects of the Spirit in miraculous operations, which Christ shewed wheresoever he came; it is yet expressly affirmed, that the *Holy Ghost* was not yet given, because *Jesus* was not yet glorified by his Exaltation to the right hand of God, v. 39. The *Holy Ghost*, i. e. these gifts of *Tongues*, of *Prophecy*, and the like, which are all that remained still to be shed abroad, and which came upon the *Apostles* at the descent of the *Holy Ghost* at *Pentecost*, Act. 2.

Thus is the *Holy Ghost* set to denote, not all the miraculous and extraordinary gifts of the Spirit promiscuously,

miscuously, but particularly those which respect the *mind or understanding*; such as the gift of *Tongues*, of *Prophecy*, of deep *Knowledge*, and the like.

And on the other side as for the word *Spirit*, it is set to express, not *all extraordinary gifts and effects* of the *Spirit in general*, but those by name which respect *our executive, not knowing powers*, and which consist, not in *illumination*, but in *action*. Of which sort are the gift of *healing diseases*, of *casting out Devils*, of *raising the dead*, and other *miraculous operations*. Thus the *miraculous courage and valour* which was given to *Othniel*, is called the *Spirit of the Lord*, Judg. 3. 10; as is that likewise which was given to *Gideon*, Judg. 6. 34; and the *miraculous strength of Samson* is called the *Spirit of the Lord upon Samson*, Judg. 14. 6. And upon *Christs working the miraculous cure upon the man with the withered hand*, *S^t Matthew* applies to him that saying of the Prophet, *the Spirit of the Lord came upon him*, Mat. 12. 18; and his *casting out Devils* he himself attributes to the *Spirit of God*, *I*, says he, *by the spirit of God cast out devils*, v. 28.

As by the *Holy Ghost* therefore are meant particularly the gifts of *illumination in Tongues and Prophecy*; so by the *Spirit* are signified the gifts of *Power in healing diseases, casting out Devils, and doing mighty and miraculous works*.

And both these together take up the full compass of the *extraordinary gifts of the Spirit*, and are both distinctly expressed by *S^t Peter*, when he says, that *Jesus was anointed with the holy Ghost, and with Power*, Act. 10. 38.

These then are the several meanings of the words, *Holy Ghost*, and *holy Spirit*. They denote, as the *third Person in the Trinity*, the *Holy Ghost himself*; so also those gifts and effects which proceed from him. Whether

ther those gifts are *ordinary*, either in the *endowments of our minds*, or the *vertuous tempers and dispositions of our wills and hearts*; or *extraordinary and miraculous*. Wherein yet we must observe this difference, that the gifts of the *executive powers* in *healing diseases, casting out Devils, working Miracles*, are by a peculiar name called the *Spirit*; and the gifts of the *knowing or understanding Faculties*, in *Prophecies, Revelations, speaking with divers sorts of Tongues*, are by a contradistinct name called the *Holy Ghost*.

And thus having shewn what is meant by the *Holy Ghost*, I proceed now to show,

2. *What is meant by sinning against it; and which of all those which are committed against it, is the unpardonable sin.*

The only way whereby any men are capable to sin against God, as was observed, is by *affront and dishonour*; for God is out of our reach for any other sort of injury, and we cannot otherwise hurt him, than by shewing our contempt and disrespect of him.

And in regard the *Holy Ghost* in his own person is *very and essential God*, this must needs be the only way whereby we can sin against him likewise. We cannot injure him in his *Nature*, but only in his *Honour*; but then we sin against him, when we *walk cross to him, and oppose him*, or any way *slight and contemn, undervalue or reproach him*, or any of those excellent and Divine gifts which proceed from him.

Now this we do more or less in *every sin*. For this *Spirit of God* is an *universal instrument of faith and good life*; it has taken the utmost care by *miracles*, and other its *convictive evidences* to evince the truth of Christs Doctrine; and doth now still by his *daily suggestions and solicitations* excite men to the observance of it. And seeing the Spirit of God has shown it self so much con-

cerned for our *faith* and *obedience* ; every *act* of *unbelief* and *disobedience* is a direct opposition to it, and reproach of it, and therefore is a sin against it.

But every such sin is not the *unpardonable fault* here mentioned. For our very *wilful sins themselves*, as has been shewn, are *not desperate under Christs Religion*, the Gospel being a Covenant that doth not damn men upon all voluntary sin, but encourages their repentance with the promise of pardon ; so that although all our sins are against God and his Spirit, they are not *irremissible*, but will be remitted to every man who repents of them.

It is not every sin against the Spirit of God then, which this place in *S^t Matthew* threatens so severely. But the *unpardonable sin* is a sin by it self ; it has something peculiar in it from all other sins, which by shutting us out from all possibility of repentance, excludes it from all hopes of being forgiven..

And indeed it is plainly this. *It is a sinning against the Holy Ghost in the last sense, as it signifies not only the power of miracles, but also the gift of tongues, and other illuminations of the Holy Ghost, which came down upon the Apostles at Pentecost; and it is such a sinning against theſe, as is particularly by reviling and blaspheming them.* This, and none other, I take to be the sin here mentioned.

For the clearer discerning whereof, we will consider the sins against the *Holy Ghost* in all the acceptations before laid down ; and in all of them, except the last, we shall find room for *pardon and remission*.

First then, to sin against the *Holy Ghost*, as it signifies the *ordinary endowments*, and *vertuous tempers of our minds and wills*, is not the *unpardonable sin* that is here spoken of. For every sin against any *particular vertue* is a sin against the *Holy Ghost* in that sense. Every act of *drunkenness*, for instance, is against the gift of *sobriety* ;
and

and every act of *uncleanness* is against the gift of *continency*; and so it is in the several actions of all other sorts of sin. But now as for all these, the great offer and invitation of the Gospel is, that men would accept of mercy upon repentance. The *Incestuous Corinthian* sinned deeply against the grace of *chastity*, and he *repented*, and was *forgiven*; *S^t Peter* denied his Lord and upon his repentance he was also pardoned; and the same Grace has been allowed, as we have seen, to all other wilful sinners.

Nay in this sort of sinning against the *Holy Ghost*, viz. by *sinning against those Christian gifts and graces which he works in us*, there is mercy to very great degrees. For sometimes we do not hearken to his holy motions, but fall into *lesser sins* and *offensive indecencies*, notwithstanding all his virtuous suggestions and endeavours to the contrary: and then he is troubled and grieved at us, *Eph. 4. 30.* And at other times we venture upon *more heinous crimes*, which quite lay waste the conscience, and undo all the virtuous temper and resolution of our souls, so that we lie long in our impenitence, as *David* did in the matter of *Uriah*, and are almost hardened in our wicked way before we are able again to recover out of it: and in these offences the Spirit has been so much affronted, and his importunate suggestions so frequently thrown out, that he is almost ready to *forsake us*, and to *leave us to our selves*, so that it may be called a *quenching of him*, *1 Thess. 5. 19.* But although the last of these especially be very dangerous; yet is neither of them desperate. But after we have been guilty of them, God continues still to make offers and invitations, and by his *long-sufferance*, and his *gracious providences*, and the repeated calls of his *Word and Ministers*; he still endeavours to recover us to pardon, by recalling us to repentance. Yea the holy

Spirit it ſelf makes freſh aſſaults upon us, and tries again whether we will hearken to it, and be relieved by it; as it was with *David* after he had complained of his being deprived of *Gods preſence*, and of the *holy Spirit's being taken from him*, *Pſal. 51. 11*; and as it is with every other reclaimed back-slider.

The ſinning againſt the *Holy Ghoſt* therefore in this ſenſe, as it ſignifies the *ordinary gifts and graces of the Holy Ghoſt*, is far from being the unpardonable ſin, and is manifeſtly under the grace of pardon and repentance.

Secondly, Nor is a ſin againſt the *extraordinary gifts of caſting out Devils, healing diſeaſes, working miracles, or other things called the Spirit*, that unpardonable ſin which is here intended. To *blaſpheme the Spirit*, 'tis true, comes very near it, and when men are once gone on to that, God is very nigh giving of them up, and uſing no more means about them to bring them either to *Faith* or *Repentance*, which are the only way to pardon and forgivenes. But although this pitch of ſin be extreme dangerous, yet in great likelihood it is not wholly deſperate; for after all the dirt that men had thrown upon this evidence, *viz. the miraculous operation wrought by Chriſt whilſt he continued upon earth*, God was ſtill pleaſed to uſe ſome means further to bring them to believe; and that was the evidence of the *Holy Ghoſt* which came down to compleat all after that *Jeſus* was glorified, *Act. 2*. This great proof, which was to be poured out upon the Diſciples at *Pentecoſt*, and upon other Chriſtians at the Impoſition of their hands for a good while after, might effect that wherein the other had failed, and be acknowledged by thoſe very men who had blaſphemed the former. So that their caſe, notwithstanding it were gone extreme far, was not for all that quite hopeleſs, becauſe one remedy ſtill remain-
ed

ed which God resolved he would use to reclaim them, though after that he would try no more. The blaspheming of the Spirit then was very near the unpardonable, because unamendable, sin, but yet it was not fully grown up to it; it was in the next degree to unpardonable, but yet, if it went no further, it might be pardoned still.

And of this I think we have a clear proof, even in those *blasphemous Pharisees*, whose *reviling of the Spirit* was the occasion of all this discourse. For as for the Spirit, they blasphemed it in this very Chapter, when upon occasion of the *miraculous cure of the man with the withered hand*, v. 13; and of *Christs casting out of Devils*, v. 28; both which were so manifestly wrought before their eyes, that none of them durst question, or deny the working of them; they go blasphemously to charge these evident effects of the Spirit upon the power of *Magick*, and to say that these works of God were performed by the Devil. For when these mighty effects of the Spirit were urged to them in behalf of *Jesus*, they answered and said, says St Matthew, *this Fellow doth not cast out Devils, but by Beelzebub the Prince of the Devils*, v. 24. Here is a reproach to these miraculous gifts of the Spirit, as great as can be invented; for it is nothing less than an attributing them to the most foul and loathsome Fiends in Nature, even to the very Devils themselves. But yet this Blasphemy, as dangerous as it was, is not utterly unpardonable and hopeless. For our Lord himself in this very Chapter encourages their hopes, by giving them a promise that some further means should still be used to cure their Infidelity; after that they had blasphemed this; telling these very men, that the *sign of his Death and Resurrection*, with the other evidences of the Holy Ghost which were to ensue upon it, should be a further argument

gument to ſatiſſie them in what they inquired after, viz. *his being the Meſſiah, or the Son of God*. For when certain of the Pharifees, preſently upon his finiſhing this Diſcourſe of their Blaſpheming of the Holy Spirit, v. 37, made Answer to him ſaying, *Maſter, we would ſee a ſign from thee to confirm to us the truth of that pretenſion: he answered, as St Matthew goes on, an evil and an Adulterous Generation ſeeketh a ſign, and there ſhall no further ſign be given it, but only the ſign of the Prophet Jonas, and that indeed ſhall. For as Jonas was three days and three nights in the Whales Belly, and was afterwards deliver'd out of it to go and preach to the Ninevites: ſo ſhall the ſon of man be three days and three nights in the heart of the earth, and after that riſe again to preach by his Apoſtles to you and all the world, ſending to you, for a further evidence ſtill, the Holy Ghoſt, v. 38, 39, 40.*

So that as for this *blaſphemy of the ſpirit*, wherewith the Pharifees reviled it, it was not utterly unpardonable, but was ſtill within the poſſibility of pardon. For after they had committed it, Chriſt promiſed them a further Argument in his Reſurrection after the Example of *Jonas*, which ſhould be a new ſign added to all that they had already ſeen, to gain them over to faith or belief, and thereby to pardon and forgiveness; every ſin being pardonable to him that believeth.

And this pardonableneſs of *blaſpheming of the ſpirit*, our Lord further intimates in that very place, by a wary change of the phraſe when he comes to ſpeak of the unpardonableneſs of it; calling the unpardonable blaſphemy, not a *blaſphemy againſt the ſpirit*, (although it was the ſpirit which was indeed blaſphemed v. 24; and whereof he had juſt made mention, v. 28;) but a *blaſphemy againſt the Holy Ghoſt*, which being, as St John

* John 7. 39. ſays, *not yet given, could not yet be blaſphemed, v. 31, 32.*

But

Thirdly, The desperate and unpardonable sin here mentioned, which shall *never be forgiven, neither in this world, nor in that which is to come*, is a sin against the last and greatest evidence of all, viz. the gift of tongues, of prophecy, and of other things called the *Holy Ghost*. In all the other evidence that came before to win men to a belief of Christ's Religion, which is the only means of pardon to the World; God had still a reserve, and resolved upon some further course if they proved ineffectual. If the testimony of John Baptist to Christ's being the Lamb of God, if the message of an Angel at his conception, the Star at his birth, and the Quire of Angels at his entrance into the World; if the innocency of his life, the wisdom of his words, and the mightiness of his wonders in commanding the winds and seas, in curing diseases, in casting out Devils, in restoring the weak to strength, and the dead to life; if all these prove unsuccessful, and unable to persuade an Infidel, and perverse Generation: yet still God resolves to try one means more, which before that time the World never saw nor heard of, and that is the ample and most full effusion of the Holy Ghost upon the Apostles at Pentecost, and upon others at the imposition of their hands for a long time after. This further evidence shall still be given to subdue the stubbornness of mens unbelief, which had proved too hard for all the former. When I am departed from you, says our Saviour to his Apostles, I will send the Holy Ghost, who is the Comforter or ^d Advocate, unto you. ^d *πνεῦμα καὶ ἄλλο*. And when he is come, he shall plead my Cause more convincingly, than the operations of the Spirit have done hitherto. For he shall reprove and ^e convince the *world*, and those who remained Infidels after they had seen all the evidence of the Spirit, of their own sin in not believing on me, and of my righteousness and truth in saying

saying I am the *Messiah*, because he shall shew that I am owned above, and *am gone to my Father*, whence I have sent him down so plentifully upon you, *John* 16. 8, 9, 10. But when once God had given this proof, he had done all that he designed: for this is the last remedy which he had decreed to make use of to cure the infidelity of an unbelieving Age. So that if men shall use it, as they have done all that went before; and if instead of being perswaded by it, they shall proceed not only to *sleight* and *despise*, but, what is more, to *revile* and *blaspheme* it, as they have already done with the Spirit; then is the irreversibile Decree gone out against them, and God is unalterably resolved to strive no more with them, but to let them dye in their unbelief. If they should be won by it indeed, and believe upon it; be their former offences what they will, no less than a blaspheming of the Spirit, yet may they justly expect to be pardoned. For the offer of Grace is universal, *Whoſoever believes and is baptized shall be saved*, Mark 16. 16: and *nothing is impossible to him that believeth*, Mark 9. 23. But when once men have gone so far as to be guilty of it, their *ſin* is unpardonable, because their Faith is impossible. For they have rejected all the evidence which any man can urge for their conviction: seeing they have despised all that which God has offered. Their infidelity is stronger than can be cured, by any Argument that Christ either has, or will afford to prevail over it; so that they must dye in their sin, and there is no hope for them.

Indeed if God so please, there is no question but that after they have once blasphemed it, he *can* still so melt and soften, fashion and prepare their minds, that afterwards they shall hearken to the incomparable evidence of the Spirit and the Holy Ghost, which to any honest mind are irresistible. But this sin is of so provoking a nature,

nature, that when once they are guilty of it he *will* not. He has past an irreversible Decree upon them, never more to meddle with them; so that they never will be pardoned, because, as things stand, they never will be reclaimed. Which is the very reason which the Apostle himself gives of the desperate state of *Apostate* Christians. For by renouncing of that faith, which, upon the evidence both of the spirit, and the Holy Ghost, they had been before convinced of; *they despite*, says he, *the Spirit of Grace*, as it implies both the Spirit and the Holy Ghost too, so that as for them, *it is impossible to renew them again unto repentance*; that being such a sin as God will never give repentance to, *Heb. 6. 6.*

The sinning against the Holy Ghost in this sense then, as it denotes the *gift of tongues*, of *prophecy*, &c. which is the last evidence that God is resolved to make use of for the conversion of an unbelieving World, is that unpardonable sin which shall never be forgiven.

And yet even here in this limited and contracted sense of the word *Holy Ghost*, we must still proceed with some caution. For it is not every *affront* and *dishonour* that is put upon these gifts, which is the sin here styled irremissible. *Simon Magus* cast a very high indignity and reproach upon them in his *actions*: for he went about to purchase the *gift of tongues*, and other *sacred illuminations* called the *Holy Ghost*, which fell upon men at the imposition of the Apostles hands, as if they had been only a trick to get money, or a fit thing to drive a trade withal, and make a gainful merchandise; *When Simon saw that through the laying on of the hands of the Apostles the Holy Ghost was given, he offered them money*, says *S^t Luke*, saying, *Give me also this power, that on whomsoever I lay hands, he may re-*

ceive the Holy Ghost, Acts 8. 18, 19. This was a very great abuse, and a most unworthy comparing of the heavenly and holy Spirit of God, to a mercetable ware, and vendible commodity; thinking it fit to serve any ends, and to minister to the basest purposes of filthy lucre and covetousness. But yet this sin against the Holy Ghost in its strictest acceptation, was not the unpardonable sin; it came very near it indeed, and would hardly be remitted; but still in all likelihood it was remissible. And therefore St *Peter*, although he be very severe upon this sordid man for the high affront, doth not yet pronounce an irreversibile doom of damnation upon him, but on the contrary exhorts him to repent, that the sin of his heart may be forgiven. *Repent, says he, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, ver. 22.*

But that which is the desperately damning sin against the Holy Ghost, which shall never be forgiven either in this world, or in that which is to come; is the sinning against it, not by *interpretation* only in our *actions*, but *directly* in our words and expressions. It is our speaking reproachfully and slanderously of it, as the Pharisees did of the spirit when they attributed it to *Beelzebub*. And therefore it is expressly called the speaking blasphemously against the Holy Ghost. *Whosoever speaketh* ^f *blasphemously against the Holy Ghost when he shall come, it shall never be forgiven him, neither in this world, nor in the world to come, Matth. 12. 31, 32.* The great weight lyes in that, for this heavy doom he denounced upon them, says St *Mark*, *because they said he hath an unclean spirit, Mark 3. 30.*

And thus at length we see what that sin against the Holy Ghost is, whose doom is so dreadful, and whose case is so desperate under the Gospel. It is nothing less than a *slandering and reviling*, instead of owning and

^f βλασφημία
πνύμα]θ.

and assenting to that last evidence, which God has given us of the truth of the Gospel in the gifts of tongues, prophecy, and other extraordinary illuminations called the Holy Ghost. So that no man who ownes Christ's Religion, and thinks he was no Impostor, and believes that these miraculous gifts of the Holy Ghost were no magical shows or diabolical delusions, can ever be guilty of it. No, before he arrive to that, he must not only be an Infidel to the faith, but also a Blasphemer of it; he must not only disbelieve this last and greatest evidence, but disparage and rail against it. If then there be any man who ownes Christ's Authority, and obeys his Laws, and believes his Gospel, and hopes in its promises, and fears its threatnings, and expects that every word of that Covenant, which was confirmed to us by the infallible evidence of the Spirit and the Holy Ghost, shall come to pass; he is not more guiltless of any sin, than of this against the Holy Ghost; for he doth not so much as sleight and disparage, but ownes and submits to it.

If good men therefore are afraid by reason of the irremissibleness of the sin against the Holy Ghost; they fear where they need not, and their scruple is utterly unreasonable and groundless, For let it be as unpardonable as it will, that shall not hurt them, for they can never suffer by it, since, whilst they continue such as now they are, they cannot possibly be guilty of it, or of any thing that comes near it.

CHAP. VII.

The Conclusion.

The CONTENTS.

Some other causeleß scruples. The point of growth in Grace more largely stated. A summary repetition of this whole Discourse. They may dye with courage whose Conscience doth not accuse them. This accusation must not be for idle words, distractions in Prayer, &c. but for a wilful transgression of some Law of Piety, Sobriety, &c. above mentioned. It must further be particular and expresse, not general and roving. If an honest mans heart condemn him not for some such unrepented sins, God never will.

BESIDES these scruples already mentioned, some good minds may be put in fear, and doubt of the safety of their present state, because St John says, that *whosoever is born of God sinneth not*; being no longer a child of God if he do, 1 Joh. 3. 6, 9.

^aBook 4. Chap. But the sin here spoken of, as was observed ^a above, is defined by St John himself at the fourth verse of this Chapter, to be not every deviation or going beside the Law, but a wilful transgression and ^b rejecting of the Law it self. And this indeed is inconsistent with a regenerate state, and puts us out of Gods favour, making us liable to eternal destruction. But then the case for these sins is not desperate, seeing if once we forsake them, and repent of them, we are as safe again as ever we were before we committed them. For our repentance will set us straight; and if we transgress not wilfully

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^b ἀπειρία.

fully again, we are without the reach of condemnation.

Others doubt whether when once they have wilfully sinned they ever can repent, or shall afterwards be pardoned, because they read of *Eſau*, that after he had sold his *birth-right* with the blessing that attended it, when he would have inherited it afterwards he was rejected, and found no place of a ^{μετανοιας} change of mind or repentance, though he sought it carefully with tears, Heb. 12. 17.

In answer to this it will be sufficient to observe, that this change of mind or repentance which *Eſau* sought, but could not find, was not in *himself*, but in his Father *Isaac*.

It was not in *himself*, I say, for there he did find a place for it, being he was really possessed of it. For he was heartily sorry for his former folly in parting with his *birth-right*; and for his present unhappiness in being cozen'd of his Father *Isaac's blessing*, and he sought to have them revert with bitter crys, and importunate desires, and much unfeigned intreaties; which clearly shew that *Eſau's* own mind was changed abundantly.

But that repentance, or change of mind in reversing of the blessing, for which he laboured hard, but without effect, was in his Father *Isaac*. The good Old man had already pronounced the blessing upon *Jacob*, and when *Eſau* most earnestly intreated him to reverse it, he told him flatly he would not: *I have blessed him*, saith he, *yea and he shall be blessed*, Gen. 27. 33. For the story, as it is there recited, is plainly this. When *Isaac* bid his Son *Eſau* provide him some Venison, that he might eat thereof, and bless him before he died: *Jacob*, by the counsel and assistance of his Mother *Rebecca*, counterfeited both the person and the Venison of *Eſau*, and going in therewith to his Father before

Eſau

Eſau returned, craftily ſtole away the bleſſing from him. And when *Eſau* came in afterwards to receive the bleſſing which *Iſaac* his Father had promiſed him, he tells him that *Jacob* his Brother had come with ſubtilty before him, and under a crafty diſguiſe had taken

Verſe 37. it away from him. For *I have made him thy Lord*, ſaith he, *and all his brethren have I given to him for ſervants*. And although *Eſau* intreated his Father to

ver. 34, 38. reverse it, and *cryed*, as it is there ſaid, *with a great and exceeding bitter cry*; yet *Iſaac* would not change

33. his mind, or alter what he had pronounced: *I have bleſſed him*, ſaith he, *yea and he ſhall be bleſſed*. This reverſion of the bleſſing, and repentance or change of mind in his Father *Iſaac*, was that which *Eſau* endeavoured after, and which, as St. *Paul* here ſays, *he ſought carefully with tears*. But as he obſerves out of this ſtory all was in vain, for it would not be granted him. When he ſought to *inherit the bleſſing*, his ſuit was not granted but *rejeſted*; for *Iſaacs* Decree was paſt, and *he found no place of repentance*, or way to make him change his mind; although he ſought that ^d *change carefully with tears*.

^d αὐτὴν.

In this place then the Apoſtle ſays not at all that it was impoſſible for *Eſau* to repent of his ſins againſt God, or that God would not forgive him upon his repentance: but only that *Iſaac* would not repent of his decree, or reverse that bleſſing which he had pronounced upon *Jacob*. Which inflexibleness of *Iſaac* he doth indeed make uſe of in theſe verſes to illuſtrate Gods inexorableness towards ſome ſinners; but then thoſe are not all wilful ſinners indifferently, but only *Apoſtates*, who have wilfully renounced their Chriſtianity, which, as we have ſeen before, is a ſin that God will afford no more grace, or place of repentance to. And this, as I take it, appears plainly from the foregoing verſes.

Take

Take care, says he, lest that which is lame, or the weak Christian, be turned out of the way of his Christian profession through fears of Persecution, v. 13 ; Look diligently lest any man fail, or fall from the Grace or Gospel of God, v. 15 ; which I exhort you the more earnestly to do, because if any man doth reject all those Gospel-blessings and priviledges, which in that Religion which you have received are now offered to him, and apostatize from them ; God will never afford him the tender of them again, but will be as unalterable in his Decree against him, as Isaac was in his against Esau, who, as you know from the story, after once he had mist of the blessing, found no place of repentance, though he sought it carefully with tears, v. 17.

Others again are troubled in mind, and are afraid lest their Souls are yet in danger, because they do not perceive themselves *to grow in grace, and to be increased in goodness.* They complain that their *spiritual life* is at a stand, and that they are not more *devout and piously affected*, more *vertuous* and better *Christians* than they were for some considerable time before. And this makes them jealous lest they should pass for *idle servants*, who have not used and improved their *Talents*, and who shall be dealt with at the last Day as if they had abused them.

To speak clearly to this business, and yet to be as brief as conveniently I can, it is *first* observable, that *to grow in grace* is the same thing as *to grow in virtue and goodness*, or *to go on to higher measures of life and perfection in any, or in all the instances of duty and obedience.* For an obedient life, as I have largely shewn, is that sole instance and proof of *grace*, which can render any of us acceptable in Gods sight, and whereupon the Gospel encourages us to hope for pardon and a happy Sentence at the last Judgment. So that if any

mans

mans life is more perfect than it was, if he grows in doing good, and keeping back from evil, and goes on higher still in performing all Gods Commandments; if he begins to have a greater honour for God, to be more careful to please, and more afraid to offend him; if he is more forward to depend upon his Providence, to trust in his Promises, to resign himself up to his Will, and to submit to his pleasure, to praise him for all his Excellencies and Disposals, and to perform all his Precepts: if he is more humble and heavenly-minded, chaste and temperate, just and charitable; if he is more meek and gentle, courteous and affable, quiet and peaceable, more ready to repair wrongs, and to forgive injuries than formerly: if he thus advances to higher measures, to greater ease, or to more constancy and evenness of obedience in any, or in all instances of Duty towards God and men, and that in all relations; his vertue is in its spring, and is still going on; he grows in grace; and God will accordingly reward him.

One particular Vertue there is, which men are wont to look at more especially in this matter, and that is *Prayer*. They measure their growth in grace by their improvement in this, and think their spiritual life is then most perfect, when their Devotions are most enlarged. Which they conclude they are, not when they are put up with the greatest trust and dependance, submission and resignedness to God Almighty, or with any other of those obedient tempers implied in Prayer which are apt to influence our whole lives: but when they are accompanied with the most sensible joys, and ravishing transports, and unusual height of fervency and affection. So that if at any time they can pray more passionately, and put forth more intense desires, and work themselves up to more heavenly raptures than ordinarily they have been able to attain to; they fancy that they do indeed

indeed grow in grace, and are become higher in Gods favour and acceptance. But if ever this service happens to be more *irksom* to them, and they discharge it with much *backwardness* and *weariness*, *dulness* and *indifference*; they think God frowns upon them, and has deserted them, and that their grace is in a declining state, and sinking down to nothing.

But this is a very *uncertain* and *dangerous* mark for any man in this case to judge by, and will very often deceive him that builds upon it. For these fervent heats, and delightfom transports of Devotion, are not so much a *duty* as a *priviledge*, which all tempers cannot attain to, but only those that are naturally disposed for it: so that a growth in them, is not a growth in *saving grace*, but rather in *sensible joy* and *happiness*, and renders us not so truly gracious in Gods eyes, as happy in our own. Besides, as an improvement in these religious and pleasing raptures is not a growth in grace it self, so neither is it always *joynd with it*, and therefore no sure argument can be deduced from it. For 'tis easily observable, that several persons of *devotional tempers*, who are usually raised up to a high pitch, and ravished with most delightfom transports in their Prayers; are yet very *dangerously defective in many instances of necessary Duty* and a *holy life*. They fall oft-times, even whilst they enjoy their blissful heats and heavenly raptures of Devotion, into damning acts of *fraud* and *injustice*, *anger* and *malice*, *strife* and *variance*, *fierceness* and *revenge*: they live in them, and are habitually inflaved to them, and yet for all that they find no want of this delight in prayer, nor any abatement of their devout intenseness of mind, and earnest fervour of affection still. But now these men, being so *maimed* and *partial* in their service, and having no *entire obedience* to confide in; they have not grace enough, as

Book 3.

manifestly appears from what has been ^e said upon that point, to bear them out, nor ſo much vertue as God has indispensably required to ſave them.

As for theſe qualifications of our Prayers then, thoſe *ſenſible joys* and *paſſionate tranſports* which accompany them; they are no inſtance of obedience and ſaving grace themſelves, nor any certain argument that thoſe perſons are endowed with it who are allowed to enjoy them. They are oft-times found in ill men, who, ſo long as they reſt there and grow no better, cannot go to Heaven.

And then as for the other more acceptable and obedient tempers of our prayers, ſuch as *truſt* and *dependence*, *ſubmiſſion* and *reſignedneſs*, &c. which the men of *ſober devotion* moſt juſtly prefer before the former, as uſually moſt *others* do when once their *religious heats* are over: though a growth in them is truly a growth in grace, yet a growth in them *alone* is not enough to ſave us. They indeed in *themſelves* are ſo many particular inſtances of obedience, and beſides that, they are alſo *great means* and proper inſtruments to produce others: ſo that our growth in them is a growth in ſome particular Graces, and a very likely way to grow in others alſo. But ſtill we muſt remember that they are but *one part of ſaving Grace*, and by no means the *whole*; ſo that till we are grown in others too, we cannot hope to be ſaved by them. They are ſome inſtances of vertue, and a growth in them is in part a growth in grace: but a growth in them alone, or in any other particular virtues whatſoever, except we are grown up to a ſaving pitch in all the reſt, and are come up to an entire obedience, is not enough to ſerve our turn. For this is the indispensable condition of the Chriſtian Religion, and this the ^f *perfect man* and *juſt ſtature* in the Chriſtian Faith; that we be grown up to an *habitual*

bitual obedience in all our voluntary and chosen actions, not only to some few, but to all the parts of Duty, and the Laws of God.

But if we would single out some *one*, or some *few* *Virtues*, from our growth and improvement wherein we may justly presume that we have attained to *saving degrees in all the rest*: St James directs us to the *duties of the tongue*, in abstaining from *back-biting*, *censuring*, and *evil-speaking*, &c. which under all the *invitations of conversation*, and the *temptations of common life*, is usually the last point which good men gain, and that wherein^e they, who scarce ever sin *wilfully at all*, or^e *Ecclus 19. 16.* very rarely, are wont most frequently through *indeliberation and inadvise'dness* to miscarry. *If any man*, saith he, *offendeth not in word*, but has attained to an innocent and obedient guidance of his tongue; *that same man* need not be defective in other duties, he is a *perfect man*, and able also to *bridle the whole body*, *Jam. 3. 2.*

Thus is mens growth in *saving Grace*, not a growth only in some *one*, or in some *few virtues*; but in an *universal and entire obedience*. And this every Christian is bound incessantly to endeavour after. The longer he lives, the higher improvement ought he to make, and to attain every virtue in a larger measure, and in greater firmness and perfection, than he had before. *Grow in grace*, says St Peter, and in the *knowledge of our Lord and Saviour Jesus Christ*, 2 Pet. 3. 18. *Forgetting those things which are behind me*, and already attained, says St Paul, and *reaching out after those things which are still before me*, I press on forward towards the mark, that I may acquire a more compleat growth than yet I have. And let as many among you as be perfect, be thus minded, Phil. 3. 13, 14.

Thus are all good Christians bound to advance still

further in a virtuous course, and the longer they live, to be still more *uniform* and *constant*, *firm* and *perfect* in all instances of obedience and a *holy* life. But then this obligation is not always laid upon them under the forfeiture of *Heaven*, but when once they have attained so far as is indispensably necessary to their acceptance, only of some *higher* rewards and *greater* degrees of *happiness* which are to be enjoyed there. For there are different degrees in happiness, answerable to the different measures in mens obedience: they that perform *most*, shall be rewarded *highest*; but they who perform *no more than is indispensably required*, although they miss of that accession of reward which by the Grace of the Gospel is due to an eminent height of obedient endeavours, shall yet obtain the *pardon* of their *sins*, and a *state* of joy and *blessedness* in *Heaven*, as well as they who have endeavoured and performed more. An *entire* obedience in all *chosen* actions, and a *particular* repentance and amendment of all those *sins* wherein at any time we have wilfully disobeyed God, is sufficient, as has been shown, to secure the happiness of the next life. According as we have attained to greater or lesser perfection in it, so shall the degrees of our reward there be proportioned; but if we have arrived to it at all, we have as much to show as is just necessary. And therefore whilst we are yet in the more imperfect measures of it, and only thirst after a more perfect obedience, that we may still be more acceptable to God, and have right to a more noble and excellent reward; we are in a safe state, and have no need to disquiet our Souls with fears and jealousies, lest they should eternally miscarry.

If any person then has used Gods Grace, and improved his Talents to this measure, he has not been unprofitable and useles, but has profited so far as is necessary to his happiness. He is bound indeed still to
advance

advance higher, and in every instance of Vertue to improve further; but this he is, not under the loss of Heaven, but only under the danger of falling back into such a state of sin as would destroy the hopes of it again, and the forfeiture of greater glory and rewards there. When an intire obedience in all chosen instances, and a particular reformation and repentance of all wilful sins is once secured, there is so much growth in grace as is absolutely necessary; an exalted pitch and compleat measures of this obedience with more *ease and pleasure, constancy and evenness*, with *less mixture of voluntary sins* which need particular repentance, and with a greater freedom from *innocent and unwilling infirmities*, is necessary to more absolute degrees and greater heights of glory: but till that can be had, this is sufficient to a mans salvation.

Several other scruples there are which are wont to disquiet and perplex the minds of good and honest people who are safe in Gods account, although their Case seems never so hazardous in their own. And of this sort are their fears that their *obedience is unsincere*, because they have an *eye at their own good*, and a respect to their own safety; since they serve God in hopes to be better by him, and out of a fear, should they disobey, of suffering evil from him. They are afraid also that it is defective in a main Point, for they cannot *love and serve him* in that comprehensive latitude which the Commandment requires, *viz. With all their heart, and with all their soul, and with all their mind*. They doubt they are *past Grace and Pardon*, because they have *sinned after that they have been enlightned*, and that *wilfully*; and the Apostle affirms that *for such there remains no more Sacrifice for sins*, Heb. 10. 26. These doubts are still apt to disturb their peace, and make sad their hearts; and some others of like nature.

But

But of these and several others I have given sufficient Accounts above; such as, I hope, may satisfy any reasonable man, who is capable to read and to consider of them; and thither I refer the Reader, not thinking fit here to repeat them.

And thus at last we have seen when an *honest* and *entire* obedience is taken care for in the first place, how plainly *groundless* those fears are, which are wont to perplex the thoughts of good and safe, yet ignorant and misguided people about their state of happiness and salvation.

And now I have done with all those points which I thought necessary to be enquired into, to the end that I might shew every man now before-hand how he stands prepared for the next world; and which at the beginning of this whole Discourse I proposed to treat of. I have shown what *that condition is of bliss or misery, which the Gospel indispensably exacts of us*, and that, as I take it, so particularly, that no man, who will be at the pains to read and consider of it, can overlook or mistake it; what *those defects are, which it bears and dispenseth with*; what *those remedies and means of reconciliation are, which it has provided for us*; and, when all these are taken care for, how *groundless all those other scruples are*, which are wont to disquiet honest minds about the goodness of their present state, and their title to eternal salvation.

And upon the whole matter the sum of all amounts to this, that when *Christ* shall come to *sit in judgment at the last day*, and to pass sentence of life or death upon every man according to the direction of his Gospel, he will pronounce upon *every man according to his works*. If he has *honestly* and *entirely* obey'd the whole will of God in all the particular Laws before-mention'd, *never willfully and deliberately offending in any one instance, nor*

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indulging himself in the practice of any thing which he knows to be a sin ; he is safe in the Accounts of the last Judgment, and shall never come into Condemnation. Nay if he has been a damnable offender, and has willfully transgressed either in one instance, or in many ; in frequent repetitions of his sin, or in few ; yet if he repent of it before death seize him, and amend it ere he is haled away to Judgment ; he is safe still. For he shall be judged according as his works then are when God comes to enquire of them ; so that if ever he be found in an honest obedience, observing everything which he sees to be his duty, and willfully venturing upon nothing which his Conscience tells him is sinful ; he is found in the state of Grace and Pardon, and if he die in it, he shall be saved. All his unwill'd ignorances and innocent unadvisednesses upon his Prayers for pardon and his mercifulness and forgiveness of other men, shall be abated ; all his other causes of fear and scruple shall be overlooked ; they shall not be brought against him to his Condemnation, but in the honest and entire obedience which he hath performed, in that shall he live.

If then we have an *honest heart*, and walk so as our own Conscience has nothing whereof to accuse us ; we may meet Death with a good Courage, and go out of the World with comfortable Expectations. For if we have an honest and a tender heart, whensoever we sin willfully and against our Consciences, our own Souls will be our Remembrancers. They will be a witness against us both whilst we are in this World, and after we are taken out of it, and brought to Judgment. *Mens Consciences*, says the Apostle, *shall accuse or excuse them, in the day when God shall judge the secrets of men according to my Gospel*, Rom. 2. 15.

Indeed if men have *harden'd their hearts in wickedness*, and sin'd themselves out of the belief of their duty,

duty, having come to call *evil, good*; and *good, evil*: then their Consciences having no further sense of sin, will have no accusations upon it. But if they really believe the Gospel, and study to know their duty, and desire to observe it, and are afraid to offend in any thing which they see is sinful; whilst thus their heart is soft, and their Conscience tender, they cannot venture upon any sin with open Eyes, but that their own hearts will both check them before, and smite them afterwards. They will have a witness against them in their own bosoms, which will scourge and awake them, so that they cannot approach death without a sense of their sin, nor go out of the World without discerning themselves to be guilty.

If our own Conscience then cannot accuse us of the wilful and presumptuous breach of any of Gods Commandments, and we know of none but what we have repented of; we have just reason to take a good heart to our selves, and to wait for death in hopeful expectations. *If our own^h hearts condemn us not*, says Saint John, *then have we confidence towards God*, 1 John 3. 21. There is no sin that will damn us but a wilful one, and when we sin wilfully, if our heart is soft and honest, we sin willingly and against our Conscience; our own heart sees and observes it before, and will keep us in mind of it after we have committed it. So that if any man has a vertuous and a tender heart, a heart that is truly desirous to obey God, and afraid in any thing to offend him; when his Conscience is silent he may justly conclude that his Condition is safe, for if it doth not condemn him, God never will.

An honest mans heart, I say, must condemn him before he have sufficient reason to condemn himself. And that too not for every *idle word*, or every *fruitless lust*, or every *dulness of spirit*, and *distraction in prayer*, and
cold-

coldness in devotion, or such other mistaken marks whereby too many are wont to judge of their title to salvation. No, Heaven and Hell are not made to depend upon these things, but although a man be guilty of them, he may be eternally happy notwithstanding them. But that accusation of his Conscience which may give an honest man just reason to condemn himself, must be an accusation for a *wilful breach or deliberate transgression* of some particular Law of *Sobriety, Piety, Justice, Charity, Peaceableness*; it must accuse him of an unrepented breach of some of those Laws above mentioned, which God has plainly made the terms of life, and the condition of salvation.

And the accusation for the breach of these Laws must be *particular and express*; not *general and roving*. For some are of so *suspicious* and *timorous* a temper, that they are still suspecting and condemning of themselves when they know not for what reason. They will indict themselves as men that have sinned greatly, but they cannot shew wherein; they judge of themselves, not from any *reason or experience*, but at a *venture*, and by *chance*; they speak not so truly their *opinions* as their *fears*; not what their *understandings* see and discern, but what their *melancholy* suggests to them. For ask them as to any one Particular of the Laws of God, and run them all over, and their Consciences cannot charge them with any *wilful*, which is withal an *unrepented* transgression of it. But let them overlook all Particulars, and pass a judgment of themselves only in general, when they do not judge from particular instances, which are true evidence, but only from groundless and small presumptions; and then they pass a hard sentence upon themselves, and conclude that their sins are very great and their condition dangerous.

But no man shall be sentenced at the last Day for Notions and Generalities: but it is our particular sins which must then condemn us. For God's Laws bind us all in single actions; and if our own Consciences cannot condemn us for any one wilful, which is withal an unrepented action; God will not condemn us for them altogether.

If our own heart therefore doth not accuse us for the *particular, wilful, and unrepented breaches* of some or other of those Laws above mentioned, which God has made the indispensable condition of our acceptance; we are secure as to the next World, and may comfortably hope to be acquitted in the last Judgment. Being conscious of no wilful sin but what we have repented of, and by mercy and forgiveness of other men, and our prayers to God, begging pardon for our involuntary sins; we shall have nothing that will lye heavy upon us at the last Day, but may go out of the World with ease, and dye in comfort. Our departure hence may be in peace, because our appearance at Gods Tribunal shall surely be in safety. For we shall have no worse charged upon us there, than we are able here to charge upon our selves; but leaving this World in a good Conscience, we shall be sentenced in the next to a glorious reward; and bid to enter into our Masters joy, there to live with our Lord for ever and ever. *Amen.*

Soli Deo Gloria.

FINIS.

ERRATA

P *Age 542. line 7. for later read alter. p. 592. in the Margins for Heb. 14. r. Heb. 10. p. 622. l. 12. for sorrow of our sin r. sorrow for our sin. p. 657. l. 27. for inclinations r. machinations. p. 158. l. 28. read thus—Duties yet remaining, two whereof are of a more positive, &c. p. 159. l. 17. read thus—these three additional, whereof the two first are positive Laws, &c.*

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Handwritten text, likely a signature or name, written in cursive script on lined paper.



